

# THE MAIL

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## HOW TO COMBAT AHMADIYAT

Ever since Pakistan declared the Qadianis/Ahmadis as kaafir, the followers of Mirza Gulam of Qadian, the founder of the Qadiani/Ahmadi religion, have been searching for a suitable place to establish their headquarters from whence they can carry on their missionary activities under the guise of Islam. They find Southern Africa to be fertile land for their propagational activities, hence it is their wish to establish their movement's headquarters somewhere in this region. The Qadianais are making a concerted attempt to establish Cape Town as their base since they already enjoy a small group of Mirzais there. Muslims should, therefore, be on their guard and show no complacent attitude to either Qadiani/Ahmadis or their sympathisers and supporters who dwell in the Muslim community as the agents of Ahmadism.

In view of the Qadiani menace and threat, some Muslim organizations in various parts of the world have sought the advice of the Mujlisul Ulama. Muslims are awake to the menace of Qadianism, but they are not fully aware of the correct methods to employ in order to combat the dubious propaganda and propagation which the Qadianis/Ahmadis launch in the name of Islam. The danger of Qadianism is because of the fact that it operates under subterfuge of the Kalimah of Islam just as the Shiahs have launched their political motives under cover of Islam. Such cover and subterfuge aid the Qadianis in their mission to gain converts among unwary, uninformed and ignorant people.

Muslim organizations in other parts of the world, who are concerned and perturbed at the Qadiani threat, are of the opinion that legal measures should be instituted to have the Qadianis/Ahmadis branded as non-Muslims. This, they feel, will destroy their cover of operating under the name of Islam. However, we are of the opinion that legal action against the Qadianis is not the proper course to embark on. Firstly, all law courts in all countries--Muslim or non-Muslim-- are un-Islamic and operate in conflict with the Shariah. Thus, we cannot expect a non-Muslim court or even a secular Muslim court to give decision in terms of the Shariah. Secondly, colossal amounts of money have to be squandered in long, intricate technicalities and legal procedures which have no validity in the Shariah. Thirdly, A verdict in favour of the Qadianis--such verdict should be entirely expected since the principles of the Shariah do not operate in the courts--will be interpreted by the pro-Ahmadis in the community as a defeat for those who oppose the baatil of Mirza, and such verdict will be given considerable publicity by the satanic forces of baatil and kufr. Fourthly, even if a non-Muslim court rules that Ahmadis are non-Muslims, it will not solve the problem we are confronted with. They will continue to propagate their religion using the Kalimah of Islam as subterfuge. It is too much to expect that a non-Muslim authority will ban the Ahmadis from using the name of Islam and the Kalimah of Islam in its mission to gain converts. Even Pakistan which is supposed to be an Islamic state (but which it is not) took several decades to declare the followers of Mirza as kaafir, and that too because of pressure

by the Ulama and concerned Muslims.

The correct way of combatting Qadianism, Shi'ism or any other baatil force is to educate people and inform them of the falsehood of these religions operating under cover of Islam. Today, there is a need, especially in Cape Town, for a massive educational program to be launched by the Ulama there so that the facts could be laid bare and Qadianism thoroughly exposed. It is an imperative duty on the Ulama in that region to initiate an extensive and an intensive educational program to apprise every Muslim of the true colours and beliefs of Ahmadism. Even before the Qadiani missionaries commence their activities, the Muslims should already be well-informed of the beliefs of Qadianism. Thus, when a Qadiani or Ahmadi attempts to propagate his religion, the Muslim will immediately repulse him. Ahmadis approach unwary and uninformed Muslims, not as propounders of a new religion, but as exponents of Islam. They, therefore, find a ready and a sympathetic audience among uninformed Muslims who later fall victim to Ahmadi teachings.

Qadiani/Ahmadi members should not be permitted to enter our Musajjid nor should they be allowed to be buried in our cemeteries. All known followers of Mirza should be banned from the Musjid. Muslim women who have "married" Ahmadis should be notified that their nikah is baatil and that they are living in the state of zina with the Ahmadi men. They should immediately separate themselves from such "husbands". Should Ahmadis physically insist on gate-crashing and entering our Musajjid, they should be physically ejected. And, in the adoption of such stern measures we are guided by the Shariah to which is our first allegiance. We have to expel them from the Musjids irrespective of the rulings, laws and decisions of non-Muslim authorities. In the light of what we have said here, it is our advice that the Muslim Judicial Council in Cape Town withdraws from legal proceedings in the Ahmadi matter and simply content itself to physically chuck the Ahmadis out of the Musjid, should they be so audacious as to gate-crash. Insha'Allah, baatil and kufr will never succeed in the attempt to extinguish the Haqq, no matter how many forces of shaitaan may be arraigned against Islam. The Qur'aan declares that Haqq smashes out the brains of baatil.

## STARS OF GUIDANCE

THE LIKENESS OF THE ULAMA ON EARTH IS LIKE STARS BY MEANS OF WHICH GUIDANCE IS OBTAINED IN THE DARKNESS OF THE LAND AND OCEAN. THEREFORE WHEN THE STARS FADE, SOON WILL GUIDANCE BE LOST.

(Kashful Ghummah)

## NO DEFEAT

It has been reported that the court in Cape Town has ruled that it can decide and determine whether a man is a Muslim or not. This decision of the court has elated some persons in the Muslim community, especially those who have an axe to grind with the Muslim Judicial Council. The court's decision has overjoyed the pro-Ahmadis in the community. The cause for such enjoyment and glee is due to either the fact that the pro-Ahmadis are Ahmadis themselves, operating clandestinely in the community to give effect to the pernicious conspiracy of Qadianism, or their quarrel with the MJC has blinded them. They thus fail to realize the evil of their elation which is indicative of their support of the kufr and baatil of Mirza Ghulam of Qadian.

Some miscreants and pro-Ahmadis have described the court's ruling as a humiliating defeat for the Muslim Judicial Council of Cape Town which is involved in a court case with the Ahmadis. These misguided individuals, although claiming to be Muslims, are not Muslims in terms of Islam. They are wolves in sheep's raiment and snakes slithering in the grass waiting in anxiety and conspiracy to harm Islam and Muslims from within the ranks. But, their evil plots and vile conspiracies will never succeed to thwart and destroy the Ummah. Muslims must be well on their guard against "intellectual" miscreants who are overtly "Muslim", but are in actual fact **Munaafiqs**. Since they are covertly kaafir, they rejoice whenever a set-back overtakes Muslims. Their hidden kufr and concealed nifaaq (hypocrisy) make them gleeful about the ruling of the court which asserts its right to determine the status of a man or group proclaimed as kaafir by the Law of Allah Ta'ala. But, let them understand well that the court's ruling is neither a set-back for Muslims nor a defeat for the Muslim Judicial Council. A non-Muslim court will rule that polygamy is not lawful; Islamic laws of inheritance are not legal; Islamic system of divorce is not lawful, etc., etc. But, such rulings of non-Muslim courts have no validity in the Shariah nor can any honest Muslim possessing sanity ever interpret such rulings of non-Muslim courts as humiliating defeats for any specific Muslim body or organization which happens to be a contending party in the court litigation which

## BĀTIL WILL

Amal, a Natal organization of Muslim accountants and lawyers has prepared a specimen Islamic Will. Copies of such Wills have been distributed to members of the Muslim public. We wish to draw attention to the fact that the Will prepared by Amal conflicts with the Shariah and is not valid in Islam. All those who have signed the Will form of Amal should cancel same and prepare new Islamic Wills.

HARAAM  
BEECHIES PEPSIN FLAVOUR CONTAINS  
PIG ENZYME

# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
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**Q.** I have a sum of money which I intend to give towards the building of a Masjid. Someone advised me that it is a greater act of charity to rather give the money to some poor Muslim who is in debt. He claims that the Masjid is not really in need of funds since many thousands of rands are diverted for adornment purposes such as expensive tiles, paint, etc. My niyyat is to obtain as much thawaab as possible. Please advise.

**A.** Undoubtedly, it is an act of thawaab to contribute money for a Masjid. It is also correct to say that in most Mosjids which are being presently constructed, huge sums of money are wasted. Since considerable amounts of money are required for unnecessary adornment, Jamaat members have to wander around the country begging for funds. There are, therefore, better ways--ways of greater thawaab--for those who contribute solely for the sake of deriving Allah's Pleasure and thawaab in the Akhirah. According to Rasulullah (sallallahu alayhi wasallam) a loan given to a debtor is of greater merit than charity. The thawaab of giving qardh (loan) is eighteen times while that of charity is ten times. If the aim is to obtain thawaab, then the better course is to give your money as a loan or a gift to the debtor.

**Q.** The country Singapore where I live has adopted scientific methods of calculation for Ramadhan and Eid. The sighting of the moon is no longer adopted for this purpose. However, neighbouring Malaysia which is 15 miles from the border of Singapore goes by the sighting of the moon. Muslims in Singapore, therefore face a dilemma. Can we Muslims in Singapore follow the sighting of Malaysia?

**A.** It is not permissible to fix the Islamic calendar by way of calculation or any scientific method. It is essential to actually sight the moon. If the moon is not sighted at the expiry of the 29th day and no reliable news of an actual sighting is received, then it is obligatory to complete the month with thirty days. Thus, it is not lawful for Muslims to adopt the method in vogue in Singapore. It is necessary that Muslims there adopt the method or actually sighting the moon. It is also permissible that the sightings of Malaysia, if transmitted reliably, be accepted. However, it is essential that Muslims in Singapore desist from the erroneous method which they have adopted and revert to the Islamic method of sighting the moon.

**Q.** Is Zakaat to be paid on pension, provident fund, alimony, gifts, inheritance?

**A.** All money, provided that it is halaal, is taxable by Zakaat if the conditions of Nisaab and twelve months have been fulfilled. Once pension, provident fund and inheritance money come into one's possession and after twelve months have passed one still has money to the value of Nisaab or more then Zakaat will be paid. Zakaat is not paid on any portion of the money which has already been spent during the course of the year or which has been converted into non-Zakaat taxable assets. If the gifts are in the form of Zakaat taxable assets, the rules of Zakaat will apply. Alimony as fixed by non-Muslim courts is haraam. Such money is not taxable by Zakaat since it is obtained by extortion. According to the Shariah a divorced woman is entitled to maintenance from her ex-husband only during her Iddat period.

**Q.** Can a debtor be given Zakaat money more than the Nisaab to settle his debt?

**A.** Yes, it is permissible.

**Q.** Please list all soft drinks which do

not contain alcohol.

**A.** We know of no soft drink which does not contain alcohol.

**Q.** Which forms of Ibaadat are permissible during the state of haidh?

**A.** During the haidh period it is permissible to engage in Thikr and Dua. It is not permissible to recite any Qur'aanic aayat nor perform Salaat. During the haidh period, wudhu should be taken as usual at the normal Salaat times and one should sit on the musallaa and engage in Thikrullaah for a while. Women are very neglectful of Thikrullaah during their haidh periods. The incidence of haidh does not mean that the servant should forget the remembrance of Allah Ta'ala. This attitude hardens the heart and weakens the bond with Allah Ta'ala.

**Q.** According to you Niknaks Chips are halaal but it is clearly stated on the packet that it contains cheese which is haraam. How can Niknaks then be halaal?

**A.** We did not know of this fact. The wrapper sent by you clarifies the contents. Niknaks, therefore, is also haraam.

**Q.** I attended the annual general meeting of the group known as the Ahle Sunna Wal Jamaat (the group which the Majlis describes as the grave-worshippers). At the AGM they made their stand clear that they dissociate themselves from the Deobandis and Tablighis. At this meeting I realized that I was on the wrong path when the financial report was read. According to the financial report, each Molvi (of this group) was paid R650 to "defend" Islam against Molvi Aadam (of the Cape). This was in addition to plane fares which were also given. This convinced me that they were money spinners. However, the question is--they claim to have the books of Maulana Gangohi and Maulana Thaani, which, in fact, they carry around with them. They claim that in these books many blasphemous statements are made, e.g. Allah speaks lies. Please explain the truth to me.

**A.** Your designation of "money spinners" for the Qabar Pujaari (grave-worshipping) molvis is a mild expression. The only reason for their intense hatred of the Ulama of Deoband is the fact that the Ulama-e-Haqq have sealed their avenues of income--income which they derived by the perpetration of religious fraud--income which they extorted from unwary, ignorant and uninformed people.

The Ahle Bid'ah deliberately and knowingly quote out of context the statements of the great Ulama. They perpetrate the worst of frauds and slanders by taking a statement out of its context, adding to it another half statement from another section and then compounding the falsehood with their own interpretation of desire and deceit. In this way they trick and dupe unsuspecting people. Allah Ta'ala is fully aware that the noble Ulama of Deoband never uttered or wrote the vile statements of kufr which the Bid'atis ascribe to some of the greatest saints and Ulama of Islam. They may be wandering around with the books of these great Ulama of Deoband, but they, in the innermost recesses of their hearts, are convinced that those books do not contain the calumnies which they utilize as ammunition to sully the names of the illustrious Ulama of Haqq. But, their plots must of a necessity fail. They will never be able to extinguish the flame of Truth which the Ulama-e-Haqq are always holding aloft.

**Q.** Who are the modernists to whom you refer to so much?

**A.** The modernists are those who misinterpret, reject, jest and mock at the

teachings of Islam on account of western influences and secular education which they have inherited from western kuffaar. The salient feature or sign of a modernist is the ailment of apologetism. He apologises to the western master for such teachings of Islam which appear "silly" and "ridiculous" to "educated" non-Muslims of the western world. He is an anglicized Muslim who is torn between loyalties. In his endeavour to appease his western cultural and educational masters he finds himself as a misfit in the Islamic structure and when he endeavours to conform to Islamic standards he incurs the chides and displeasure of his western superiors. He thus does not know whither he is drifting. In short, the modernists emulate the kuffaar--the western kuffaar--in the minutest detail, to the degree of following them into the "lizard's hole" in the words of Rasulullah (sallallahu alayhi wasallam).

**Q.** Recently a Molvi said that when Rasulullah (sallallahu alaywasalm) went to Jannatul Baqi (the cemetery) on the Night of 15th Sha'baan, he prostrated in front of the graves. Please comment.

**A.** Undoubtedly, the molvi to whom you refer must have been a Qabar Pujaari (grave-worshipper). Qabar Pujaaris make Sajdah to the graves, hence their molvis concoct and fabricate such blasphemous lies which they attribute to Rasulullah (sallallahu alayhi wasallam). When Rasulullah (sallallahu alayhi wasallam) forbade prostration to any being other than Allah Ta'ala, how is it conceivable that he himself would make Sajdah to the graves? Leaving aside the question of conceivable or not, the fact is that Rasulullah (sallallahu alayhi wasallam) prohibited such prostrations in very explicit and emphatic terms. The Qabar Pujaari molvi is guilty of having ascribed a grave slander to Rasulullah (sallallahu alayhi wasallam).

**Q.** The Bid'atis justify their practice of placing fresh flowers on the grave by citing the Hadith which says that once Rasulullah (sallallahu alayhi wasa broke a twig into two parts and placed these on two graves. Please explain.

**A.** The circumstances surrounding the incident mentioned in this particular Hadith are peculiar and at variance with the normal practice of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. This incident occurred only once. If it was the permanent practice which the Ummah had to follow, then Rasulullah (sallallahu alayhi wasallam) would have done so every time and the Sahaabah would have adopted this practice. Who can claim to be greater admirers and more ardent and sincere followers of Rasulullah (sallallahu alayhi wasallam) than the noble Sahaabah? If the incident of the twig was meant to have been a Sunnah for adoption by the Ummah, then it is inconceivable that the Sahaabah would have refrained from it and it is inconceivable that Rasulullah (sallallahu alayhi wasallam) would have resorted to it only once. There are other explanations for this Hadith as well, but this much will suffice for a time being. Furthermore, if the Bid'atis who are so vociferous in their hollow slogans of "Hubbe Rasool" (Love for Rasulullah) had any true concern for the Sunnah, then why do they opt for flowers in the style of the kuffaar? Why do they not stick to twigs and splitting of twigs in the way in which this incident is narrated in the Hadith? This single occurrence which the Sahaabah abstained from, is no



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justification for the baatil practice of placing flowers on graves.

**Q. Notwithstanding the fact that it is abominable to use loud speakers for Salaat and Khutbah, the majority of Imaams in South Africa make use of this instrument for Salaat and Khutbah. What is the fate of the Salaat performed behind an Imaam who ignores the Shariah's ruling in this regard?**

**A.** Although it is not permissible to use a loudspeaker for the purpose of Salaat and Khutbah, nevertheless, the Salaat and Khutbah are valid. Since it is Islamically reprehensible to use this instrument for Salaat and Khutbah, the Imaam sins in using it. Those muqtadis who detest this practice are in the clear and they are not responsible for the erroneous act of the Imaam. Certain learned Imaams labour under the misconception that it is perfectly permissible to use a loudspeaker for Salaat purpose since the senior Ulama have ruled that Salaat performed with the use of a loudspeaker is valid. They interpret validity as permissibility. However, this is a misunderstanding. The Ulama-e-Haqq, although proclaiming the validity of such Salaat, unanimously claim that it is Makrooh Tahrimi to use the loudspeaker for Salaat and Khutbah. It is, therefore, necessary that all Imaams discontinue the use of loudspeakers for Salaat and Khutbah.

**Q. Is it permissible to bring a Muslim who is under the influence of liquor into the Musjid with the object of reforming him or making him conscious of his Salaat obligation?**

**A.** The Qur'aan Shareef declares: "O Believers! Do not come near to Salaat while you are intoxicated." How can it then be permissible to bring an intoxicated person into the holy precincts of the Musjid? The argument of reforming him in this way is spurious and not worthy of consideration. It is not permissible for even a sober Muslim to enter the Musjid immediately after having ate garlic or onions. It is not permissible to bring into the Musjid an intoxicated person.

**Q. An Aalim expressed doubt as to whether Hadhrat Maulana Ashraf Ali Thaavi was a Mujaddid on the grounds that there was no Wahi which categorically declared him to be a Mujaddid. Please throw some light on the subject.**

**A.** The Aalim Saheb made his claim without reflecting. It is a fact unanimously accepted that Rasulullah (sallallahu alayhi wasallam) declared the arrival of Mujaddids every century. It is also unanimously accepted that Wahi is an institution exclusive with Nubuwwah and that this institution ended with the departure of Rasulullah (sallallahu alayhi wasallam). On the basis of Rasulullah's declaration we are bound to believe in the fact that Allah Ta'ala does raise Mujaddids in this Ummah although it cannot be declared with absolute certainty (Qatiuth Thuboot) that any particular person is a Mujaddid. At the same time it does not behove small people of our calibre to disclaim the testimony of great Ulama and Auyliya. The statements and the claims of the Ulama-e-Haqq in this regard are sufficient evidence for acceptance by the rank and file of the Ummah.

It is an acknowledged fact by all that in terms of Rasulullah's (sallallahu alayhi wasallam) prediction there were Mujaddids each century. The doubt which the Aalim Saheb expressed regarding Hadhrat Thaavi could be directed towards Hadhrat Mujaddid Alfi Thaani on the very same reasoning employed by the Aalim Saheb. Similarly, the doubt of the Aalim Saheb could be directed to all those great souls of Islam who have

been accepted by the authorities as being Mujaddids since their Mujaddiyyat is not proven or established on the basis of Wahi. Thus, there is no need for the Aalim Saheb to raise unnecessary doubts and speculation regarding the claim that Hadhrat Thaavi was a Mujaddid. He has nothing to gain thereby unless he happens to be a Qabar Pujaari. Only Qabar Pujaari molvies have an axe to grind with Hadhrat Mujaddid Maulana Ashraf Ali Thaavi (rahmatullaah alayh).

**Q. Do the Malaaikeh of Rahmat enter a house in which there is a television?**

**A.** Rasulullah (sallallahu alayhi wasallam) said: "The Malaaikeh (of Rahmat) do not enter a home wherein there is a dog or a picture (of a human being or animal)." This same rule will apply when the television set is switched on. The pictures on the television screen will undoubtedly prevent the entry of the Malaaikeh into the house. Although it is a kabeerah sin to have a television since it is a medium of great evil and immorality, we cannot claim with certainty that the Malaaikeh of Rahmat will not enter the Muslim's home when the television is switched off. Allah knows best.

**Q. During the month of Ramadhaan women gather in many places to perform Taraaweeh Salaat in jamaat. Is this permissible?**

**A.** It is not permissible. It is obligatory on women to remain at home and perform Taraaweeh Salaat individually in the privacy of their homes.

**Q. Is it true that it is permissible for a Muslim to marry a Jew or a Christian?**

**A.** Under no circumstances whatever is it permissible for a Muslim female to marry any non-Muslim male, be he a Jew or a Christian. Such a marriage will just not be valid. According to the Shariah it is permissible for a Muslim man to marry a woman who happens to be a Kitaabi (Jew or Christian) However, due to certain dangers and evils concomitant to such marriages, especially during these times, the Fuqaha among the Sahaabah as well in succeeding generations have issued the Fatwa on prohibition of such marriages. On the basis of the principles of the Shariah a permissible act, if it constitutes a danger to Imaan, will be declared prohibited. Those versed with the principles and operation of Islamic Law will readily understand this. It will suffice to say that such marriages are no longer permissible.

**Q. Some Imaams and Khatibs place the Khutbah Kitaab and sometimes the Qur'aan Shareef on the very step of the mimbar on which they sit. Is this permissible?**

**A.** It is an act of disrespect to the Qur'aan Shareef to place it on a place on which one sits or walks. It is not permissible to place it, therefore, on the mimbar, i.e. on the steps or on the seat where the Imaam usually sits. The same applies to the Khutbah Kitaab.

**Q. Can a Muslim insure his vehicle or property against accident, theft, fire, etc.?**

**A.** All forms of insurance are haraam, hence it is not permissible.

**Q. The Imaam of our Mosque frequents clubs and plays games of cards late in the night. Is it permissible to perform Namaaz behind him?**

**A.** Since he is a faasiq (immoral and a flagrant violator of the Shariah) it is not permissible to appoint him as an Imaam. Those who appoint a faasiq to be the Imaam are guilty of a grave sin. However, in spite of the Imaam being immoral, the Salaat which is performed behind him is

valid. If there is no nearby Mosque where you could perform Salaat with Jamaat then it will not be permissible to absent yourself from the jamaat on account of the fisq (immorality) of the Imaam. It is essential to perform Salaat with jamaat at the Musjid wherever possible.

**Q. I am a happily married woman, married to a good man. We have two children and our marital life is excellent. However, my mind is occupied with thoughts of other men. Is it shaitaan who is troubling me?**

**A.** Exercise control on your eyes. Prevent your eyes from straying towards other men and you will, Insha'Allah, be able to overcome the tricks of shaitaan and the evil desires of the carnal nafs. Restraining one's lowly desires, no matter how difficult it may seem, is fully within one's capability and power. Allah Ta'ala never places a duty and an obligation on us, which we are unable to bear. Since Allah Ta'ala has commanded us to control our eyes and not look at persons who are not lawful for us, it is clear that such effort is within our control. The nafs makes great use of the wrong and evil which enters the mind and the heart via the eyes, hence the Shariah commands that we lower our gaze. The Qur'aan Shareef declares: "Say to the Believing women: Cast down your gaze and guard your honour." As long as you do not exercise complete and constant control over your eyes, you will be afflicted with the vile and immoral shaitaani thoughts which are presently assaulting you. Recite Istighfaar in abundance and make taubah. Fear Allah and reflect on the terrible punishments of the grave and Jahannum. Meditate about Maut daily for a few minutes. Insha'Allah, you will be rid of the evil thoughts.

**Q. When I go shopping, I keep all the cash slips and when I come home I add all the sales tax which I had paid. I then replenish that amount with interest money which I have. I then use the money to buy again. Can I do so according to the Shariah?**

**A.** This method adopted by you is not permissible. Once you have paid the sales tax, you cannot reimburse yourself with interest money and interpret such reimbursement as being in lieu of the sales tax which you had paid. The correct way to go about it is to pay the sales tax with interest money which you may have. You have to pay the sales tax at the counter with interest. However, do remember that interest is haraam and that it is not permissible to open a banking account with the intention of deriving interest which will be used for expenditure such as sales tax, income tax, etc. If one operates a banking account because of some valid reason, then the interest thus obtained may be used to pay sales tax, income tax and the many other types of unjust taxation levied by the authorities.

**Q. I have come to my senses and have realized how evil and wrong it is to steal. In the past I have committed this crime. I have come to know that it is compulsory on me to pay back whatever I had stolen. But, I can't remember all the people from who I had stolen and those who I do know, I have no guts to inform them. So how should I discharge my obligations?**

**A.** Return the Haqq (Right) of those whom you can remember by means of postal orders without revealing your identity. You can merely post the postal orders to them with an anonymous note. The other monies, the owners of which

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you are unable to find, should be given in Sadqah (charity) on behalf of the owners. Such Sadqah should be given to the poor. Wherever possible, it is compulsory to return the money to the original owner. If he/she is no longer living, then return the money to the owner's Islamic heirs. If this too is not possible then give the money in Sadqah. If an item other than money was stolen, and that item is still in your possession, then it is waajib (obligatory) to return the actual item.

**Q. In our town the Muslim butchers association has issued halaal certificates to non-Muslim butchers who, it is claimed, stock halaal meat in addition to haraam meat. The non-Muslim butchers have a separate counter for halaal meat. The counter is managed by a Muslim girl who is employed by the non-Muslim butcher. Alongside the halaal counter is haraam meat and pork which are handled by the non-Muslim staff. A variety of haraam meat products is stocked. Is it permissible for Muslims to buy meat from such a butcher?**

**A.** The Muslim butchers association in your town has committed a grave error and sin in having issued halaal certificates to non-Muslim butchers. The error is aggravated by the fact that these butcheries stock pork and other haraam meat products. The action of your local Muslim butchers association is Islamically speaking, shocking and evil. On the assumption that the "halaal" meat stocked by the non-Muslim butchers has in fact been slaughtered by Muslims, then too, in terms of the Shariah such meat will be proclaimed as haraam since it has left Muslim supervision and is placed under kuffaar control and supervision. Added to this fact is the stocking of haraam meat and pork on the very same premises and in close proximity to the "halaal" meat. The presence of the Muslim girl is of no significance in maintaining the hillat (being halaal) of the meat. In the first place, the place of a Muslim girl is not in a non-Muslim business place where she is exposed to all the kuffaar with whom she has daily to come in touch. When a non-Muslim says that "this meat is halaal", then even if it is Muslim slaughtered meat, his word is not acceptable by the Shariah. And, about halaal certificates? Muslims should never attach any importance to such certificates. The only purpose which these certificates have served over the years was to steadily break down all inhibitions in weak Muslims. Formerly weak Muslims would never buy from non-Muslim butchers. The halaal certificate trade has broken down that inner barrier to haraam in them. Now they purchase meat freely from non-Muslim business places. Even when there arises a need to withdraw the halaal certificate on account of some infringement committed by the holder of the certificate, Muslims continue buying the haraam products since they have already been thoroughly addicted to buying meat from the kuffaar. **It is not permissible for Muslims to buy meat at the non-Muslim butchers even if they have halaal certificates. The meat sold as "halaal" by the kuffaar on the strength of the certificates is, in fact, haraam according to the Shariah.**

**Q. Many Muslim shopkeepers indulge in "sales talk" which is actually lies. For example they say that a particular garment is imported when in actual fact it is not. What is the Shariah's ruling?**

**A.** Rasulullah (sallallahu alayhi wasallam) forbade excessive praising (advertising) of merchandise even if the description of the goods is truthful. A Muslim should content himself with only informing and displaying

his wares. It is not permissible to resort to falsehood in trade. Rasulullah (sallallahu alayhi wasallam) said: "The honest and the uprighteous trader will be with the Ambiya, the Siddiqueen and the Shuhada on the Day of Qiyaamah." Although the sale transaction is valid even if false advertising has been perpetrated, however, the earnings are contaminated, devoid of barkat and the act of falsehood committed is sinful.

**Q. Is it permissible to recite the dua before entering the toilet if one is in the state of janaabat?**

**A.** It is permissible to recite the dua. In the state of janaabat it is not permissible to recite any Qur'aanic aayat. Thikr and Dua are permissible.

**Q. Is it permissible to read a translation of the Qur'aan without wudhu?**

**A.** A translation in which the Arabic text does not appear is not the Qur'aan, hence the rules applicable to the Qur'aan Shareef do not apply to such a translation. It is, therefore, permissible to read such a translation without wudhu. However, it is not permissible to publish a translation of the Qur'aan without the Arabic version being included in the translation.

**Q. An employee of mine while sitting in my vehicle fiddled with the handbrake which he released. As a result the vehicled rolled forward and damaged another vehicle in front of it. According to the Shariah am I liable for the damage?**

**A.** No, you are not liable for the damage. The one who caused the accident (the employee) is liable.

**Q. I sold a substantial amount of goods to a person on credit. Even long after due date, i.e. a whole year thereafter, the money has not yet been paid to me. Meanwhile the bank charges me interest on overdraft which I am forced to take because of my debtors defaulting. Does the Shariah allow me to levy extension charges, you may call it interest, on the overdue accounts? My intention is not to derive profit from such charges. Such charges will be used to offset the interest the bank is charging me.**

**A.** Extension charges are riba. Irrespective of the interest the bank is charging you, it is not lawful for you as a Muslim to violate Allah's law and perpetrate such a heinous sin as charging riba. Failure to effect payment on due date is not a new development. It existed in all ages. In spite of its existence, Islam did not allow the imposition of any charges on overdue accounts. You will obtain great thawaab for patiently waiting for payment. Under no circumstances is it Islamically lawful for a creditor to charge his debtors interest or extension charges or any other form of riba.

**Q. If pork is placed on top of a halaal carcass, does the halaal meat become haraam?**

**A.** Although the pig is impure and haraam, it will not render halaal meat haraam if it comes into contact with halaal meat. If ahalaal carcass is contaminated by coming into contact with pork, the halaal meat will be purified by washing. Since such contamination renders the meat impure, it is necessary to wash it.

**Q. Why has the pig been cursed?**

**A.** To the best of our knowledge, nowhere in the Qur'aan or Ahadith is the pig cursed. The Shariah states that the pig is impure and haraam and that it is not lawful to derive any use from any part of the pig. The whole of the pig is najasul ain. The Shariah does not say that the pig is cursed.

**Q. I am a follower of the Shaafi Math-hab but I live in an area where the Muslims are all Hanafis. The Hanafis perform their Fajr Salaat in the Mosque quite late, when light has already started to appear. I have been taught to perform Fajr Salaat about one and half hours before sunrise. Should I perform my Fajr at home or join the Hanafi Jamaat?**

**A.** According to both Hanafi and Shaafi Math-habs the time for Fajr Salaat is the same. There is no difference between the Math-habs regarding the validity of the Salaat performed at any time during the duration of the valid time. The time for Fajr Salaat commences at Subh Saadiq (Fajr Awwal) and ends with sunrise. This is according to both Hanafi and Shaafi Math-hab. However, according to the Shaafi Math-hab it is better to perform the Fajr Salaat while it is yet very dark while the Hanafi Math-habs advocates that it be performed when it becomes a bit light. Both views are based on the Ahadith of Rasulullah (sallallahu alayhi wasallam). Since the observance of Jamaat Salaat is near obligatory in all Math-habs, it is imperative that you join the Hanafis in the Fajr Salaat. It is not permissible to omit a Waajib or Sunnatul Muakkadah act for the sake of a Mustahab act. The act of performing Fajr Salaat in the dark is Mustahab.

**Q. Is it Sunnat to shake hands after Eid Salaat as is the normal practice on Eid days?**

**A.** It is not Sunnat to do so. The practice should be discontinued.

**Q. In our place the custom is for people—both men and women—to gather in room where the mayyit is placed after ghusl and kafan. They all then view the face of the mayyit and recite Qur'aan Shareef. Is this according to the Sunnat?**

**A.** In fact it is contrary to the Sunnah. Such a custom has no origin in Islam. Furthermore, it is not permissible for ghair mahram people to view the face of the mayyit.

**Q. Are soaps containing beef tallow from carrion halaal?**

**A.** According to the Hanafi Math-hab all soaps are permissible for use even if the ingredients in the soap were haraam substances. The Hanafi Fuqaha have ruled on this permissibility many centuries ago. Hence, followers of the Hanafi Math-hab are allowed to use soap in which beef tallow was an ingredient. But, according to the Shaafi Math-hab such soaps are not permissible, hence in the original Fatwa of the Shaafi Math-hab soap with beef tallow cannot be used. Since we are followers of the Hanafi Math-hab we shall desist from issuing fatwa on the basis of the principles of Shaafi Fiqh. It is necessary for Shaafis to seek clarification on this question from reliable and pious Shaafi Ulama, not the modernist type who parades around in a suit, collar and tie—the type who has no understanding of the Sunnah nor does he know the Islamic conception of Taqwa—the type who follows Imaam Shaafi only in raising the hands in Salaat and in reciting Aameen aloud in Salaat. Besides such overt practices, he has no affinity with the Shaafi Math-hab. Thus, Fatwa must be sought from such Ulama-e-Haqq whom the modernists brand as orthodox, old-fashioned and out of touch with modern and technological developments. Only such "old-fashioned" Ulama of the Haqq are in position to guide the Ummah towards its destiny in the Aakhirah. They are the Ulama whom Rasulullah (sallallahu alayhi wasallam) described as the Standard-Bearers of Islam.

# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
OF SOUTH AFRICA  
P.O. BOX 3393  
PORT ELIZABETH

**Q. A nikah was performed, but the mehr (dowry) was not fixed or mentioned during the nikah ceremony. Is the nikah valid?**

**A.** Although the Mehr is a requirement of the marriage, it is neither a shart (condition) nor a rukn (fundamental constituent) of nikah. The validity of the nikah is not dependent on the mentioning or stipulation of the mehr. The nikah thus performed is, therefore, valid. However, payment of the mehr remains obligatory and the wife is fully entitled to demand her mehr.

**Q. What is the status of the Taraaweesh Salaat? Certain members of Jamia Saifullaah (an organization in the United States) claim that it is not necessary to perform Taraaweesh. They cite various hadith to support their claim.**

**A.** Taraaweesh Salaat is Sunnatul Muakkadah and has necessarily to be performed in jamaat wher ever possible. It consists of twenty raka'ts. It is sinful to omit or neglect the Taraaweesh Salaat. It is also sinful to unnecessarily absent oneself from the Taraaweesh Jamaat. Ijma' (Consensus) of the Sahaabah and the Ummah for the past fourteen hundred years exists on these facts of the Taraaweesh Salaat. It is compulsory to follow the way and unanimous teachings and commands of the Sahaabah of Rasulullah (sallallahu alayhi wasallam). Muslims who follow the path of the Sunnah will and must follow the decisions and verdicts of the Sahaabah and the Fuqaha, not the whimsical desires of the nafs of deviated groups and sects who seek to abrogate the Sunnah of our Nabi (sallallahu alayhi wasallam).

**Q. Is it compulsory for Muslims to adopt the symbol of the moon and the star?**

**A.** Although the crescent and the star are generally associated with Muslims, this symbol is not a demand of the Sunnah. Therefore, as long as it is not regarded as obligatory, it will be permissible to adopt it. Refraining from it is not sinful. It is not compulsory to adopt this symbol.

**Q. How can one develop a habit of sleeping less in the night so that one may engage in Ibaadat?**

**A.** Sleeping less is necessary for the development and progress of the rooh (soul). Spiritual reformation is compulsory on every Muslim. One of the essential requirements of the program of spiritual reformation is to sleep less. Less sleep means to sleep about six hours. More than this is not beneficial for the rooh. This habit can be cultivated by only mujaahadah (striving against the nafs). Nothing is attainable without effort and struggle. This is a world of struggle and test. Allah Ta'ala has sent us here for a short while to strive and progress along the Path indicated to us by the Shariah. There is no talisman for this purpose. You have to adopt mujaahadah and subdue the nafs by constant struggle against it. When the Mu'min initiates an effort, Allah Ta'ala makes it easy for him, hence the Qur'aan Shareef says: "Those who strive in Our Path, We guide them along Our Ways."

**Q. The African consumer boycott has affected most retailers. Although the boycott is ostensibly directed at white traders, all non-white traders (other than African) who rely on African custom are suffering. Although our business is located in a non-white area where whites have never shopped, we have nevertheless been boycotted. The non-Muslim traders in the area are in a state of panic, hence they have grouped together to form a traders association. They have meetings and club together in order to devise ways and means of overcoming the boycott. They further endeavour to appease the boycott leaders in**

**an attempt to win back African custom. The traders association is making an effort to enrol all traders in the area. Among the conditions of membership is to agree to abide by the constitution of the association. Is it Islamically permissible for Muslim traders to join the traders association?**

**A.** A Muslim is bound by the Law of Allah Ta'ala. Any law or rule or constitution which is in conflict with the Shariah is not acceptable to Muslims, no matter who the originators of such a constitution may be--be they black or white--Muslim or non-Muslim. We have no truck with anything which does not conform with the Shariah. It goes without saying that the constitution of the traders association is not Islamic. Islamic laws, principles and teachings are most certainly not factors which influence and steer the constitution of the traders association. It is not permissible for a Muslim to agree to abide to a constitution which is not Islamic. The ways and means adopted by non-Muslim groups do not conform with the Shariah. It is, therefore, not permissible for Muslim traders to join such traders associations. Those Muslims who have "relied" on creation for their rizq (sustenance) will now realize that no reliance can ever be placed on human beings or on any group of human beings, be they black or white. The reliance and trust of a Muslim must be on only Allah Ta'ala Who is our creator and protector. Rizq is pre-ordained. Everything that happens is by the design and control of Allah Ta'ala. Muslims should, therefore, not become unduly perturbed because of these boycotts and political unrest situations. These events will happen as commanded by Allah Ta'ala. It is necessary for Muslims to purify themselves spiritually and render total obedience to Allah Ta'ala. When the Believer will submit fully to the Command of Allah Ta'ala and lead a life in strict conformity with the Sunnah of Rasulullah (sallallahu alayhi wasallam), then he has nothing to fear. Allah is our Wakeel. He is our Protector. Hadhrat Umar (radhiyallahu anhu said): "We are a nation whom Allah has elevated through Islam." Muslims, therefore, can never achieve respect, honour and protection by following this party and that party--this political movement and that political movement. It is not permissible for Muslims to participate in any political activity controlled by non-Muslims, be such activity from the right or the left, be it initiated by a non-Muslim government or the political anarchists and forces of atheism and corruption. It is incumbent on Muslims to stand aloof from all these movements of baatil. We need fear non--neither those on the left nor those on the right--neither the blacks nor the whites. We are Muslims--we follow the Shariah of Islam, hence Allah is with us. Come what may, we shall take it in stride.

Muslims should not panic. Nothing but chaos follows in the wake of panic. The situation should not spur Muslims to sacrifice the principles of Imaan for the expedencies of politics and economics. It must be accepted that there will be trials, hardships and sacrifices. Rushing into associations with non-Muslims will not save us nor solve our problems. Our salvation is inextricably interwoven with the development of our Imaan which depends on obedience to Allah Ta'ala. No one can

aid us in times of hardship. Allah Ta'ala alone is our Refuge. We have recently seen the plundering, pillaging and looting of Muslims in Inanda perpetrated by marauding mobs of savages. No matter to which political affiliation one runs to, it will be no protection against marauders who are bent on pillage, murder and looting. Anarchists and murderers understand only the politics of their lowly desires. And, Muslims can never be a participant in such politics of kufr. May Allah Ta'ala protect us.

**Q. Is it permissible for a learned Muslim male to assemble married Muslim women alone in a class or room to teach them Islam?**

**A.** Allah Ta'ala commands the Sahaabah in the Qur'aan Shareef:

"And when you ask them (women) for anything, ask them from behind a screen. That is purer for your hearts and their hearts."

It is not permissible for any Muslim man to conduct classes for females without observing the Shariah's rules of Hijaab. It does not matter if the women are married or unmarried. It is essential that the male teacher be separated from the women by a partition. In addition to the separating screen, the man must not be alone. Either his wife or some close family lady, e.g. mother, sister, should be present.

**Q. Is it permissible to perform Salaat on a mat on which the cross is inscribed?**

**A.** It is not permissible.

**Q. What does the Shariah say about a pregnant woman who dies while the baby is alive in her?**

**A.** After the death of the woman if there are signs of life in the unborn baby, it is compulsory to operate on the mother and remove the baby.

**Q. A recent survey indicates that a very big majority of men and women indulge regularly in the act of masturbation. What is Islam's stand regarding this act? After indulgence in masturbation does ghusl become necessary? What is the ruling if masturbation is practised while fasting?**

**A.** Masturbation is haraam. The perpetrators of this unnatural form of sexual gratification will be disgraced on the Day of Qiyaamah if they had died without having made taubah and without having given up this evil. If the masturbation results in the emission of semen, then ghusl is incumbent and the fast breaks. Qadha of the fast is compulsory. The Kaffarah penalty is not applicable. This is according to both Hanafi and Shaafi Math-hab.

**Q. Some people satisfy their sexual desires by means of some instrument. What is the ruling on this practice?**

**A.** This practice is also unnatural and unlawful in Islam. The same ruling as in masturbation will apply to this evil practice.

**Q. Most people proceeding to Hajj from the south don the ihraam at Jiddah. Some people claim that this is not permissible.**

**They say that the ihraam should be adopted at Nairobi or long before Jiddah. Since the plane touches Nairobi before Jiddah, it is said that ihraam must be donned there. Please clarify.**

**A.** Although it is better to don the ihraam before arriving at Jiddah, i.e. for those approaching from the south, nevertheless, it is permissible to enter the state of ihraam at Jiddah. For those who approach from the south without touching at Yalamlam, Jiddah is the Meeqaat.

**Q. Why was the Sahabi named Abu Hurairah (father of the cat)?** **A.** Because he was fond of cats.



## THE SAFF

Rasulullah (sallallahu alayhi wasal lam) said: **"Establishing the saff is (among the ways of) perfecting the Salaat."**

Correct formation of the sufoof (rows in jamaat Salaat) is an essential requirement for the perfection of Salaat. In most places this important requirement is overlooked and the rows are formed haphazardly. Such incorrect formation of the sufoof (plural of saff), besides lessening the thawaab of the Salaat is sinful. The effect of wrong saff formation is so grave that Rasulullah (sallallahu alayhi wasallam) said:

**"Straighten the saff otherwise Allah will create differences in your hearts."**

The following are some rules to be observed regarding the formation of the sufoof.

- \* The shoulders of the musallis should touch. There should be no gaps between them.
- \* The heels, not the toes, should be in line. If the heels of the musallis are in line, the saff will be straight.
- \* Children should not be permitted to stand in the saff of adults. The children should be taught to form their saff right at the back behind the adults. The only exception is when there happens to be only one child. In that case, the one child should stand in the saff of the adults.

## RADHĀ'AT

Breast-feeding the infant is known as **Radha'at** in the Shariah. The rules of Radha'at are as follows:

- \* The period of breast-feeding is two lunar (or Islamic) years. It is not permissible to breast-feed a baby for more than two years. This is according to both Hanafi and Shaafi Math-hab. However, according to Imaam Abu Hanifah (rahmatullah alayh) breast-feeding until 30 lunar months for a valid reason is permissible. After 30 months it will be totally and unanimously haraam to breast-feed the child.
- \* According to the Hanafi Math-hab if an infant drinks the milk of another woman even once, the Islamic law of "milk relations" will be established between the woman and the child. Such relations are just as blood relations in regard to permissibility and prohibition of marriage. The woman becomes like the mother of the child and her children become like brothers and sisters of the child. Marriage between them is unlawful. According to the Shaafi Math-hab "milk relations" will be established only if the infant drank the woman's milk at least five times, i.e. five different occasions.
- \* It is the Islamic right (Haqq) of the baby to be breast-fed within the two-year period.
- \* If the child's father wishes that the full period be completed--that the baby be breast-fed for two years, it will then be obligatory on the mother to do so.
- \* The parents may by mutual consultation and agreement discontinue breast-feeding before expiry of the two year period. This they may do in the interests of the child or for some other valid reason.
- \* **Where** a woman has been divorced, she will be entitled to ask for a wage for breast-feeding her own child. It is obligatory on the father to pay her a fair wage for this service. But, she has no right to demand payment while she is in his nikah or in her iddat.

### THE QUR'AAN AND OATHS

It is a common practice among many people to take oaths by the Qur'aan. Oaths should be taken, when necessary, only in the Name of Allah Ta'ala. It is not permissible to take an oath by the Qur'aan. However, inspite of this erroneous practice, the oath will be valid and effective.

## PROHIBITED

Prohibited acts which are normally committed by the physical organs remain prohibited even if given effect metaphysically (by means of the immaterial capabilities within man). Thus killing by means of some act of sihr (magic), etc. is also murder even if the one killed is not physically touched. Similarly, to discover secrets of people by means of internal powers is not permissible just as eavesdropping is not permissible. Exercising control over others by means of any spiritual power or asserting influence over others by means of the mind are not lawful. Such acts remain unlawful just as it is unlawful to exercise wrong influence and control over others physically. Thus, all supernatural acts, demonstrations and manifestations are not classified as **Karaamat** in Islam. A supernatural act which is in conflict with the Shariah and all such acts demonstrated by kuffaar or Muslims who are not strict followers of the Sunnah are the machinations of the nafs, shaitaan and other evil spirits. Sucts seemingly supernatural acts demonstrated by irreligious persons are termed **Istidraaj** in the Shariah. They are deceptions designed to trick and mislead people.

## KARĀMAT

**Karaamat** or true miraculous acts demonstrated by Auliya have no natural cause. Karaamat is an act demonstrated with the command of Allah Ta'ala without the medium, viz., the Wali, having any share in its manifestation. Karaamat is not the effect of any natural cause, hence it cannot be achieved by effort.

The general public understands all supernatural demonstrations as acts of Karaamat. People are awed by such demonstrations and fall into the trap of believing that every such demonstrator or actor is a spiritually perfect man with high and noble spiritual ranks. Falling in such traps they quickly become the followers and admirers of those who show such feats with the aid of hypnotism, mesmerism, magic, shaitaani and nafaani influence. Since they are unaware of the hidden natural causes which produce the seemingly supernatural acts they are led to believe that the demonstrator enjoys proximity with Allah Ta'ala. They develop faith in such frauds at the peril of their Imaan. They turn towards them seeking cures and remedies for their ailments and afflictions. In this way they are constrained to recite the kufr incantations of the sorcerers and act in accordance with the kufr treatment prescribed by the fake.

The criterion to be employed in ascertaining the truth or falsehood of such a demonstrator of marvellous acts, is the Shariah. If an uprighteous Muslim whose life is in submission and obedience to the minutest details of the Sunnah shows such feats, he will be acclaimed as a saint having proximity with Allah Ta'ala. If an irreligious Muslim or a kaafir displays such acts, he will be a fake and a friend of shaitaan.

### REMEDY FOR THE NAFS

The nafs (carnal capacity) in man always operates in one direction at a given time. When it is absorbed in something, it is diverted from all things. Therefore, when the nafs directs its attention towards an evil, the remedy is to contemplate some virtue. Do not strive to combat the evil assault of the nafs. Merely divert its attention. This is the remedy.

## WASTEFUL

Hadhrat Umar (radhiallahu anhu) said: **"For a man to be wasteful it is sufficient that he eats whatever (and whenever) he desires."**

Curbing the desires of the lowly nafs is essential for the development and progress of the rooh. In this Hadith, Hadhrat Umar (radhiallahu anhu) offers a way in which the nafs may be tamed. Man should not always submit to all demands of his nafs, even if such demands are lawful. The nafs has to be tamed and trained by means of denying it every nourishment and food it desires. Self denial has to be practised by the Muslim. Self denial creates lustre in the rooh. The animal qualities in man are subdued and the angelic attributes then assert themselves.

By always submitting to the desires, even lawful desires, of the nafs, man becomes wasteful and weak in virtue since the bestiality of the nafs asserts itself. Man's ability to fight and withstand the evil and carnal onslaughts of the nafs and shaitaan is then eliminated. The Qur'aan Shareef expresses this despicable development in the following terms:

**"Do not waste. Verily, the wasteful ones are the brothers of shaitaan."**

### THE HEART OF MAN

Rasulullah (sallallahu alayhi wasallam) said: **"Whenever a man turns his heart towards Allah, then Allah turns the hearts of the Mu'mineen towards him with love and mercy. Allah then hastens all goodness to him."**

This then is the reason why we observe the Ummah in general flocking towards the Auliya of Allah Ta'ala. They revere, love, respect and honour the true Auliya because Allah Ta'ala directs their hearts in the direction of His friends.

## ADVICE

Hadhrat Imaam Maalik (rahmatullah alayh) narrates that Nabi Isaa (alayhis salaam) admonished:

**"Do not speak much other than Thikrullaah, for abundance of speech hardens the heart. Verily, a hard-hearted person is far from Allah, but you do not know. Do not look at the sins of people as if you are lords. Look at your own sins as if you are slaves. Some people are involved in trials while others are in safety. Have mercy on those in trial (and difficulty) and praise Allah for the safety (which He has bestowed to you)."**

When observing a person involved in sin do not adopt a holier than thou attitude because you have been saved from that sin. The ability to abstain from sin is a favour from Allah Ta'ala. One has thus to be grateful and thankful unto Allah Ta'ala for this ability. A grateful man will never despise a brother Muslim caught up in sin. Sin is a form of trial and difficulty. To have mercy on a brother caught up in such a trial means to make dua to Allah Ta'ala to extricate the brother from the sin. Man has no right to be vain and proud if he is able to remain aloof from sin, for such abstention is a ni'mat and a protection from Allah Ta'ala. He must appreciate the ni'mat and understand that he does not deserve to be honoured in this wonderful manner. By reflecting on his own sins, he will become blind to the sins and faults of others. Man is the slave of Allah. It is the incumbent duty of the slave to be ever awake to his faults so that he may compensate his defects and rectify himself for the Presence of his Master, Allah Ta'ala.

# RUBBISH?

# SHI'ISM

## CURSES

The following narration appears in the Shiah book known as Usoolul Kaafi which is regarded as one of the highest and most authentic works on Shi'ism by the Shiahs:

"People are of three types: Aalim (learned), Muta-allim (seeker of knowledge) and ghuthaa (rubbish). Thus we (i.e. the Shi'i Imaams) are the Ulama; our Shiah are the Muta-allimoon (seekers of knowledge) and the rest of mankind is ghuthaa (rubbish)."

(Usoolul Kaafi, page 26 Vol.1)

Thus, besides the Shiahs, all people are rubbish and waste matter in terms of the Shiah religion. This attitude is not difficult to comprehend when it is known that Shi'ism brands Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthmaan and the overwhelming majority of Sahaabah as murtad and kaafir. The Shi'i book of theology, Haqqul Yaqeen states:

**"Both Abu Bakr and Umar were kaafir. Whoever loves them is also kaafir."**

Another high ranking book in Shi'i theology, Hayatul Quloob, states:

"Is it possible for a person with intellect to doubt the kufr of Umar and the kufr of a person who considers Umar a Muslim. . . ? The curse of Allah and His Messenger be on them (Abu Bakr and Umar) and on those who take Umar as a Muslim and on those who cease cursing them (Abu Bakr and Umar)." This vile blasphemy is also stated by Baqir Ali Majlisi Irani in the book, Jilaal Uyoon.

According to the Shiah book, Furool Kaafi, Imaam Ja'far used to curse perpetually after each Fardh Salaat four men and four women. The four men are: Abu Bakr, Umar, Uthmaan and Muaawiyah (radhiyallahu anhum). The four women are: Aishah, Hafsa, Hind and Ummul Hakim (radhiyallahu anhumna). In Hayatul Quloob the Shiah religion teaches that Hadhrat Abu Bakr and Hadhrat Umar were the Haamaan and Fir'oun of this Ummah. In the Shiah book, Haqqul Yaqeen the Shiah priest describes Hadhrat Abu Bakr (radhiyallahu anhu) as the calf which Bani Israaeel worshipped while Hadhrat Umar (radhiyallahu anhu) is described as the Saamiri. Referring to Abu Bakr and Umar, Hayatul Quloob states that those "two accursed idols of the Quraish" were regarded as Commanders of the Faithful by Muslims.

When one learns of the venom and slander which the Shiahs direct towards Hadhrat Abu Bakr (radhiyallahu anhu) and Hadhrat Umar (radhiyallahu anhu) then one will understand that the Shiah designation of "rubbish" for the Ummah is an extremely mild epithet, i.e. in Shi'i terms.

## SHI'IS & SUNNIS

Muslims among the Ahle Sunnah debate and dispute regarding the status of the Shiahs--are they Muslims or non-Muslims? But, the Shiahs do not debate the status of the Sunni Muslims--those Muslims who follow Rasulullah (sallallahu alayhi wasallam) and his illustrious Khulafa-e-Raashideen. According to the Shiah religion all Sunni Muslims are kaafir since they do not ascribe to the doctrine of Imaamate which is a fundamental pillar of Deen in the Shiah religion. Whoever refuses to accept a Shiah Imaam is branded a kaafir by the Shi'i clergy. Just as Nubuwwah (Prophethood) is a fundamental of Islam according to Muslims, so is Imaamate according to Shiahs. We say that anyone who rejects a Nabi is a kaafir. The

Mullah Baqir Majlisi, an accepted and top-ranking authority in Shiah religious circles, designated by the Shiah clergy as the "Seal of the Muhadditheen", when writing the name of Hadhrat Umar (radhiyallahu anhu) in his books, adds the following curse:

**"Umar Bin Khattab, on him be la'nat and athaab."**

This same Baqir in his book Zaadul Ma'ad, attributes the following fabrication to Hadhrat Huzaifah (radhiyallahu anhu), which he supposedly made in condemnation of Hadhrat Umar (radhiyallahu anhu):

"Finally Allah Ta'ala accepted the curses of His Holy Nabi and his daughter regarding this munaafiq (referring to Hadhrat Umar) and had him killed at the hands of his killer (Abu Lu'lu, a fire-worshipper of Iran) on whom be the mercy of Allah."

What relationship can there be between the Sunnis and the Shiahs when Shi'ism advocates curse on Hadhrat Umar and mercy and praise on the kaafir murderer of Hadhrat Umar (radhiyallahu anhu)?

### SHI'ISM--RELIGION OF CURSES

In Usulul Kaafi, the Shiahs ascribe the following lie to Hadhrat Ja'far Saadiq whom they accept as one of their Imaams: "The Imam said: May Allah curse Abu Hanifah. . ."

These few examples will suffice to indicate that the utterance of curses on the holy and great personalities of Islam is an integral part of the Shi'i religion.

## OUR'AN DENIED

It is the belief of Shiahs that no one besides Hadhrat Ali (radhiyallahu anhu) compiled the Qur'aan, and no one besides the Imaams of Shi'ism possess the true and authentic Qur'aan. In this regard, the Shi'i book, Usulul Kaafi states:

**"It is only a great liar who can claim that he has compiled the whole Qur'aan as it was revealed. No one compiled it nor memorized it as Allah had revealed it except Ali Bin Abi Taalib and the Imaams after him."**

It is the teaching of Shi'ism that two thirds of the Qur'aan has been excised by the Sahaabah. In the Shi'i book, Ihtijaaj-e-Tabrisi the following claim is made:

**"...the munaafiqeen deleted more than two thirds of the Qur'aan."**

Shiahs say that whoever refuses to accept any of the Imaams of Shi'ism is a kaafir. The gap between the Shiahs and Muslims, is therefore, unbridgeable. The Ahlus Sunnah can have absolutely no association and no affinity with a community which holds scandalous, blasphemous and the vilest beliefs regarding the illustrious Sahaabah-e-Kiraam. The vilest epithets are reserved for the Khulafaa-e-Raashideen--Abu Bakr, Umar and Uthmaan (radhiyallahu anhum). Special duas of la'nat (curse) have been compiled by the Shiahs to revile Hadhrat Abu Bakr and Hadhrat Umar. Cursing these noble Sahaabah is an act of high merit in Shi'ism.

## OUR'AN EXCISED

The Shi'i authority (accepted by the Shiahs as one of their great authorities), Allamah Qazwini writes:

"The purport of the statement of Imaam Ja'far is that a great portion has been excised from the original Qur'aan and that Qur'aan (i.e. the original Qur'aan) is not among the well-known copies."

(Sharh Usulul Kaafi)

## SHI' OUR'AN

The Shiahs believe that the original Qur'aan is in the custody of Imaam Mahdi who will produce the Qur'aan when he makes his appearance. In this regard it is said in Usulul Kaafi:

**"When the Qaa-im (Imaam Mahdi) appears, he will recite the Book (Qur'aan) of Allah and he will take out the Qur'aan which Ali had written."**

### THE QUR'AAN FABRICATED--AN ABSOLUTE SHIAH CLAIM

A very high-ranking priest accepted as a great authority by the Shiahs, Noori Tabrisi states:

**"The authorities (of Shi'ism) are unanimous regarding the clear, explicit and absolute narrations pointing to fabrication in the Qur'aan. Such fabrication is in relation to content matter and diacritical signs. These narrations are authentic."**

(Faslul Khitaab)

## Khomeini

The repugnant beliefs and teachings mentioned on this page are not those of only isolated Shiahs or of the little sects which branched from the main Shiah body. These are the beliefs of the main Shiah sect, viz., the Ithna Ashri or the believers in the twelve Imaams of which Khomeini and the present Shiah clergy of Iran are staunch followers. The writings of Khomeini and other contemporary Shiah priests unambiguously align the present Shiah clergy with all the kufr which Shi'ism has propagated from its very inception. The slogans trumpeted by Khomeini are hollow and raised on the basis of the Shiah doctrine of Taqyah (Holy Hypocrisy) and designed to hook the Muslim Ummah into his political cult to achieve the aim of Shiah domination over the Ummah and lands of Islam. But such designs and conspiracies can never succeed. The falsehood of Shi'ism and of all baatil movements operating under the slogan of the Kalimah while not believing in the demands of the Kalimah, will always be exposed by those on whom Allah Ta'ala thrusts the duty of safeguarding the purity of the Islam delivered to the world by Rasulullah (sallallahu alayhi wasallam) and transmitted to posterity on the authority of the illustrious Sahaabah (radhiyallahu anhum).

### BLASPHEMOUS "TAFSEER"

"Allah has made beloved to you Imaan and has adorned it in your hearts; and He has made detestable to you kufr (disbelief), fusooq (immorality) and isyaan (sin)."

(Surah Hujraat)

In Usulul Kaafi, the Shiah tafseer of the word, Imaan in this aayat is described as Hadhrat Ali while the word kufr refers to

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# SENSE OF MISDIRECTION

A report in the Weekend Argus, under the caption: City Muslims given new sense of direction, is a reflection of the mentality of those Muslims who happen to be ignorant of Islam teachings, but consider themselves to be intellectuals and qualified to comment on matters pertaining to the Shariah. They labour under the misapprehension that their "scientific" and western education qualifies them to pass Fatwa (Islamic Verdicts) on Islamic Law.

The article claims that all the early Mosques in Cape Town were or are out of line with the direction of the Qiblah. The article further asserts that some "scientifically orientened and progressive" Imam had announced "that the qibla everyone had observed for centuries was wrong. There was great controversy." The Imam who had made this un-Islamic announcement may have been "progressive and scientific" in regard to some branches of secular and western learning, but, most assuredly, he was not Islamically progressive if he had made the announcement which the article attributes to him. If the Imam had possessed Islamic direction and true Deeni Ilm, he would never have ventured to make an announcement which is at variance with the direction of the Shariah pertaining to the question of the Qiblah direction in relation to Musajjid. It is sheer ignorance of Islamic knowledge and gross recklessness for any Imam to make the type of announcement referred to above since the Shariah ordains that the actual Qiblah is NOT the direction plotted by scientific instruments, but is the direction in which the Qadeem Musajjid (the early Musjids) face notwithstanding any actual deviation from the actual direction brought about by human error.

In spite of the existence of astrological instruments which were available during the time of the Sahaabah and the early Muslims, such instruments were never availed of in plotting the direction of the Qiblah. It has always been the Sunnah of the Ummah--a Sunnah inherited from the Sahaabah-- to fix the direction of the Qiblah of a new Musjid by following the direction of the nearest Musjid. Where there happens to be no Musjid which could act as a guideline for the Qiblah of the new proposed Musjid, then only instruments may be used. In the absence of instruments in such a place, the Islamic principle of Taharri (rumination) will be employed. The Qiblah will then be fixed in terms of the testimony emanating from the heart of the Believer which is the receptacle of Imaan. When another Musjid is then erected, it is bound by the Shariah to adopt the Qiblah of the Musjid nearest to it. It is not permissible to fix a direction which varies or conflicts with the direction of the existing (Qadeem) Musjid.

The root cause of the controversies surrounding such issues are ignorant modernists who are grossly lacking in Islamic knowledge and deficient in Islamic practice. In employing the methods of their lowly and deviated nafs (vain desires) they create haraam controversy, and in so doing, they serve shaitaan's purpose by generating splits (tafraqah) in the community.

The community in Cape Town is under no Islamic obligation to accept and follow the scientific methods of the so-called progressive Imam. It would have been best and entirely within the framework of the Shariah if the Ulama of Cape Town had outrightly rejected the the opinion and findings of the "scientifically-orientened" Imam. Regardless of the direction for the Qiblah offered by the "progressives" who are in fact Islamically retrogressive, the Shar'i and valid Qiblah is the Qiblah direction which has been followed for the past centuries--the direction of the old Musajjid.

According to the Argus report the Muslim Judicial Council of Cape Town has refused to countenance a change. In refusing to accept the findings of the modernists and the "scientifically-orientened" Imam, the MJC is fully within the bounds of the Shariah which decrees that the Qiblah direction to be followed by the Muslim community is the direction in which the old Musjids are facing even if the compasses and the confounded "genuine scientific prayer mats" differ with the direction which the community has been following for the past centuries.

The "scientific" prayer mats being imported from England is just another commercial enterprise which deviated persons are attempting to capitalize on at the expense of creating disputes in the community and in violation of the Shariah. Since these confounded prayer mats dubbed as "genuine scientific" are in conflict with the spirit of the Shariah and the ruling of the Shariah regarding the methods to be adopted for obtainal of the Qiblah direction, it is not permissible for Muslims to use such mats which will be a cause of further dissension in the community in which much ignorance of the Shariah prevails. The "scientific" prayer mats are among the money-making schemes of those who have no true understanding nor true and genuine Deeni feeling, hence they are prepared to upset the centuries old rulings of the Shariah in order to line their pockets.

The so-called "genuine scientific" prayer mats will never and cannever give Muslims a "new sense of direction" as the report asserts. It merely indicates the sense of mis-direction of its originators. It further reveals the un-Islamic sense of direction of the perpetrators of controversy in the community--a type of controversy which is not lawful in the Shariah since the dispute which the confounded mats will generate has no Islamic basis nor will such controversy be the consequence of the propagation of the Haqq. This whole controversy about the Qiblah is nothing but pure fitnah and the "scientific" mat is an instrument of such fitnah. It is, therefore, not permissible for Muslims to purchase and utilize such mats for Salaat.

## SAJDAH TILAWAT

It is not permissible to perform Sajdah Tilaawat during the Makrooh (prohibited) times. The Makrooh times are at sunrise, zawaal and sunset. The Makrooh time of sunrise commences the moment the sun begins to rise and lasts until about ten minutes after sunrise. The Makrooh time of Zawaal commences when the sun is directly overhead (meridian--not midday). When the shadow of an object ceases to decrease, it will be Zawaal time. Zawaal prohibited time also lasts for about ten minutes after the sun has reached the meridian. This time will vary in different places and different seasons. The Makrooh time of sunset commences from about fifteen minutes before sunset and lasts just until sunset. The moment the sun has set, the Makrooh time ends.

Rasulullah (sallallahu alayhi wasallam) said:

"Refrain from sin and maut will become easy for you; and refrain from debt and you will live in freedom."

### HARMS OF TECHNOLOGY

#### Computers, blankets 'could affect health'

CAPE TOWN — The use of electrical appliances, such as computer terminals and even electric blankets, and the increasing levels of electrical voltage carried on power lines, could harm people.

A report in the latest Medical Research Council journal by Dr C J Beardwood of the Physiology Department at UCT, says there is substantial evi-

dence that people are affected by prolonged exposure to the growing levels of electric and magnetic energy in cities.

Dr Beardwood says the effects might not be hazardous but infertility, miscarriage, congenital defects, behavioural changes and a disturbance of biological rhythms could be linked to these forms of energy. — Sapa

# METHODS OF MODERNISTS

A new method of "teaching" Qur'aanic recital has been initiated by modernists. The new method entails the learning of the Qur'aan Shareef by way of cassette tapes which the advertisers describe as "Teacher on cassette tapes". We did not have the occasion yet to examine this method. Nevertheless it is necessary to advise Muslims that neither this method nor any other modern method to be introduced by the modernists will ever be able to take the place of the Sunnah way known to the Ummah since the inception of Islam.

The only correct, sure and sacred method of learning to recite the Qur'aan Shareef is the holy method handed down to the Ummah by the great authorities, Sahaabah, Fuqahaa and Auliya of Islam. The place of an Ustaad cannever be substituted by a cassette tape irrespective of who is reciting on the tape. It is Waajib (obligatory) on every Muslim to learn the correct way of reciting the Qur'aan Shareef. The branch of knowledge to be incumbently acquired for this purpose is known as Tajweed which has four fundamentals, of which one is to acquire this knowledge from a competent and qualified Ustaad. No Muslim should, therefore, labour under the false notion that he can learn to recite the Qur'aan Shareef correctly sitting in privacy without the aid of a qualified Ustaad. This is the bane which the modernists wish to introduce into the Ummah. It is imperative that Muslims always remain wary and be suspicious of the new ways, methods and styles introduced by modernists and unqualified persons. The ways and means of the modernists are invariably in emulation of the styles of the kuffaar. They imitate the kuffaar to the degree of following them into the "lizard's hole". Their methods are thus shorn of barkat and devoid of thawaab which accompany the holy ways of the great Standard Bearers of the Shariah.

Madrasahs should be particularly careful and those in charge of the Madrasahs should not fall victim to the suggestions of modernists who attempt to explain their new methods of tuton "convincingly" with a view to securing the introduction of such methods into our Madrasahs. The honour of a Madrasah lies in it adhering faithfully to the age-old sacred ways and methods of the great Auliya of Islam. These new methods of the modernists should not be given any opportunity in Madrasahs. All methods which displace the Sunnah systems must necessarily be shunned by the community.

### ROOT OF UNITY

The root of unity is humility. Unity is not attainable by slogans, but by inculcation of humility [tawaadhhu]. (Hakimul Ummah)

## COCA COLA

In a letter issued by the Durban branch of the Coca Cola Bottling Company the following claim is made:

"This letter serves to confirm that no alcohol is used by ourselves in the manufacture of soft drinks in our Plant."

A copy of the letter has been sent to us by a lover of Coke, who now feels confident that minerals bottled by the company do not contain alcohol.

For the benefit of those who are in doubt we wish to inform that at no stage did we claim that the Coca Cola Company adds "pure alcohol" to its minerals bottled at its plants. We have merely claimed that the minerals do contain alcohol since the concentrates vital for the manufacture of the minerals contain a very large percentage (approximately 20%) of alcohol. The letter issued by the company, therefore, does not alter the fact that the minerals bottled by the Coca Cola Company do in fact contain alcohol.

The fact that the company does not add alcohol to its minerals as a separate ingredient does not detract from our claim that such minerals do contain alcohol. While the company or the bottling plants may regard the "concentrates" used in mineral-manufacture to be a wholesome ingredient, according to the Shariah such concentrates are nothing other than alcoholic liquor. The concentrates which are liquor in Islamic terms, are added to sugar-water to produce the soft-drink.

The brother who has sent us the letter referred to above, should write to the Coca Cola Bottling Company of Durban seeking from them a categorical undertaking to the effect that "the soft drinks in our Plant contain no alcohol." It serves no purpose to say: "no alcohol is used by ourselves in the manufacture of soft drinks in our Plant". This has never been the claim. Once the brother who sent us the abovementioned letter receives such a written undertaking from the bottlers, then we shall comment further.

Rasulullah (sallallahu alayhi wasaallam) said:

"Refresh your Imaan by reciting in abundance: *Laa ilaa ha illal laah.*"

### SCIENTIFIC FALSEHOOD

## Baby clinics' success rate 'misleading'

NEW YORK — A controversial survey released yesterday claims that many test-tube baby clinics in the US inflate their success rates to justify charging childless couples thousands of dollars for their services.

The survey by Medical Tribune found that many clinics mislead couples by counting as successes pregnancies that end in miscarriage.

They also counted so-called "chemical" pregnancies in which elevated hormone levels were detected but a pregnancy never occurred.

The survey of 55 of the 175 in-vitro clinics in the United States found that half of the clinics never sent a patient home with a baby but claimed success rates of up to 25%.

Dr Michael Soules, of the in-vitro fertilisation clinic at the University of Washington in Seattle, said: "It's gotten to the point where a clinic doesn't look good unless it lies because everybody else is inflating their statistics."

He said a couple has about a one-in-10 chance of having a baby with in-vitro fertilisation.

In-vitro fertilisation in the United States costs between \$2 500 and \$7 000 (R5 000 and R14 000) a procedure and many couples try three or four times. — Sapa



# SAJDAH TILAWAT

It is Mustahab (preferable and an act of thawaab) to perform Sajdah Tilaawat immediately on reciting an Aayat of Sajdah. Although making the Sajdah immediately is Mustahab, the Fuqahaa exhort that it should be done the same time since people usually forget to make the Sajdah Tilaawat after some time has lapsed. In this way, one will be saddled with the sin of having failed to execute a Waajib duty.

Those who are liable for many such Sajdahs which they have not yet discharged, but they no longer remember the exact number of unfulfilled Sajdahs, should continue making Sajdahs without fixing any number. When the heart testifies and feels satisfied that all the outstanding Sajdah Tilaawat have been discharged, the obligation will be regarded as having been fulfilled. This is according to the Hanafi Math-hab.

According to the Shaafi Math-hab, Sajdah Tilaawat is Masnoon (Sunnat). The designation of Sunnat should not be misconstrued. It should not be inferred that Sunnat means a licence to neglect. Many people, on account of being uninformed about Deeni knowledge, adopt the attitude that it is permissible to discard a practice which is designated "Sunnat". They feel that since the practice is not Fardh, it is not essential and may be omitted without compunction. This attitude is highly erroneous and dangerous. It will lead to kufr since it (this flippant attitude) is tantamount to Istikhfaaf (to regard as insignificant) which is undoubtedly kufr.

Since Sajdah Tilaawat is Sunnat according to the Shaafi Math-hab, there is no Qadhaa should it be omitted. According to the Shaafi Math-hab, the Sajdah Tilaawat should be executed the same time when the Aayat of Sajdah is recited. It is not permissible to allow a long interval to lapse between the recitation of the Aayat and the performance of the Sajdah. If a long interval lapses, the Sajdah Tilaawat is effaced in terms of the Shaafi ruling, hence there is no Qadhaa. The time required to make Wudhu to enable one to execute the Sajdah is not regarded as a "long interval". Thus, should one recite such an aayat or hear it being recited while one is not with Wudhu, one should immediately proceed to make Wudhu and perform the Sajdah Tilaawat. This is the ruling of the Shaafi Math-hab. And, it is incumbent that the followers of a specific Math-hab adhere to the rulings of their Math-hab.

## KALĀMUL LĀH THE WORD OF ALLAH

The Qur'aan, Tauraah, Injeel, Zabur and all other Holy Scriptures sent as Wahi (Revelation) from Allah Ta'ala are Kalaamullaah or the Speech of Allah. Every Divine Book was revealed in the Arabic language. Every Nabi then translated the Book revealed to him and explained it to his Ummah in their own language. The Tauraah was translated into the Ibraani (Hebrew) language while the Injeel was in the Suryaani (Syriac) language.

On the Day of Qiyaamah the language of everyone will be Suryaani. After entry into Jannat, the language will be Arabic. Ibn Abi Haatim narrated this tafseer on the authority of Hadhrat Sufyaan Thauri (Tafseer Ibn Katheer). Shaikh Abdul Wahhaab Sha'raani recorded this explanation in Al-Yawaaqeat and Al-Jawaahir.

## Do not dishonour

Letters, pages and papers on which Qur'aanic verses or Ahadith are written, even if in non-Arabic, should not be discarded into dirt-bins. Such papers, if unwanted, should be buried, or deposited in water or may even be burnt. It is obligatory to respect any matter or object related to the Deen. It is, therefore, not permissible to use such papers for the purpose of wrapping paper nor is it lawful to throw away these papers in places where disrespect and sacrilege will be committed.

Unusable copies of the Qur'aan Shareef or other Deeni Arabic Kitaabs should be wrapped in cloth and buried in such places which will not be trampled under foot.

## ICE CREAM

The following report will serve to confirm that icecream and melorine are not Halaal.

PORT ELIZABETH EXPRESS: WEDNESDAY, JULY 24, 1985

## DINE & WINE

DAIRYMAID Mellorine, available in 2 litre containers,

comes in 7 different flavours: tangerine-vanilla, pineapple-vanilla, strawberry-vanilla, apricot, Neapolitan, chocolate and

vanilla. Mellorine is the happy medium between sorbet and ice cream, containing both vegetable and animal fats. It is

creamier than sorbet, which contains only vegetable fats, and less rich than ice cream which contains only animal fats.

# GAME OF KUFR

## MOCKERY OF HAJJ

Istikhfaaf (to regard lightly) and Istihzaa (to jest) with any teaching of Islam are kufr.

An "educational game" fully imitating the kaafir game of Snakes & Ladders is being offered by some miscreants who have drifted very far from the Path of the Deen. Under guise of propagating the Deen or a practice of the Deen some modernists have introduced a silly game which they designate Hajj-- The Greatest Journey. This evil game is the work of shaitaan and is based on the haraam game of Snakes & Ladders. The source and the "inspiration" for this "Hajj" game are undoubtedly Snakes & Ladders since the kufr game innovated by the deviant modernists is modelled along the lines of Snakes & Ladders.

The game of "Hajj" is indeed a mockery of such an important and sacred Ibaadat as Hajj. An object, viz., a dice, which is inter-related with gambling, is a fundamental part of the hajj game. The kaafir's gambling dice is thrown and moves, backwards and forwards similar to Snakes & Ladders, are made with a plastic chip. Allah Ta'ala warns in the Qur'aan Shareef:

"Do not take your Deen as a sport (jest and amusement)." "Say (O Nabi!): What, do you jest with Allah, His Laws and His Rasool?"

"Do not make the Signs of Allah a mockery." ". . . . They mislead (others) from the Path of Allah without knowledge and they make of it (Allah's Law) a mockery."

### QUR'AAN

It is indeed a foul act to make such a mockery of the fundamental Ibaadat of Hajj, in the way in which the introducers of this vile game have done. A Muslim's Imaan can never countenance the formulation of a silly game in which such a sacred institution as Hajj is subjected to the gambler's dice and the game of Snakes & Ladders. In ridiculing the lofty Ibaadat of Hajj in this despicable manner, the authors of the silly and evil game have trespassed beyond all limits in imitating the kuffaar. They have degenerated to the low ebb of introducing Snakes & Ladders as a model for their "Hajj" game, Nauthubillaah! They have indeed crawled behind the kuffaar into the "lizard's hole" (in Rasulullah's words), taking their emulation of the kuffaar to the most ridiculous of levels.

It is haraam for Muslims to purchase this "Hajj" game and it is haraam and an act of kufr for Muslims to play this game which is a crude mockery of the important act of Hajj.

## Tashab-Buh

### -EMULATING THE KUFFAAR-

Rasulullah (sallallahu alayhi wasallam) stated that Muslims will emulate the ways and customs of the kuffaar to such a degree that if the kuffaar were to crawl into a lizard's hole, the Muslim emulators will follow suit. Among such evil ways of emulation of the kuffaar is the celebration of birthdays. Birthday customs of greater evil is the 21st birthday celebration. In these customs of the kuffaar, Muslims have adopted all evils of shamelessness and immorality which usually attend the parties and functions of the kuffaar.

One evil factor attached to these 21st birthday celebrations is to adopt greater audacity and advertise this silly and ridiculous fact in the daily papers. A typical advertisement in this regard goes as follows: "Slamat Dawood. Hope you have a happy 21st. Love from your brothers. . . ." Indeed Muslims have already commenced the process of crawling behind the kuffaar into the lizard's hole. May Allah Ta'ala guide us all and save us from emulating the evil customs of the kuffaar.

## HALAAL

All icecream, melorine and sorbet made by the Muslim firm, KULFI ICECREAM of Lenasia, Johannesburg are HALAAL.

# A BAA TIL GROUP

A pamphlet published by an organization known as Mauritius Islamic Research Centre of the Jamaat-ul-Muslimeen, reveals that this "research" group is one of the deviant sects about which Rasulullah (sallallahu alayhi wasallam) has predicted. In its pamphlet, captioned "Divisions In Deen", the publishers/authors display their detestation for the four Math-habs of Haqq. In their deviated opinions they reject the four Math-habs of Haqq, viz., Hanafi, Shaafi, Maaliki and Hambali. Their arguments against the great authorities of the Shariah are spurious and fallacious. Having no hold on Islamic Knowledge and lacking in Deeni understanding, the ghaair muqallideen (those who have deviated from the Sunnah Path of the four Math-habs) are at a total loss to comprehend the basis, sources and operation of the Shariah's laws. At this juncture it will suffice to call the attention of Muslims in Mauritius to this deviant group. The group styling itself Mauritius Islamic Research Centre of the Jamaat-ul-Muslimeen is beyond the pale of the Ahle Sunnah Wal Jama'ah. Those who hold the views expressed in the pamphlet are standing in opposition to the Sunnah of Rasulullah (sallallahu alayhi wasallam). Association with this deviated sect is, therefore, haraam.

# HAYA

Rasulullah (sallallahu alayhi wasallam) said: "Shame (Hayaa) is a branch of Imaan." In another Hadith, our Nabi (sallallahu alayhi wasallam) informs that there can be no excess of shame, or shame, no matter how high and intense the degree, is always highly meritorious and laudable. But, the kufr secular education of the liberal west is the very antithesis of Islamic and Imaanic Shame and Modesty. Islam emphasises shame while the emphasis of western education is on audacity and shamelessness. This is conceded by the liberals of westernism, who regard the opposite of shame to be an attribute of merit. The following extract from a report in the local press is indicative of the evil audacity propagated by the sex education programs of western culture:

"In the short term sex education in British schools had created a liberal attitude towards sexuality among teenagers there, and it was precisely this that South African mothers opposed so strongly.

But the short-term response was a noticeable decrease in shame and a greater degree of openness when sex was discussed."

(Evening Post)

Elimination of Hayaa is thus considered to be a virtue in the liberal educational system and culture of the west. Since the vision of kufr is always oblique, it comes up with ludicrous conclusions such as: "Teenagers with high moral standards run a greater risk of unplanned pregnancies than the average teenager as they are unlikely to be using contraceptives." (Evening Post)

All signs point towards the fulfilment of Rasulullah's (sallallahu alayhi wasallam) prediction that a time will dawn when people will commit zina (fornication) like animals on public roads in full view of people passing by, and so common will such immoral acts become that a passer-by will not even be able to request the fornicating couple to commit their vile deed in a place out of view of the public. May Allah Ta'ala protect our Imaan and our morals.

# VICE

Among the forms of punishment which Allah Ta'ala inflicts on a people given up to immorality and the perpetration of unnatural practices of vice are the incidence of unheard of diseases. Rasulullah (sallallahu alayhi wasallam) warned that as Qiyaamah approaches, the rise in sin and immorality will bring about such diseases which will baffle all the medical experts. The toll will be disastrous. The diseases will be new and unheard of previously. Among such diseases of punishment is the dreaded one described as "Aids", the punishment in this world for sodomy. The following statements indicate the degree of the dread and calamity prevalent in vice-ridden societies:

"With almost three million Americans carrying the deadly virus, the odds on a male over 15 living in the world's Aid's capital--Manhattan--dying of the disease is now equal to his chance of contracting cancer. And the number of Aids victims is doubling every 11 months.

"Aids is the most dramatic disease of our time", says Dr. Spracklen, "comparable to the polio epidemics of the 1950's."

(Weekend Argus)

# EFFECT OF SINCERITY

Hadhrat Shaikh Ibraheem Khawwaas (rahmatullah alayh), the renowned wali and Shaikh of Tasawwuf, was in the habit of departing on a journey without informing anyone. Whenever he contemplated to go on a journey he would take only a water-jug with him and set out on his journey without informing anyone. Hadhrat Haamid Aswad (rahmatullah alayh) narrates that once he was with Hadhrat Ibraheem in the Musjid. Suddenly he took his jug and left the Musjid. Haamid understood thereby that Hadhrat Ibraheem was setting out on a journey. He therefore followed. The two journeyed on foot until they reached the town of Qaadsiiyah. Hadhrat Ibraheem then asked: "O Haamid, where are you off to?" Haamid replied: "Hadhrat, I am contemplating to go wherever you are going". Hadhrat Ibraheem informed him that his intention was to proceed to Makkah Muazzamah, and Haamid said: "Insha'Allah, then it is my intention as well."

After walking for three days a young man linked up with them. He joined them without saying anything. The young man accompanied them and after walking a day and a night without him (the young man) performing any Salaat, Haamid said to the Shaikh: "This young man with us does not perform Salaat at all." Shaikh Ibraheem immediately stopped and questioned the young man: "O son, why do you not perform Salaat? Salaat is of greater importance than Hajj." The young man replied: "O Shaikh, Salaat is not obligatory on me." Hadhrat Ibraheem asked: "What! Are you not a Muslim? The young man replied: "No, I am not." Hadhrat Ibraheem then said: "Who then are you?" The young man replied: "I am a Christian, but I pass my time on tawakkul (Trust in Allah). I have claimed that I will fulfil the rights of tawakkul. Since I have no confidence in myself that I will be able to fulfil this claim, I have left the towns and am wandering in the wilderness. Besides the Creator, here in the wilderness is no one. I shall live in the wilderness and put myself to trial." On hearing this episode, the party continued walking. Hadhrat Ibraheem said to Haamid: "Leave him alone. He will now accompany us."

On reaching the outskirts of Makkah Muazzamah, the great Shaikh halted, sat down and asked the young man: "What is your name?" He replied: "Abdul Maseeh.(i.e. the slave of Nabi Isaa--alayhis salaam)." Shaikh Ibraheem said: "O Abdul Maseeh! This is the threshold of Makkah (the Haram) and Allah Ta'ala has forbidden the likes of you from entering here. Allah Ta'ala says: 'Verily, the mushrikeen are impure, hence they should not come near Musjidul Haraam. . .' Whatever you wanted to say, you have said and whatever you wanted to know, you now know. Now do not enter Makkah. If we find you inside, we shall immediately expel you." So saying, Shaikh Ibraheem and Haamid left the Christian and entered Makkah Muazzamah. From there they proceeded to Arafaat. While they were sitting in Arafaat suddenly to their surprise they saw the young man in the garments of Ihraam. He came and sat near to Hadhrat Ibraheem. He fell to the feet of the Shaikh and kissed his feet. The Shaikh asked: "O Abdul Maseeh! What happened to you after we had left you?" The young man replied: "Hadhrat! Do not address me as Abdul Maseeh. I am now the slave of The Being Whose slave is also Maseeh (Nabi Isaa--alayhis salaam). After you departed I remained sitting in that place. Soon a caravan of Hujjaaj arrived and I stood up. On seeing them, a sudden yearning to be a Muslim rushed into my heart. At that very moment my eyes fell on the Ka'bah. Suddenly all religions besides Islam seemed baseless to me. Immediately I embraced Islam, made ghusl and donned the Ihraam. Today I had set out searching for you." Shaikh Ibraheem turned to Haamid and exclaimed: "O Haamid! Just look at the barkat (holiness and spiritual fortune) of Sidq (truth) in even a Christian. As a result of his Sidq he obtained Hidaayat (Divine Guidance) and entered the fold of Islam." The young man remained always in the company of Hadhrat Ibraheem, passing his time in Ibaadat. Finally his death arrived while he was in the company of the Fuqara (the Auliya who had renounced the world).--Nazhatul Basateen)

## THE WIFE

Rasulullah (sallallahu alayhi wasallam) said:

\* A woman who has adorned herself and is in the presence of (ghair mahram) men is like darkness on the Day of Qiyaamah. There is no noor for her."

\* The noblest woman is a woman whose husband becomes happy when he glances at her. She obeys him when he orders her. She does not oppose him regarding her own person nor does she do anything which displeases him."

\* Jannat is forbidden for a woman who asks her husband for divorce without valid (Shar'i) reason."

\* The la'nat (curse) of Allah descends on a woman who angers her husband."

\* When a woman performs her five daily Salaat, fasts the month of Ramadhaan, guards her honour and chastity and obeys her husband, it will be said to her: Enter Jannat from whichever portal you wish."

\* "A pious widow is known in the heavens as a Shaheedah (martyr)."

\* "A woman has two veils: Her husband and the grave. Her greatest veil is the grave."

\* A woman whose husband is angry with her, neither her Salaat is accepted nor do her good deeds proceed upwards (i.e. to heaven for acceptance)."

\* "O woman, be careful. Your husband is either your Jannat or your Jahannum."

\* If I had to order anyone to make sajdah for any person, I would have commanded the wife to make sajdah for her husband."

## THE HUSBAND

Rasulullah (sallallahu alayhi wasallam) said:

\* "Do not abuse (swear) them (wives); do not strike them in the face; do not banish them, but in the home.(i.e. if there arises a need for the husband to punish his wife, he should not send her away to her parents nor should he sleep out of the home)."

\* The most perfect among the Mu'mineen in regard to Imaan is the one whose character is best; the noblest among you are those who are noblest to their wives."

\* No believing husband should give hardship to a believing wife. If a quality in her displeases you, there will be another quality in her which will please you."

\* Bear and fulfil the (lawful) wishes of women (your wives)." (A husband should tend to the lawful comfort of his wife to the best of his ability. This does not mean that he should obey her in her unlawful demands--demands and wishes which violate the Shariah.)

\* A man with two wives, who does not deal justly between them, will rise on the Day of Qiyaamah with half his body paralysed."

\* A man is rewarded for every (good) act, even for the morsel of food which he lifts (in love) to the mouth of his wife."

\* "The noblest husband is he who is kindest to his wife."

## TOWARDS A HAPPY MARRIAGE

Elsewhere on this page appear advice and admonition which Rasulullah (sallallahu alayhi wasallam) gave to husbands and wives. If the precepts outlined in these holy advices of Rasulullah (sallallahu alayhi wasallam) are adhered to, the married life of Muslims will become more prosperous, happier and stronger. Since Muslims of these times have largely ignored the commands of the Shariah and instead have moulded their life-style in western patterns, we observe the many ruptures and calamities in the lives of Muslim husbands and wives.

Both husband and wife should study the advices of Rasulullah (sallallahu alayhi wasallam) and endeavour to direct their lives in the light of these noble, beneficial and sacred admonitions which will take out the misery from the lives of many married couples.

Each party in the marriage should measure his/her actions and attitudes on the standards set in the Ahadith of Rasulullah (sallallahu alayhi wasallam) and then strive to remedy the shortcomings. Each party must fulfil the rights of the other party--not only discharge the obligatory rights, but make sacrifices to bring greater happiness in the home. While each party should strive to provide more than obligatory rights to appease and gain the love of the other, he/she should place lesser insistence on the fulfilment of his/her own rights. Tolerance of the shortcomings of one's partner is a great virtue, rewardable in both this world and the Akhirah. But such tolerance and Sabr are difficult without the Muslim inculcating the Fear of Allah Ta'ala in him/her. The Muslim must daily meditate that tomorrow he/she will be ushered into the presence of Allah Ta'ala. Each one will have to answer for his/her misdeeds.

Without obedience to Allah's laws, it is not possible for Muslims to be happy. It is, therefore, imperative that Muslims bring about piety in their homes by modelling their daily life in accordance with the Sunnah of Rasulullah (sallallahu alayhi wasallam). To achieve this goal there must be effort and struggle against the lowly desire (nafs). This ephemeral existence is an abode of trial and struggle. We are not yet in Jannat. There will necessarily be ups and downs which can be safely and successfully traversed by adhering to the advices and admonition of Rasulullah (sallallahu alayhi wasallam). When the Muslim submits fully to these advices, he/she will not trample on the rights of others, which is always the main cause for strife and bitterness. Observing the Huqooq (rights) of others and sacrificing one's own demands are prime ingredients in the Islamic alchemy of happiness.

## INVITATIONS

Hadhrat Imraan Bin Husain (radhiyallahu anhu) narrates: "Rasulullah (sallallahu alayhi wasallam) prohibited the acceptance of the invitations of the faasiqeen."

"Faasiqeen" refers to flagrant violators of the Shariah. It is not permissible to attend the feasts and functions of such people. Hence, wherever unlawful activities occur, it is not permissible for Muslims to attend and participate. Wedding functions of these times are generally immoral and haraam in terms of the Shariah in view of the prevalence of a variety of haraam activities. It is not permissible for any Muslim to attend such functions.

# MODERNISING THE MADRASAH

In the baneful attempt to wrought changes of modernity in Islamic Madrasahs some Madrasah committees with the support of even some learned persons are presenting a variety of spurious arguments. This lamentable plight does not augur well for the Deeni Ta'leem of Muslim children who are placed in the care of trust of these Madrasah authorities. Those Aalims who are supporting the moves to modernise the Madrasahs with the introduction of instruments and means which are not in keeping with the holy character of a Deeni Madrasah should reflect over the matter with a greater degree of foresight. Rasulullah (sallallahu alayhi wasallam) has offered the Believer a test of conscience by means of which he may be able to fathom the error or rectitude of his contemplated moves. Nabi-e-Kareem (sallallahu alayhi wasallam) said: **"Seek a Fatwa from your heart (as well)."** You may be able to present "logical" arguments for your case of modernising the Madrasahs. You may be able to insist on the basis of some technicalities that it is not haraam to introduce projectors and other modern learning aids in our Madrasahs, but the Aalim who has enjoyed the good fortune of obtaining his Deeni Knowledge sitting at the feet of great Ulama of Haqq will not be able to smother the Fatwa which will rise from his heart, if he has indeed pondered the matter with honesty and sincerity.

Many pure and holy Islamic institutions elsewhere in the world have undergone the revolution of modernity. In the process, Islamic heritage and the holy and mubaarak ways and systems handed down by the Sahaabah and the Auliya had to be sacrificed and eliminated. We now find that many a great Islamic institution stands secularised and modernised. Islamic patterns and Islamic ways of teaching and learning have been replaced by the ways of the west. It does not matter what logical argument the votaries of modern learning aids tender in support for the introduction of modern change, Imaani intelligence and the conscience which stems from Imaan can never countenance such departures from Islamic ways, which results in the abandonment of our Islamic heritage.

Those Aalims who are advocating the introduction of modern methods and modern learning aids into Madrasahs are indeed rendering a colossal disservice to themselves, to the children entrusted to them and to the community at large. In modernising the Madrasah environment they are turning Madrasah pupils away from piety and will be teaching Deeni education in a way which is grossly inferior than the effective and holy ways the Ummah has known and followed over the many centuries. The methods of the kuffaar adopted for teaching the Qur'aan and related branches of Deeni education can never be superior to nor more effective than the ways which we have inherited from the People of the Qur'aan.

In the desire to introduce modernity in the Madrasahs certain Aalims are influenced by secular colleagues who have convinced them of the benefits of modern learning aids. It is not worthy of an Aalim of the Deen to fall prey to the arguments of worldly persons who have no understanding of and no insight in the Deen. Instruments of modernity may be beneficial in a secular institution, but comparatively speaking, in an Islamic Madrasah such aids are not only futile, but are destructive since any displacement of the sacred ways and styles of Islam will stunt Islamic academic progress. For this reason is it not possible for any modern institution to produce Ulama of the Deen of the calibre produced by the old Madaaris where the student of Deen sits in the dust on the ground acquiring the Knowledge of the Qur'aan. Since such poor surroundings have a relationship and a spiritual connection with the Cave of Hiraah where the Qur'aan was revealed, the quality of Knowledge acquired is incomparable.

The Muslim community too has a duty to guard the centuries-old Islamic system of Ta'leem. It is the duty of Muslims to withstand the pressure certain individuals in their communities are exercising for the sake of introducing modern educational aids in the Madrasahs. Such proposals must be rejected and the purity and holiness of the Madrasahs be protected. If the votaries of modernity are to be accommodated in even a single aspect, the process for the demise of true Deeni Ta'leem will be initiated.

## DIVINE NEARNESS

The proximity of Allah Ta'ala is attained by the adoption of the following factors:

- (1) Subduing the desires of the nafs.
- (2) Giving life to the heart by means of Thikrullaah.
- (3) Remembrance of the Akhirah.
- (4) Diverting the mind from the perishable comforts and luxuries of the world.
- (5) Perpetuating Taqwa (Fear of Allah).
- (6) Loving what people detest and fleeing from what people love.

(Nazhatul Basaateen)

### THIKRULLAAH

Verbal Thikr, i.e. Thikr with the tongue, is rewardable even if the heart does not accompany it.

(Maulana Ashraf Ali Thaani)

### TASAWWUF

The aim of Tasawwuf is Obedience to Allah and Thikr of Allah. (Maulana Thani)

### THIKR AND KARAAMAT

Karaamat (miracle of the Auliya) is lesser in rank than Thikr-e-Lisaani (verbal Thikr). Zikr-e-Lisaani is a medium of gaining nearness to Allah while Karaamat is not such a medium. (Maulana Thaani)

## NISBAT

Every Mu'min has a relationship of love with Allah Ta'ala. There are two types of relationship with Allah Ta'ala:

- (1) Wilaayat-e-Aammah or a general bond which the rank and file of the Ummah enjoy with Allah Ta'ala. Only Imaan is sufficient for the existence of this general relationship.
- (2) Wilaayat-e-Khas-sah or a special relationship. This high degree of relationship with Allah Ta'ala is the bond which the Auliya enjoy.

The special bond is the consequence of abundance of Thikr and constant obedience. This special relationship is also known as Nisbat in the terminology of Tasawwuf. Sin eliminates this Nisbat. However, it will return after a sincere Taubah.

The least required from a cultured person is that he refrains from harming and inconveniencing others.

(Maulana Ashraf Ali Thaani)

### WHAT IS RESPECT?

The reality of respect is to give comfort (to the one you are offering your respect).

(Maulana Ashraf Ali Thaani)  
Respecting the Auliya increases the knowledge of the heart.

(Maulana Ashraf Ali Thaani)

## ISMAILIS

The Ismaili sect (the Agha Khaanis) is a branch of Shi'ism. The Ithna Ashri (twelve Imaam) sect which is the majority sect of Shi'ism believes in twelve Imaams possessing all the attributes of a Nabi while the Ismaili sect believes in seven such Imaams. The Ismaili sect openly maintains that Nubuwwah has not terminated with Muhammad (sallallahu alayhi wasallam). They believe that transformation of the laws of the Shariah is admissible.

The Ismailis believe that the world cannot exist without a person whom they designate Hujjat (Proof) of God. The Hujjat may be either a Nabi or an Imaam. (NB. "Imaam" in Shi'ite theology refers to a prophet. The line of difference between a Nabi and an Imaam in Shi'ite theology is extremely thin.)

The Ismailis subscribe to the doctrine of theophany, i.e. they believe that Allah Ta'ala appears to the Hujjat (Nabi or Imaam). They further believe that their Imaams are God-incarnate, i.e. Allah settles in them.

The Agha Khaanis are also known as the Khojas.

Ismailism is a religion apart from Islam. It is not a sect of Islam. In view of their beliefs and practices of kufr, Ismailis are not Muslims.

## DACOITS

It is observed that those who claim to be peers (spiritual guides) among the Ahl-e-Bid'ah group of grave-worshippers exercise absolutely no Islamic Hijaab (Purdah) whatever. These peers of the Bid'ati group initiate (bay't) females in a way which is Islamically shameless and haraam. The bid'ati peers allow the women to come into their presence; they clasp the hands of the females whom they are supposedly initiating into the spiritual path; they freely converse with them and they even order the female disciples to rub their feet (i.e. the feet of the peers). Such men are not spiritual guides. They are fakes and frauds parading under cover of religion. It is haraam for Muslims to strike up an association with these peers of deception.

Hadhrat Aishah (radhiallahu anha) reports that Rasulullah (sallallahu alayhi wasallam) never touched the palm of a woman, i.e. he never shook hands (musaafah) with ladies nor did he ever clasp the hands of females as is the normal practice when initiating males into the Path of Tasawwuf.

People who lack Islamic knowledge and who are not informed of the tricks and deception of these religious fakes and frauds fall prey to the pernicious machinations and schemes of corruption of these "peers". At the hands of these peers, many Muslims are involved in major crimes of kufr, shirk and immorality. Guard your Imaan and stay far away from the conspiracies of the Ahl-e-Bid'ah.

## SHIRK

Some people, when making dua, proclaim: Yaa Ghauthul A'zam Al-Madad!. In making this call they believe that Hadhrat Sayyid Abdul Qadir Jilaani (rahmatullah alayh) hears their supplication and that he takes up the dua to Allah Ta'ala. Both the statement, "Yaa Ghauthul A'zam Al-Madad!" and the belief underlying the statement are shirk and haraam. It is not lawful to call out in supplication in this manner nor is it permissible to hold the shirk (polytheistic) belief that a saint has power to answer and attend to one's supplication. The Mu'min must call directly to Allah Ta'ala. The Qur'aan Shareef commands:

"I answer the call of the caller when he calls unto Me."

"When my servants ask you about Me, say that I am near (to them)."

The Mu'min must, therefore, call only Allah Ta'ala.

### MERITS OF A LOAN

Rasulullah (sallallahu alayhi wasallam) said:

"On the Night of Mi'raaj I saw written on the portals of Jannat that the thawaab of charity is tenfold and the thawaab of giving a loan is eighteenfold."



## - QUR'AN -

### SACRILEGE

The disease of dishonouring the Qur'aan Shareef among modernists has reached alarming proportions. Modernists purporting to be propagators of the Deen think absolutely nothing of distributing copies of the Qur'aan Shareef (English translation with the Arabic text included) to non-Muslims. Such distributed copies of the Qur'aan have been discovered in the worst of places and in the vilest of conditions. In one prison, a non-Muslim prisoner was using some books as a pedestal to stand on. Among these books was a copy of Yusuf Ali's translated version of the Qur'aan with the Arabic text. The sin of this grave act of sacrilege perpetrated against the Qur'aan Majeed rests squarely on the shoulders of the notorious propagation centre which is guilty of such abominable distribution. Since many modernists and deviated self-appointed missionaries of Islam believe that Wudhu and Tahaarat are not essential requirements for touching and handling the Qur'aan Majeed, they dish out copies of the Qur'aan freely without any pang of conscience to even non-Muslims who will think nothing of trampling on the Words of Allah Ta'ala.

It is the obligatory duty of every Muslim who comes into contact and who associates with such deviates who misuse and abuse the Qur'aan Majeed to exercise pressure and persuasion to prevent these misguided propagation centres from distributing Qur'aan copies to non-Muslims.

## ARABIC

Among the measures adopted by the Shariah to safeguard the purity and authenticity of the Qur'aan Shareef is the permanent and compulsory retention of the Arabic text. The importance of the Arabic text is of such a degree that it is not permissible to publish or print a translation of the Qur'aan without the original Arabic text of the Qur'aan. In any translation of the Qur'aan, the inclusion of the Arabic text is imperative. This is the unanimous verdict of the four illustrious Imaams of the four Math-habs of Haqq, viz., Hanafi, Shaafi, Maaliki and Hambali.

## INCOMPARABLE

It goes without saying that the Qur'aan Shareef is incomparable in every respect. There is no book comparable to it in any way whatever. In view of the lofty rank of the Qur'aan Majeed it is not permissible to write the translations of the Qur'aanic aayaat alongside the verses as is the practice which has been adopted in most English versions. The translations should be written below the Arabic aayaat as is the practice adopted in the Urdu and Faarsi versions.

It is also not permissible to prepare a transliteration of the Qur'aan Majeed even if the Arabic text is included in the transliteration.

## QADHA

In some quarters there is the misconception that Qadhaa of numerous Salaat, even Salaat not performed for a number of years, could be effected by performing a single Salaat known as Qadhaa Umri. In substantiation of this view certain narrations are cited. A narration claiming the validity of a Salaat known as Qadhaa Umri is recorded in the book, Aneesul Waazeen. However, it should be noted that the narration in this regard is false and fabricated. In the Shariah there is no Salaat such as Qadhaa Umri. The only way in which discharge from the obligation of omitted Salaat can be obtained is by performing Qadhaa of the actual Salaat missed, no matter how great the quantity of Qadhaa Salaat there may be.

## NIFAAS

1. Nifaas is the blood which flows after childbirth.
2. The maximum period of nifaas is forty days. There is no minimum period of nifaas. After childbirth the blood which flows for even a minute will be nifaas.
3. The ahkaam (injunctions) of nifaas are exactly the same as those of haidh.
4. The blood which flows from a pregnant woman before birth or during delivery of the babe (i.e. before the emergence of the babe) is not nifaas, but is istihadhah.
5. The blood which exceeds the maximum period of 40 days is classified as follows:
  - (a) **First occasion:** If it happens to be the first occasion of childbirth, the blood in excess of forty days will be istihadhah.
  - (b) **Set Nifaas Period:** If she had already given

## Bidah of 'Khatms'

After the death of a person, the innovators arrange certain ceremonies which they designate as 'khatm'. These ceremonies are organized on the third day, seventh day, fortieth day, etc. These innovated khatm ceremonies have been assigned the Shar'i status of Wujooab, i.e. it is considered to be compulsory to organize and participate in these customary ceremonies for the dead. Those who abstain from these khatm customs are reviled and even branded as kaafir. Yet, it is an established fact that neither Rasulallah (sallallahu alayhi wasallam) nor his Companions practiced or taught anything of these khatms. These ceremonies do not possess the slightest sanction of the Shariah. They are in total conflict with the Sunnah of our Nabi (sallallahu alayhi wasallam).

People died and were buried during the time of Rasulallah (sallallahu alayhi wasallam) and the Sahaabah, but never did these khatm ceremonies exist. If there was any merit in these customs, the first to promulgate them would have been the Messenger of Allah (sallallahu alayhi wasallam). In discarding the simple mode of 'Isaale Sawaab' taught by Rasulallah (sallallahu alayhi wasallam) and opting for the innovated khatm ceremonies of men of shallow learning

and impiety, slander has been levelled against Nabi (sallallahu alayhi wasallam). It is tantamount to inferring that Rasulallah (sallallahu alayhi wasallam) had failed to provide the correct method of praying for the benefit of the dead. In this regard, the great Jurist of Islam, Hadhrat Allamah Husaamud Deen Ali Muttaqi (died 975 A.H.) declared:

"Verily, these gatherings on the third day especially, have no compulsion; there is no Sunnah in it; no Mustahab in it; no benefit in it nor is there any advantage of the Deen in it. On the contrary, in these gatherings is slander and criticism of the pious predecessors, since they (the great savants of Islam from the time of Rasulallah-sallallahu alayhi wasallam) have not instructed about it. In fact the slander and the criticism are directed against Nabi (sallallahu alayhi wasallam) since it could be inferred that he (sallallahu alayhi wasallam) discarded the rights of the mayyit (in not upholding these khatm ceremonies). Moreover, the slander and the criticism are directed against Allah Ta'ala since it could be inferred that He did not perfect the Shariah (by not commanding these khatms). And, verily, He said: This day have I perfected for you your Deen..." (Tafheemul Masaa'il)

## CEREMONIES

Hadhrat Uthmaan Bin Abul A's (radiallahu anhu) was once invited to a circumcision ceremony. He rejected the invitation and in support of his refusal to attend, he said:

"During the time of Rasulallah (sallallahu alayhi wasallam) we did not attend circumcision (ceremonies) nor were we invited to such occasions."

(Musnad Ahmad)

## Umar Rebukes A Bidate

Once a certain Muazzin after calling the Azaan, again called out: 'As-salaah as-salaah', inviting people towards the Masjid. Hadhrat Umar Bin Khattab (radiallahu anhu) sharply rebuked him and said:

"Are you insane. Was your Azaan not sufficient for calling the people?"

## THE TRUE GUIDE

The surest sign of a true Murshid and Saint of Allah is meticulous obedience to the minutest details of the Sunnah of Rasulallah (sallallahu alayhi wasallam). A true Spiritual Guide is a man who is obedient to the Shariah, both in public and in privacy. He is devoid of greed; his gaze is not on the wealth and services of his mureeds (disciples). He reminds people of the Akhirah and association with him slackens love for this world and strengthens love for the Akhirah.

birth previously and has a fixed number of days as her nifaas period then whatever is in excess of her fixed nifaas period will be istihadhah. For example: Her previous nifaas period was 18 days, but on this occasion the blood flowed for 45 days. Her nifaas period on this occasion too will be 18 days. The rest, i.e. 27 days, will be istihadhah.

(c) **No fixed period:** She gave birth on previous occasions, but had no fixed number of days for her nifaas. In this case her nifaas will be 40

- days and the excess will be istihadhah.
6. If a set period of nifaas changes but does not exceed 40 days, the latest number of days will be the new nifaas period. Example: A woman's previous nifaas was 19 days. On this occasion the blood continued for 35 days. Her new nifaas will be 35 days.
  7. In the case of giving birth to twins, the nifaas is the blood which flows after delivery of the first babe.
  8. If after childbirth no blood flowed, then too it is Wajib (compulsory) upon her to make ghushl.

## ANC forms

To assist Muslims in selecting the correct option when registering their marriages—the option which enables them to dispose of their estates in accordance with the Shariah—the Mujlisul Ulama of S.A. has prepared an ANTENUPTIAL CONTRACT providing for the exclusion of the accrual system. All those who will be registering their marriages must understand that it is WAAJIB to do so by Antenuptial Contract excluding the accrual system. Once this has been done, an Islamic Will has incumbently to be drawn up. Such Will forms are also available. Write to the Mujlisul Ulama of S.A. for copies of these documents. Address: P.O.Box 3393, Port Elizabeth.

From page 7: Abu Bakr; fusoq to Umar and isyaan to Uthmaan.--Nauthubillaah!

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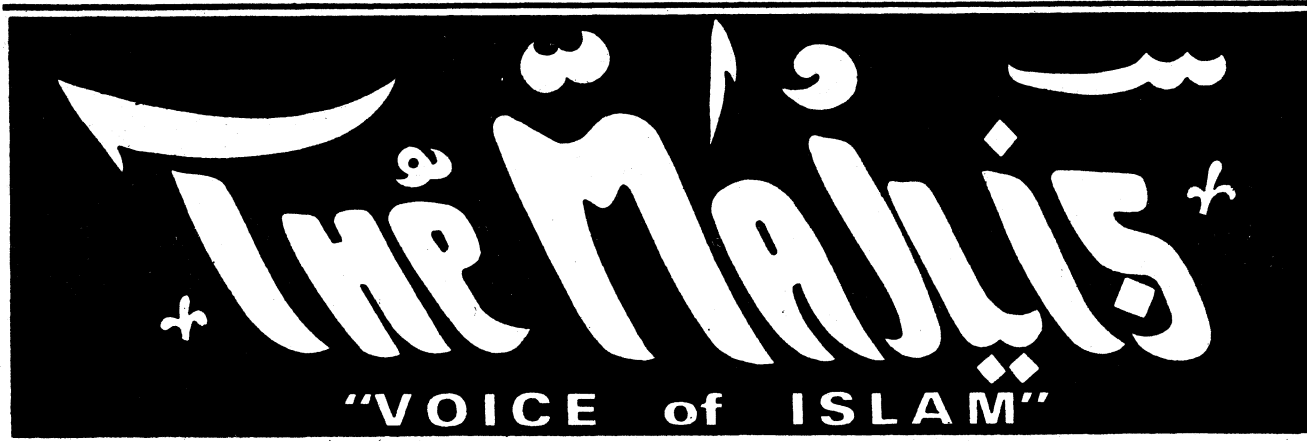
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## SHI' KUFR

If the Nabi made a decree on the divine regal rulings on wudhu, haidh and nifaas, it is imperative to believe him and the application of these rulings is binding on us. But if the Nabi made a statement regarding the unseen, for example, on the creation of the heavens and earth, or the Houris of Jannat and its places, then it is not incumbent nor binding on one even when it is known for certainty that the statement has proceeded from the Nabi.

(The Shi'i priest, Mujtahid Muhammad Hasan Al-Ishtiyani—quoted by the head of the Shi'ite supreme court in Lebanon.)

# A SINFUL CLAIM

In a remarkable display of kufr mentality by the Durban tabloid, "Al-Qalam" in its September 1985 issue the Juma' Khutbah delivered by the Imaam of Masjidul Fuqara, Port Elizabeth was described as "SINFUL". A Juma' Khutbah which according to the Shariah is the equivalent of two Raka'ats Fardh Salaat and which comprised of ONLY Qur'aanic aayaat and ahaadith of Rasulallah (sallallahu alayhi wasallam) is described as "SINFUL" by men who call themselves Muslims and who seek to be acclaimed as leaders in the community. The sinful and disgraceful criticism emanating from "Al-Qalam" springs from a deep-seated attitude of hasad and hatred for the Ulama-e-Haqq. The motivation for the despicable criticism of people who are Islamically unqualified stems from their aversion for the Sunnah of Rasulallah (sallallahu alayhi wasallam). They find the Sunnah detestable and unpalatable. Their westernized minds are incapable of absorbing the truth, the virtue and the transcendental values of the Sunnah. They find the Sunnah "too orthodox" for their western tastes, hence they seek to direct their malice and villification against the Bearers of the Sunnah. They lack the guts to openly declare their aversion for Rasulallah's Sunnah because they assert themselves to be Muslims. But they find it convenient and plausible to make the Ulama-e-Haqq their target of satanic attack. Let us now factually analyse the criticisms of the modernist Al-Qalam.

Fasaad(anarchy) has appeared on the land and on the ocean because of the deeds wrought by the hands of people so that (by means of this strife) Allah makes them taste some (of the consequences) of their deeds (of corruption, vice and immorality).—Qur'an

In its article based on a hypocritical report submitted by its so-called "Port Elizabeth correspondent", Al-Qalam alleges:

"...the imam delivering the Khutbah, if one can call it so, said that the destruction of property and loss of life is a sign from God that we (oppressed) are living in sin."

Firstly, let us apprise Al-Qalam that it does not even understand the difference between the Juma' Khutbah and a talk which an Imaam delivers prior to the Khutbah. The observations made by the Imaam were NOT part of the Khutbah. The Khutbah is recited in ARABIC from the MIMBAR and constitutes the equivalent of two Raka'ats Fardh Salaat. The statements of the Imaam in the English language were made by way of Naseehat and admonition BEFORE the Khutba. Al-Qalam lacks in even this basic understanding, yet it seeks to set itself up as an overseer of the Ulama. Men who lack in Islamic knowledge besides having no Islamic right of criticizing the talks of the Ulama, plainly lack this ability. Advices of the Shariah cannot be criticized on the basis of personal opinion and whims as is the custom of modernists who are schooled in the process of western liberal and kufr thinking.

In the afore-cited statement of Al-Qalam, the word "oppressed" appears in brackets alongside the term, "we". In this devious interpretation perpetrated by Al-Qalam and its "Port Elizabeth correspondent", it is sought to create the impression that the Imaam was referring to non-whites in general. Since non-whites of South Africa in general, Muslims as well as kuffaar, are termed "the oppressed" by misguided men who follow the politics of the lowly nafs, Al-Qalam endeavoured to surreptitiously trade the idea that the talk of the Imaam concerned all the non-whites in general and the Blacks in particular and that "we" (Muslims) identify with such kuffaar. At the very outset let us clear the minds of the men of Al-Qalam: We do not identify with the kuffaar, be they the rulers or the oppressed, be they white or black. Let us make it plain to Al-Qalam and its ilk that we do not consider it Islamic to side with the kuffaar, be they the "oppressed", in acts of anarchy which has as its springboard godless communism.

The Imaam in his Friday talk at no stage made reference to the "oppressed" kuffaar of this country. The talk was directed at ONLY Muslims. The causes which bring about calamity, hardship and disaster on the heads of Muslims were outlined. Such causes were explained by Rasulallah (sallallahu alayhi wasallam), himself. Islam teaches that when Muslims transgress the Commands of Allah Ta'ala, when they flagrantly perpetrate sin and immorality and when they mock and jest at the Sunnah of Rasulallah (sallallahu alayhi wasallam), then Allah Ta'ala will smite them and subjugate them with cruel rulers who will inflict persecution and oppression on them. This will be the consequence of Muslim disobedience to Allah's Law. Rasulallah (sallallahu alayhi wasallam) said that when the incumbent duty of Amr Bil Ma'roof, Nahy anil Munkar (Commanding righteousness and forbidding

evil) is discarded, then Allah Ta'ala will appoint such tyrannical rulers "who will show no respect to your elders and have no mercy on your little ones". Thus Nabi-e-Kareem (sallallahu alayhi wasallam) attributed such the large-scale calamities and disasters which befall the Muslim to the sins and transgression of Muslims themselves. The Imaam, therefore, outlined these causes which Islam mentions. The Imaam was not discussing the barbarous act of blacks burning blacks; he was not speaking about the savage acts of murder, pillage, plunder and rape which blacks perpetrated against blacks under hollow political slogans and hypocritical trumpetings of "oppression". In his Friday talk, the Imaam was not alluding at the state of hooliganism and savagery which is presently prevailing among the kuffaar of this country. The Imaam was referring to calamities such as pillage and plunder committed by the savages in Inanda where they looted and robbed Muslims, burning their properties.

The causes for "oppression" of kuffaar by kuffaar were not the subject of the Imaam's talk. The subject of the Imaam's talk was the hardship and disaster which Muslims suffered at the hands of the "oppressed" blacks. The talk was not about the attitude of the rulers and the ruled. The talk was primarily about hardships which overtake Muslims, be such calamities from the direction of rulers such as happened and happen in India and communist lands, or be the calamities from the direction of savages who burn their own people most brutally and who pillage and plunder and burn the homes of others. Irrespective of the direction from where the disaster originates, the basic cause for Muslims suffering is their transgression—flagrant violation and mockery of the Sunnah of Rasulallah (sallallahu alayhi wasallam). If Al-Qalam possesses any Islamic understanding, it will not so audaciously refute the CAUSES which Rasulallah (sallallahu alayhi wasallam) stated to be the basis of Muslim suffering.

In its sinful article, captioned "SINFUL KHUTBA", Al-Qalam states: "Strangely enough the imam solely attribute the country's troubles to the 'sins' of the oppressed without even mentioning the sins of the oppressors, which amongst others are injustice, oppression and denial of fundamental human rights."

It seems that the incapable and highly incompetent correspondent of Qalam who was sitting in the Masjid ostensibly to discharge the obligation of Juma' Salaat, was bent on sowing fitnah by submitting such a false and haraam report to Al-Qalam. We challenge this "Port Elizabeth correspondent" of Al-Qalam to come into the open and declare in our presence that the Imaam did in fact make this utterance which he has deceitfully attributed to the Imaam. At no stage in his talk did the Imaam make the allegation which Al-Qalam is attributing to him on the strength of some hypocrite who sat in the Masjid overtly to listen to the Khutbah as an act of Ibaadat, but who was motivated by the evil intention of fitnah. The Imaam never discussed the causes underlying the "country's troubles" as



# QUESTIONS and ANSWERS

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**Q.** Some people deny the authenticity of the Ahadith on the grounds that Hazrat Abu Bakr (radhiyallahu anhu) burnt his own collection of Ahadith. Others who are sympathisers of the Shia movement insinuate that Hazrat Abu Bakr destroyed all evidence of the fact that Hazrat Ali (radhiyallahu anhu) was to have been the first Khalifa. Please comment.

**A.** If this act of Hadhrat Abu Bakr (radhiyallahu anhu) constitutes valid grounds for the denial of the authenticity of Ahadith then the act of the first compiled volume of the Qur'aan being burnt will also be valid grounds for the denial of the authenticity of the Qur'aan Shareef. And, on the same basis will the act of the second compiled copies of the Qur'aan having been burnt constitute valid grounds for the denial of the authenticity of the Qur'aan. But no modernist and no denier of the Ahadith is prepared to overtly deny the authenticity of the Qur'aan. Every modernist, every denier of Hadith and every hypocrite who in his heart refutes the authenticity of the Qur'aan will not dare to make public their denial of the Qur'aan. But, they manifest their denial of the Qur'aan indirectly by making the Ahadith their scape-goat. Whatever misgiving, detestation and ridicule they conceal within their hearts for the Qur'aan, they exhibit it in the form of denial and ridicule of the Ahadith of Rasulallah (sallallahu alayhi wasallam). It is Islamically inconceivable to believe in the Qur'aan--to accept the authenticity and authority of the Qur'aan--while refuting the authenticity of the vast body of authentic Ahadith on which the grand edifice of the Shariah is raised.

It is most ridiculous to aver that the vast body of authentic Ahadith is not authentic merely because Hadhrat Abu Bakr (radhiyallahu anhu) burnt his own compilation. How unreasonable can the modernists become! Yet they are so vociferous in claiming that they follow "reason" and "logic". By presenting this incident of Hadhrat Abu Bakr (radhiyallahu anhu) the deniers of the Sunnah seek to convey the idea that with the burning of this collection, the entire body of Ahadith was eliminated. This implies that only Hadhrat Abu Bakr (radhiyallahu anhu) had the knowledge of Ahadith and none of the other Sahaabah possessed any such knowledge. But this is manifestly false and ridiculous. Numerous Ahadith in his collection were the narrations of other Sahaabah and the Ahadith which Hadhrat Abu Bakr himself narrated were known to the other Sahaabah either because they directly heard these from Rasulallah (sallallahu alayhi wasallam) or from Hadhrat Abu Bakr or from many other of their colleagues. Thus, the collection of Ahadith which Hadhrat Abu Bakr burnt was no special collection of Ahadith, the knowledge of which was exclusively his. His collection of Ahadith was common knowledge to all the Sahaabah. Hadhrat Abu Bakr's act, therefore, does not constitute any destruction of knowledge nor any concealment of truth as the Shiah ignorant sympathisers among the Sunnis endeavour to impute.

Hadhrat Abu Bakr's excessive fear of the possibility of having recorded a Hadith which was incorrectly reported to him by another person constrained him to destroy his collection of five hundred Ahadith. This attitude was the direct consequence of his lofty stage of Taqwa. It was the fear of error which may have crept in the collection, that induced him to burn his compilation. In fact, he himself stated this reason explicitly. The collection which he burnt consisted of narrations which he

obtained from other Sahaabah. Thus, in burning his own compilation, he did not destroy any Ahadith since there existed thousands of narrators of the very same collection compiled by Hadhrat Abu Bakr.

The insinuation that Hadhrat Abu Bakr destroyed some supposed evidence of Hadhrat Ali supposedly being the first Khalifah is absurd and repugnant to any person who has been blessed with Imaan. Only a munaafiq or a kaafir can dare draw such a vile inference from the act of Hadhrat Abu Bakr (radhiyallahu anhu). The sympathisers of the Shiah religion should produce evidence for this slanderous allegation. If they or others are aware of any such evidence supposedly destroyed by Hadhrat Abu Bakr, then let them produce their proof. How do they know that the burnt collection contained any such narrations? Assuming that there were such narrations, then Hadhrat Abu Bakr's act of burning could not have destroyed "the evidence" since the Shi'i supporters claim to know about these supposed narrations. Yes, we want to know from these sympathisers of baatil that how come they know of the supposed "evidence" which was burnt? What is the Islamic basis for this claim? On what authority do these evil sympathisers of Shi'ism and enemies of Hadhrat Abu Bakr and Rasulallah (sallallahu alayhi wasallam) allege that the burnt collection contained "evidence" for the claim that Hadhrat Ali had to be the first Khalifah?

If there indeed existed such narrations then, either only Hadhrat Abu Bakr was entrusted with these by Rasulallah (sallallahu alayhi wasallam) or other Sahaabah as well were informed thereof by Nabi-e-Kareem (sallallahu alayhi wasallam). If only Abu Bakr had knowledge of such a vital issue as the successor of Rasulallah (sallallahu alayhi wasallam) then it follows that he was the only one on whom Rasulallah (sallallahu alayhi wasallam) reposed the fullest and highest trust. The high degree of trust in Abu Bakr qualified him to be the sole repository for such vital directions from the office of Nubuwwah--directions which vitally concerned the Ummah after Rasulallah (sallallahu alayhi wasallam). If then, after Rasulallah (sallallahu alayhi wasallam) having trusted and confided in Abu Bakr by Divine Direction, he (Abu Bakr) destroyed the so-called "evidence", it will follow that he, Nauthubillaah, betrayed that trust and confidence and that the choice of trust made by Rasulallah (sallallahu alayhi wasallam) under Allah's instruction was grievously erroneous and defective. This will in turn impute defect in Allah Ta'ala, Himself--Nauthubillaah!. Thus, from the angle of Imaan and Islam this allegation of the Shi'i supporters is both absurd and repugnant in the extreme. Such Shi'i sympathisers are worst than the Shiahs themselves. In an Islamic state such vile slanderers of the Khulafa-e-Raashideen and insulators against the Perfection of Allah Ta'ala will be executed by having their heads smitten from their bodies.

On the assumption of the second possibility of other Sahaabah also being informed of these supposed narrations pertaining to Hadhrat Ali's Khilaafat, the question of destruction of "evidence" does not arise at all.

The absurdity of this Shi'i and pro-Shi'i allegation becomes more glaring in the face of Shi'i slander that Hadhrat Abu Bakr (radhiyallahu anhu) became a murtad--Nauthubillaah!--after the demise

of Rasulallah (sallallahu alayhi wasallam). How was it possible for Rasulallah (sallallahu alayhi wasallam) to entrust such vital information and direction to a man who was destined (according to Shi'ism) to become a renegade? Kufr is ignorance, the stupidity of which is remarkable. Allegations and slanders made on the basis of kufr are glaring in their absurdity and repugnance. No Muslim who possesses the slightest love and respect of Rasulallah (sallallahu alayhi wasallam) can ever give any credence to the evil insinuations of the Shiah sympathisers who lurk in the community as the agents of the satanism of the Shi'i religion.

**Q.** According to the Majlis, interest monies obtained from the bank on one's savings may be used to pay income tax, traffic fines and other levies imposed by the government. A local Aalim claims that interest money cannot be used in this way because a senior Mufti Saheb from India said that bank interest cannot be used to pay income tax and that only interest obtained from a government agency, e.g. post office, may be used to pay income tax. Please throw some light on this subject.

**A.** We differ with the opinion of the venerable Mufti Saheb. Interest obtained on savings from a bank is undoubtedly riba and as such haraam. Although such haraam money in one's possession has to be compulsorily eliminated, i.e. eliminated from one's possession, this obligation in so far as bank interest is concerned does not require the condition of "Tamleek" for its discharge. Hence, it is not essential to give it to the poor for obtaining discharge from the obligation. It may, therefore, be diverted in public avenues. One such public avenue is to use such money to pay taxes which are Islamically unjustly imposed by authorities. Thus, it is permissible to expend bank interest in the avenues mentioned by us. The local Aalim Saheb who has informed you to the contrary may write to us, if he so wishes, presenting his Shar'i arguments. We in turn shall, Insha'Allah, apprise him of the Islamic basis and principles on which we hold the view that bank interest may be used to pay income tax, licence fees, traffic fines and the host of other unjust levies imposed by governments.

**Q.** There appears to be a strong move to try and influence the Madrassahs in the Transvaal to adopt methods of teaching borrowed from western schools. What is the Islamic teaching in this regard?

**A.** Islam insists very strongly that it is not lawful for Muslims to emulate the ways of non-Muslims. This prohibition applies to a far greater degree in matters which are strictly of a spiritual and Ibaadat nature. Even in mundane matters, the Shariah exhorts us to refrain from adopting kuffaar ways as far as is possible. Where there is no need to adopt a way or method introduced or invented by a non-Muslim, there it will not be permissible to borrow such a method. The Sunnah of Rasulallah (sallallahu alayhi wasallam) and the practical life and direction of the Sahaabah and the early Muslims clearly indicate the strong dislike which Islam always had and has for the ways and methods of non-Muslims. We understand that in Transvaal some Molvies are desirous of abandoning the age-old Mubaarak ways and methods of imparting Qur'aanic lessons. They have fallen prey to the onslaught of modernity. They fail to understand the calamity in their effort to introduce projects and other modern means of teaching--means which are exclusive to



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kuffaar secular educational institutions. They are blind to the Deeni and Roohani harm they are about to create by such un-Islamic direction which they have adopted at the behest of worldly people with whom they are associating. In order to please their worldly advisors, they are prepared to scuttle the Rooh of Islam and in the process destroy the moral and spiritual outlook and fabric of thousands of Muslim children who will accept the liberalism of the west with greater enthusiasm since such baneful liberalism will be taught by even their Deeni Ustaads. Such Ustaads are guilty of abdicating Amaanat. A Molvi influenced by the liberal attitudes of the west and awed by the technology of the west is a grave danger to Imaan and to the Sunnah. Such a Molvi will become a blind follower of modernism and in the process of justifying his pernicious attitudes and actions he will twist and turn the Masaa-il of the Shariah to uphold the commands of his nafs. It is indeed most revolting to observe that among our own colleagues are such Molvies who, inspite of having acquired their Ilm sitting at the feet of Men of the Sunnah in old-fashioned and poor surroundings of celestial light and barkat, are plunging headlong into the abyss of kuffaar emulation. This is indeed most distressing. The grief would not have been so much if the destruction of Islamic methods is engineered by modernists. The attitude of modernists who despise the Sunnah is understandable. The hurt would not have been so much if the Rooh of Islam is throttled out from the Madaaris by modernists who are perpetually embarked on a policy of antagonism against everything related to the Sunnah. But, we must grieve and lament because the destruction of the Islamic Spirit is being wrought by Molvies--by those who are supposed to be the guides of the community. It is essential that the Ulama who understand this situation and evil development oppose the evil designs and schemes of such worldly Molvies and disassociate themselves from these moves of secularizing and liberalizing the the system of Islamic education which is our heritage--which we have inherited from the illustrious Sahaabah and the Salf-e-Saaliheen. It is also the incumbent duty of upright members of the Jamaats concerned, to oppose these calamitous introductions. A Madrasah is not a secular institution. It is essential to maintain the atmosphere of holiness in the Madrasah. May Allah Ta'ala grant us all Hidaayah and open up our hearts to understand and accept the Sunnah of our Nabi (sallallahu alayhi wasallam) as far as is possible in these times of spiritual disaster.

**Q. Is it permissible for Muslim parents to cut the hair of their two year old daughter and make her wear shorts? They do not want her to wear a long izaar.**

**A.** For a valid reason it will be permissible to cut the hair of a girl. However, in the case mentioned by you, it is haraam to do so since this way is being adopted by the parents in emulation of the ways of the kuffaar. In training their daughter in the nude fashions and styles of the kuffaar, the parents are pillaging her Hayaa (Islamic modesty) and instructing her in the ways of prostitutes. The parents are thus guilty of a kabeerah (major) sin in paving the path of immorality for their daughter. It is Waajib on parents to inculcate Islamic morality and Islamic manners and respect in their children from a very early age.

**Q. An Aalim while expressing his opinion on the introduction of overhead-projectors in Madrasahs, presented the analogy of the**

**blackboard. He argues that a blackboard in a Madrasah is beneficial since it facilitates and simplifies the process of teaching. He further goes on to say that if it is conceded that the use of a blackboard in a Madrasah is permissible then what is wrong in using an overhead projector which merely projects the lesson onto the board or screen?**

**A.** The analogy is utterly fallacious. It does not behove an Aalim to reason in such ways which are fictitious and baatil, Islamically speaking. Qiyaas or Islamic Analogical Reasoning is not a process of opinion and reasoning based on one's opinion. Valid Islamic Qiyaas is governed by a number of conditions. In the absence of the essential conditions the reasoning and analogy will be false and of no substance in the formulation of Shar'i rules. The blackboard is a new introduction in a Deeni Madrasah and so is the proposed introduction of overhead projectors. The practice of using blackboards in a Madrasah is itself in need of an Islamic Hukm (verdict). It cannot constitute the basis (Asl) for the projector which in the analogical reasoning process of the Shariah will be described as the Fara' (the branch or the new practice which requires an Islamic verdict). Assuming that the permissibility of a blackboard is conceded, then too, this concession cannot be cited as a valid Shar'i basis (Asl) for legalizing the projector. The legalization of the projector for Madrasah use must necessarily proceed on the basis of an accepted decree of the Fuqahaa. This technical argument will not be comprehensible to laymen, but an Aalim should understand it and refrain from qiyaas-e-baatil. The qiyaas employed by the Aalim Saheb in favour of the projector on the analogy of the blackboard is baatil.

The weakness of the Aalim's argument is further evident by his assertion: "if it is conceded". A Shar'i hukm cannot be given on a supposed concession. Furthermore, we do not concede that a blackboard is required in the Madrasah. We further claim that since blackboards were introduced in Madrasahs by laymen in emulation of the ways of the kuffaar, this practice is Islamically wrong and should be discontinued. We also must stress that the efficacy of the Tareeqah of the Salf-e-Saaliheen cannot be questioned in so far as Deeni Ta'leem is concerned. Teaching the Qur'aan cannot be effected in a better manner than the way in which the seniors of this Ummah have all along done. There is absolutely no need to utilize blackboards to impart Qur'aanic and Deeni lessons. Our minds are heavily intoxicated with western influences, hence we see the need for the unnecessary method of blackboards. We are not negating the utility of blackboards in secular schools. But, as far as Deeni Madaaris are concerned, blackboards are entirely irrelevant, unnecessary and because of their adoption being in emulation of kuffaar, we claim that it is highly improper for Madaaris to adopt blackboards. The case of the projector is even more lamentable as it signals a further step in the direction of dismantling the Islamic system of Ta'leem which we have inherited from the noblest Souls of this Ummah.

The value and utility of western technology are not being denied. However, it is imperative that Muslims do not become overwhelmed in their minds by such material ways and means. The operation of such instruments should be

confined to mundane activities. These instruments must never be introduced in our institutions of Ibaadat, for in doing so, the the Noor and Barkat normally attendant to Ibaadat are extinguished and the Spirit of Islam is killed. It is for this reason that we witness the fossilized Islam of the modernists--an Islam devoid of Rooh--an Islam of slogans--an Islam which is externally exhibited in conferences and conventions--an Islam which exists on stickers and labels to be affixed to windscreens as licence-disc holders--an Islam which is alien to the Islam handed to us by Rasulullah (sallallahu alayhi wasallam).

**Q. We know that it is not permissible to perform Salaat at the Makrooh times. Is it permissible to recite Qur'aan at these times?**

**A.** The Makrooh times for Salaat are sunrise, midday (zawaal) and sunset. It is permissible to recite Qur'aan Shareef at these times. Salaat and Sajdah Tilaawat are not permissible at these times.

**Q. Should one continue reciting Qur'aan when the Athaan is being called?**

**A.** Complete the aayat being recited and then listen to the Athaan and reply thereto.

**Q. All cough mixtures contain alcohol. Is it permissible to use such medicines?**

**A.** If no halaal medicine is available and the haraam medicine is known to cure, then it will be permissible to use such medicine. It will, therefore, be permissible on the basis of these conditions to use these cough mixtures. However, from the Taqwa point of view, it is better to abstain from such medicines. Those who use these medicines should not be criticized.

**Q. I live in Winnipeg, Canada-north of 53° latitude. In summer the sun rises before 5 a.m. and sets around 10.30 p.m. How do I regulate my Ramadhaan fasting hours in such circumstances?**

**A.** The time of Saum (Fasting) is from Subh Saadiq (True Dawn) until sunset. Wherever these conditions exist it is compulsory to commence the fast at Subh Saadiq and end at sunset. Even if the sun sets at 10.30, iftaar cannot be made earlier. The circumstances prevailing at your end are not abnormal in relation to fasting. Special rules apply only in abnormal geographic zones, e.g. where there is no normal sunset or sunrise or no Subh Saadiq. We do not know the time of Subh Saadiq at Winnipeg. It is necessary for Muslims there to plot Subh Saadiq accurately by means of physical sighting.

**Q. If I have already performed my Asr Salaat or it is already Asr time and I am about to travel westward by jet which will arrive at my destination a few hours later also at Asr time in that place (of my destination), then what should I do?**

**A.** If you have already performed your Asr Salaat, then you will not again perform Asr Salaat at your destination irrespective of it being Asr time a few hours later at your destination. If you have not yet performed Asr Salaat when you departed, then you have to perform Asr Salaat as soon as is possible. When you arrive at your destination and it is Asr time there, then your Adaa (i.e. performed in correct time) Asr Salaat will be correctly discharged.

**Q. A man does not wish his daughter to inherit in his estate as she has a very wealthy husband. He makes an agreement with her, paying her a sum of money to forfeit her share or sell her share of inheritance. Is this agreement valid in Islam?**

**A.** This agreement is baatil. It is sinful

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to enter into an agreement which the Shariah disallows. The father is guilty of a grievous sin in attempting to deprive his daughter of her rightful share of inheritance. The argument of her husband being wealthy has absolutely no significance and no validity in the Shariah. Even if they conclude this baatil agreement, the daughter will still be entitled to her share on the death of her father. This agreement being null has no effect on her right of inheritance. It is not permissible for her to accept the money which her father offers her as the price of her inheritance. It appears in the Hadith that those who deprive heirs of their rightful share of inheritance, will be sealed in steel coffins and flung into Jahaanum on the Day of Qiyaamah..

**Q. My father left his estate in the control of trustees whom he thought responsible and efficient enough to dispense his estate according to the Shariah. We have requested our inheritance, but have been refused on the grounds that the trustees are investing the money on our behalf, thus protecting our interests. But we have refused such investment. Moreover, they have deeply involved the estate in riba dealings. Please advise us of the Shariah's ruling.**

**A.** It is compulsory to distribute the mayyit's estate among his heirs in accordance with the Shariah as soon as is possible. The executors or trustees of the mayyit's estate are obliged by Islam to act in accordance with the Shariah and not their lowly desires. It is haraam for the executors to invest the money of the heirs against their wishes. In withholding the money of the heirs against their wishes, the executors are guilty of a kabeerah sin, and this sin is compounded and aggravated by ploughing the money of the heirs in riba ventures. The arguments presented by the trustees for their action of investing the money against the wishes and consent of the real owners of the money, are baatil (baseless). You are fully entitled by the Shariah to demand your shares and to pressurize the executors to terminate the haraam investment which they have made. It is not lawful for the trustees to be concerned with your "interests" in violation of the Shariah.

**Q. During Taraaweesh Salaat, members in our jamaat recite the prescribed dua aloud after every four raka'ts. Some people say that this is not correct. Others say that by reciting the dua aloud, those who do not know it will learn it. It is better that they listen to the dua instead of sitting silently. What is the ruling regarding this?**

**A.** According to the Shariah it is permissible to recite any form of Tasbeeh, Thikr, Dua, Tilaawat, etc., during the pause after every four raka'ts Taraaweesh. It is also permissible to remain silent without reciting anything. But, when one recites anything during these pauses, it should be done inaudibly according to the Shariah. There is no "prescribed" dua for this occasion. The argument tendered by the loud reciters is fallacious since it oversteps the limits prescribed by the Shariah. It is wrong to compel others to listen to one's private thikr and dua. It is wrong to prescribe to others what the Shariah has not prescribed. In short, the practice of reciting thikr and dua loudly in chorus and in congregation during the Taraaweesh pauses is a bid'ah (innovation) which must be shunned.

**Q. Is it permissible to perform eight raka'ts Taraaweesh instead of twenty raka'ts?**

**A.** It is Sunnatul Muakkadah to perform 20 raka'ts Taraaweesh Salaat. One who omits or neglects a Sunnatul Muakkadah act of

Ibaadat commits sin and is termed a faasiq (flagrant and immoral violator of Allah's Law) in the Shariah. Thus, it is necessary to perform 20 raka'ts Taraaweesh which is the Sunnah practice on which the Ummah has been steadfast for the past fourteen hundred years.

**Q. Is it permissible to remove unwanted hair while fasting?**

**A.** It is permissible.

**Q. Is one's fast broken when a gynaecologist performs an internal (vaginal) examination on one?**

**A.** Such an examination nullifies the fast. The fast is broken.

**Q. Does the fast break when husband and wife caress and kiss while fasting?**

**A.** The fast does not break, but it is not proper to do so during fasting.

**Q. During pregnancy small amounts of a fluid flow from the breasts. Does this break the fast?**

**A.** The fast does not break.

**Q. A learned Muslim boastfully narrated that he was invited to be a pall-bearer to a Christian friend. He attended the funeral and took part in all the Christian burial rites. What does the Shariah say in this matter?**

**A.** It is haraam for a Muslim to attend the funeral and burial services of non-Muslims. Participation in the actual rites of kufr and shirk of the kuffaar is kufr and shirk. Therefore, if this "learned" Muslim participated in the prayer service of the kuffaar and sang Christian hymns at the graveside or church, etc., then undoubtedly, according to the ruling of the Shariah in this world he is a murtad (renegade). He has become a kaafir in terms of the Shariah even if he has not renounced Islam in his heart. Here on earth, the verdict is given in terms of the external dimension of the Shariah. It is necessary that this miscreant who betrayed Islam in this evil way, make taubah and renew his Kalimah.

**Q. Due to the ailment of chronic flatulence I am unable to retain wudhu for any length of time. I cannot hold my wudhu for more than a few minutes. At times my wudhu breaks as I am about to start Namaaz immediately after wudhu and sometimes in Namaaz. What do I do in such circumstances?**

**A.** It is quite possible that you qualify for the Shar'i concessions made for persons known as Ma'zoor. People who are unable to retain wudhu have to make wudhu for each Salaat. When the time for a Salaat expires, the wudhu will break and should be renewed when the next Salaat arrives. Such wudhu of a Ma'zoor will endure the full duration of the Salaat time even if the factor which brings about the concession arises. However, before you act on this or before you regard yourself as a Ma'zoor qualifying for the Shar'i concession, please read the section on the Ma'zoor in our book, Kitaabut Tahaarah. If you do not have this book, please write for a free copy to the Y.M.M.A., P.O.Box 5036, Benoni South 1502.

**Q. Is it permissible to invite ladies to foundation-laying ceremony of a Mosque?**

**A.** When it is not permissible for ladies to leave their homes to go to the Musjid for even the Fardh Salaat, how can it ever be permissible for them to participate in a ceremony which has no origin in the Sunnah? It is not permissible to invite ladies for such ceremonies nor is it permissible for them to attend. Both the invitation and her attendance are evil and sinful.

**Q. Is it permissible to accept a non-Muslim's donation for building a Mosque**

**or a Madresah?**

**A.** It is permissible provided that there are no strings attached to the donation. If as a result of accepting the non-Muslim's donation there is the possibility that Muslims may be called on to contribute to temples and churches or if there is any other condition which does not conform with the Shariah, then it will not be permissible to accept the non-Muslim's donation.

**Q. I refer to your reply to a question regarding income tax, general sales tax, etc. I sincerely believe that you have erred in putting sales tax in the same category as income tax. Sales tax does not belong to the trader as it is collected from the consumers. Many of your readers will misinterpret your reply and help themselves to the proceeds of general sales tax thereby committing a dishonest act. Please clarify the position.**

**A.** We believe that we have not erred in our answer pertaining to the question you refer to. The answer which we gave has been formulated on the basis of Shar'i rules. It is not in the interests of the general public to explain these rules. We again claim that such charges and levies are unjust in terms of the Shariah and are tantamount to extortion which can be paid by means of haraam bank interest which has come into one's possession. You say that sales tax does not belong to the trader "as it is collected from the consumers". But, then you do not say to whom does it belong. Before we further probe this matter, please apprise us of your conclusion and the basis of your conclusion. It is not sufficient to say that the sales tax does not belong to the trader. It is necessary to specify to whom does it belong. On hearing from you, we shall answer further.

**Q. Is it permissible for a woman in her iddat to leave the home and go for Ta'leem?**

**A.** It is not permissible. It is obligatory that she remains at home during her iddat. Even after expiry of her iddat it is not permissible for her to leave the home unnecessarily. If she has sufficient Islamic knowledge for her daily Ibaadat activities, then it is not permissible for her to leave the home precincts for Ta'leem.

**Q. Is it allowed for a woman in her iddat to change her clothing daily for the sake of cleanliness and neatness?**

**A.** A woman in her iddat should not resort to adornment. This does not mean that cleanliness is not permitted. She shall remain clean without adorning herself. We are not aware of your interpretation of "neatness". The nafs of the human being is a great deceiver. It misleads one in a subtle and cunning way. Anyway, everyone is aware of the motive in the heart. No matter what excuses one puts forward, one knows what lurks in one's heart. In short, during her iddat period she is not allowed to adorn herself and dress in beautiful garments.

**Q. My son has past away. He leaves a wife, 2 daughters, one son, his mother, father, brothers and sisters. His estate consists of fixed properties, a fully furnished house and he was insured for a huge sum of money. How should we distribute his estate according to the Shariah?**

**A.** If he has any debts, it is firstly obligatory to pay all his debts from his estate. After payment of his debts, the balance will be divided among his Islamic heirs as follows:

His wife gets one eighth, his father

# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
OF SOUTH AFRICA  
P.O. BOX 3393  
PORT ELIZABETH

one sixth, his mother one sixth and the balance must be divided into four equal shares. Of these four shares, the son will get two and each daughter one share. In simpler terms, the total value of the estate should be divided into 96 equal shares. The 96 shares will be divided among the heirs as follows:

Wife 12 shares, mother 16 shares, father 16 shares, the son 26 shares and each daughter 13 shares.

This division is in the entire estate of the deceased, even his clothing. Every heir has a claim in every item in proportion to his/her Shar'i share. If the heirs jointly decide to retain the fixed properties, then every heir is entitled to his/her share of the rental obtained from the properties. If any particular heir wishes to sell his/her share of the fixed properties, he/she is fully entitled to do so. In this event, it is the preemptive right of the other heirs to purchase the share being offered for sale. If they agree to pay the price asked, then an outsider cannot be given preference to purchase. However, if the heirs refuse to pay the price asked for the share, the heir concerned may then sell his share to any other person.

The shares of minor heirs must be held in trust on their behalf. It is not permissible to sell the shares of minors even with their consent.

The insurance policy which your son had contracted is haraam. Insurance is a riba dealing, hence all excess money obtained by way of insurance is haraam. Such haraam money does not form part of the mayyit's estate. Only that amount which your son had actually paid into the insurance company is part of his estate. You have, therefore, to calculate the amount which your son had paid to the insurance company and the balance or excess must be compulsorily eliminated by giving it away in charity without a niyyat of thawaab. But, such haraam money cannot be given to a Masjid. His brothers and sisters do not inherit.

**Q. Knowing that insurance is haraam, can we, the parents of the deceased, give the insurance money to his wife who is demanding it?**

**A.** The insurance money is haraam. You are fully entitled by the Shariah to withhold the haraam money from your daughter-in-law. If you are able to retain the money and withhold it from her without you becoming involved in any "fraud" charge as far as the kufr laws of the country are concerned, then you are obliged by the Shariah to refuse her demand and give away the money as explained above. In this way you will, Insha'Allah, be lightening the burden of your son who had perpetrated the grave sin of riba. However, before you do so, seek legal advice as insurance policies usually specify the beneficiaries. If your daughter-in-law is specified as the beneficiary then she will be able to make haraam use of the law of the land and prevent you from executing your Islamic obligation.

**Q. My deceased son was employed in his father's business and earning wages. His wife demands that his wages should still be paid to her since she requires it for running the house. Is she entitled to make this demand?**

**A.** The deceased's wages ceased with his death. There is no longer any Islamic obligation to pay this "wage" to his wife. She has absolutely no right of demanding that such amounts be paid to her. If she is inheriting considerable wealth, she can utilize her own money for her expenses. However, if she is not by the means to support herself, then it will be the Waajib

(obligatory) duty of the close relatives to financially support her.

**Q. Can we ladies only, with the permission of our husbands and father, drive to the next town which is an hour's drive away, to do shopping?**

**A.** It is not permissible for you to do so. Some other arrangement has to be made for this purpose.

**Q. I am a widow. Can I go visiting friends and relatives, travelling distances, with the consent of my in-laws who do not object?**

**A.** This is not permissible. It is essential that you go, when necessary, with some mahram male relative. Your in-laws' permission is of no benefit. The Sharaiah does not permit your wandering around in this manner.

**Q. Is it permissible for me to go on a "gasht" (Islamic propagation) journey of three days in the Path of Allah and leave my family with my parents who are well-off?**

**A.** It is not permissible. As a mother your obligatory duty is to propagate the Deen to your children. They constitute your "Path of Allah". On the Day of Qiyaamah you will be questioned about your children. You will not be questioned if you abstain from leaving your home for doing "gasht" and Tableegh work. Your Tableegh is at home, not in the streets and not in the houses of others.

**Q. It is the custom in our town that the families of the deceased do not celebrate the first Eid. Friends and relatives come and sit with the members of the family and talk about the funeral even if the funeral occurred months ago. What is the Shariah's ruling on this custom?**

**A.** This custom is baatil. It is an innovation introduced by direction of shaitaan. This custom has neither origin nor sanction in Islam. It is not lawful to adhere to it.

**Q. At our place there is the custom of showing the face of the mayyit. After ghisl and kafan have been given, Surah Yaaseen is recited forty times. Until this has not been done, the face is not shown. Is this correct?**

**A.** This is also a bid'ah. This is not an Islamic custom. The face may be looked at without Surah Yaaseen being recited. Furthermore, it is not permissible for ghair mahrams to look at the face of the mayyit. The same rules of Hijaab (Purdah) which applied during the mayyit's lifetime are applicable even at death.

**Q. If the Athaan is called just as one starts with Salaat, should the Salaat be discontinued?**

**A.** If the one performing the Salaat is a male and the Salaat is the Fardh Salaat, and he is able to join the Fardh Jamaat, then he should end his Fardh niyyat by breaking the Salaat if it is a two raka't Fardh Salaat or by completing two raka'ts if it is a four raka't Fardh Salaat. If the one performing Salaat is a woman, then there is no need for her to discontinue her Salaat. She should continue.

**Q. Can a woman recite the Athaan in the ear of a newborn baby?**

**A.** It is preferable that a man discharges this duty. However, if a man is not available then a woman also may or should render this important requirement of the Shariah.

**Q. I was advised that it is not necessary to perform Qadhaa Salaat. My informant advised me to perform only two raka'ts Qadha Umri on Friday and this will suffice for all the Salaat which I had not performed in the past. Is this correct?**

**A.** It is utterly baseless. Qadhaa of all

missed Salaat is Fardh. There is no such thing as a two raka'at qadha umri to compensate for the Fardh Salaat which were not performed. This practice too is an evil bid'ah.

**Q. I visited a Masjid in England and was surprised to see that standing urinals have been installed in the toilet block. I have been taught since childhood that it is wrong for Muslims to urinate standing. But now I see such arrangements being made for the musallis at even Musjids. What is Islam's ruling regarding such urinals?**

**A.** The adoption of this crude system is in emulation of the styles of the kuffaar. In this time Muslim emulation of the kuffaar is almost total. Our people nowadays suffer from such mental inferiority that they consider it progressive to imitate the kuffaar in even their toilet styles. It is not permissible to install such urinals in a Muslim's toilet. Muslims are not allowed to relieve themselves in the way of asses, the method adopted by the kuffaar and now even followed by Muslims smitten by western culture.

**Q. I have a shop and although the business is good I am heavily in debt. From time to time Muslims call for donations for projects such as Musjids and Madrasahs. The collectors usually come in the company of some prominent member of the community who uses his position and influence to induce people to contribute large sums. If I give a small sum, he is not satisfied and on his insistence I have to give more. Am I obliged by the Shariah to contribute to such holy causes when I am finding it difficult to pay my debts. I usually am forced to make use of bank overdraft facilities to meet my commitments. Sometimes the collectors insist that I give them a series of post-dated cheques as my donation. At times a cheque is paid by means of an overdraft. The bank charges interest on overdraft. Please advise me regarding my Islamic rights in relation to donations for good causes.**

**A.** Your prior Fardh duty is to pay your debts. It is haraam to make use of overdraft facilities because of the riba involved. In the circumstances in which you presently find yourself, it is not permissible for you to donate to such charitable projects. If you die, leaving behind debt, you will not escape the disastrous consequences thereof in Qiyaamah. But, you will not be questioned for not having contributed to an optional form of charity. In addition, there is the danger of you being questioned by Allah for utilizing the money of your creditors to contribute towards projects which are not your immediate and direct responsibility. It is also haraam for collectors and their agents to utilize pressure--directly or indirectly--in obtaining contributions. Such contributions extracted by pressure are in fact extortion. It is not lawful to accept such donations nor is it permissible to utilize these extorted donations in Allah's works. You are fully entitled to refuse to make any contribution in your present financial condition.

**Q. It is alleged by some people that Maulana Ashraf Ali Thanvi claimed that our Nabi (sallallahu alayhi wasallam) had knowledge equal to that of lunatics and animals. It is claimed that the Maulana wrote this in his book, Hifzul Imaan.**

**A.** Only frauds and thugs in religious garb can muster up the audacity to level such a heinous and vile slander against such a great saint as Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh).  
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# AHMADI KUFFAR

## MUSLIM JUDICIAL COUNCIL

*Special Bulletin • Special Bulletin • Special*

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## Muslims withdraw from case 'Non-Muslim judge cannot decide issue'

The President of the Muslim Judicial Council, Sheikh Nazeem Mohammed, has announced that the Council and two other defendants will be withdrawing from the case involving the Ahmadis and which is due to be heard today.

The Ahmadis have taken the Muslim Judicial, the Vygekraal Cemetery Board and the Trustees of the Dorp Street Mosque to court in a desperate attempt to be declared Muslim.

In a preliminary judgement issued on July 24, 1985 Mr Justice Berman said: 'Indeed it appears to me that the resolution of the question whether Ahmadis are Muslims or not may well be more fairly and dispassionately decided by a secular court such as this one than by some other tribunal composed of theologians.'

Immediately after this judgement, Sheikh Nazeem reacted: 'A non-Muslim court or judge has no jurisdiction to issue or pronounce any judgement to any person declaring whether he or she is a Muslim or not. A non-Muslim, whether he is a judge or a layman, is not in any authoratative position to decide an issue of such a nature.'

Sheikh Nazeem added: 'Muslims in South Africa accept as binding a decision taken in 1974 when 144 representatives of Muslim countries and organisations met in Makkah to declare the Ahmadis and Qadianis Kaafir (out of the fold of Islam). We also have in our possession letters from approximately 200 mosques in the entire country debarring the Ahmadi and Qadiani sects from mosques in South Africa on the grounds that these people are non-Muslim.'

Sheikh Nazeem said that after Justice Berman's unprecedented judgement he met Muslim leaders from all over the world during the period of Haj.

'We discussed the issue and it was unanimously accepted that petitions from all Muslims of the world would be sent to the Supreme Court of Cape Town declaring that a non-Muslim judge cannot decide whether a person is a Muslim or not.'

## EVIL LEARNED MEN

Undoubtedly, those who have wrought the greatest harm and damage to Islam are the Ulama-e-Soo' or evil learned men who trade their nafsani desires and jahil murakkab (compound ignorance) under the banner of Islam and from the cover of their religious garb.

Such learned men totally lack Deeni understanding. There is no Noor in their knowledge. In fact, they have no ILM of the Deen. They are unable to distinguish between right and left. They are afflicted with the malady of oblique vision. They are like people gathering firewood in an intensely dark night in the forest. They know not on what their hands fall. They are astray and lead astray the servants of Allah Ta'ala. They are, in the words of Rasulullah (sallallahu alayhi wasallam), **shiraarul khalq**--the worst of creation on the surface of the earth and under the vast canopy of the heavens. They pillage and plunder the Imaan of the ignorant and unwary.

A specimen of this **shiraarul khalq** is one sheikh from Cape Town who demonstrated his moral, intellectual and Islamic bankruptcy recently when he, with Qur'aan in hand, participated in an anarchical political funeral of kuffaar. Hugging arms with kuffaar and communistically inclined kaafir priests and bishops, this shameless sheikh besmirched his Muslim integrity and his position as a sheikh or an Aalim of the Deen. The kaafir priests participated in the

political funeral of the kuffaar with bibles in hand and this miserable sheikh emulating his kuffaar friends, submitted to their kufr desires by participating in the haraam act of a kufr funeral, and he aggravated his sin by brandishing a copy of the Qur'aan in kufr style in the midst physical and spiritual najaasat. This act of sacrilege by this sheikh is nothing other than the pillaging of our holiest and highest Book. Such a sheikh is not a learned man. Such a sheikh is not a Sheikh. Such a sheikh is in fact a shaitaan in human form. In the words of Rasulullah (sallallahu alayhi wasallam) he is among the **shayaateen fi juthmaanil ins**. His tongue may be glib and sweet, but Rasulullah (sallallahu alayhi wasallam) said that such vile specimens of Imaani murderers have the **"hearts of wolves"**. This is so because they plunder the Imaan of innocent, unwary and ignorant Muslims who follow them believing them to be learned men of the Deen.

In participating in the funerals of the kuffaar under direction of communist inspired priests, this sheikh has, besides his perpetration of kabeerah sin, misled his followers from the path of Imaan. The Path of Islam does not lead to the ways, methods, shouts and slogans of kaafir priests and bishops dancing to the tune of godless agents of communism and athiesm.

The MJC owes the Islamic community a clarification for this evil act of Imaani pillage by one of its members.

## MJC STATEMENT

Sheikh Nazim Mohammed issued the following statement on behalf of the Muslim Judicial Council (Cape):

"Arising from a preliminary judgment of Justice Berman it appears that the Supreme Court, Cape Town considers itself to be a competent forum to determine who is a Muslim. We have given this matter careful consideration and have consulted with Ulema throughout the country and internationally. We have had responses from the entire Islamic world and as far away as Japan, North America, Great Britain, Indonesia, Senegal, France, Zimbabwe, Mozambique and Denmark, just to mention a few. It is the consensus of Islamic opinion, nationally and internationally, that a decision by a non-Muslim court as to who is a Muslim is not binding on the conscience of Muslims. In other words, a Muslim is precluded by virtue of his religious beliefs from accepting a determination from a non-Muslim court as to who is a Muslim.

In the circumstances we have refused to submit to the jurisdiction of the Supreme Court of Cape Town to decide as to who is a Muslim and have refused to participate further in the case of the Ahmadiyya Anjuman (Lahori) and Ismail Peck vs The Muslim Judicial Council (Cape), The Trustees of the Ahnaaf Mosque and the Trustees of the Malay Portion Vygekraal Cemetery Board.

Believing Muslims are bound by the Shariah (Islamic Law), only a Muslim Judge applying Islamic Law can decide who is a Muslim."

## THE RIGHT MOVE

The Muslim Judicial Council is to be commended for its decision to withdraw from the Ahmadi-Mirzai case. In withdrawing from the case, the MJC will find itself freer to act in accordance with the determination of the Shariah. In withdrawing from the baatil claim and case of the Qadianis, the MJC has thrown off a dead weight and thus it will find itself in a spacious Shar'i arena from which it can operate against the pernicious propaganda of the Ahmadi movement.

The answer to the Ahmadi demands of baatil is not the verdict of a non-Muslim court which in terms of Islamic Law and the conscience and beliefs of Muslims cannot proclaim who is a Muslim. The answer to the Ahmadi demands is to chuck them out of the Musjids if they are so audacious to gate-crash into our abodes of Imaan and Islam. If they wish to execute their acts of worship on the foundations of Mirzai kufr and baatil, let them do so elsewhere and not seek to defile the sanctity of our places of worship.

We make dua that Allah Ta'ala aids the MJC in its stand and fight against the baatil and kufr of the followers of Mirza Gulam, the impostor of Qadiaan.

No matter which non-Muslim authority proclaims Ahmadis to be "Muslims", in so far as Islam and Muslims are concerned, Ahmadis and Qadianis are absolute kaafirs. And nothing can and will ever change this immutable Decree of Islam.

# A WESTERNIZED MIND AND ISLAM

Some "Islamic Education" conference or seminar was recently held in one of the Transvaal towns. One speaker at the conference, who happens to be an outright modernist averse to the methods and systems of the Sunnah, in a private talk made the following remark which clearly exhibits his fettered mentality and thinking--fettered to the kufr culture of the west: That although he acquired the knowledge of the Deen on a **chatai (straw-mat) in Nadwa, the reality of "Iqraa" dawned upon him in the West.**

There seems no doubt that this professor of western culture who acquired Deeni Knowledge at an honourable institution, sitting at the feet of Deeni personalities of high repute, has lost his Islamic bearings and is grovelling in utter spiritual and Imaani darkness. A man who has abdicated his honour and thrown overboard his Islamic feelings and allegiance is usually buffeted into senselessness in a whirlpool of mental and spiritual confusion. Such a man whose mental process has collapsed will seek refuge in any quarter whether such quarter happens to be a bastion of kufr and baatil.

It is manifest from this man's remark that although he pursued Islamic knowledge at an Islamic Madarasah of high repute, he miserably failed to understand what Islam and Islamic knowledge are. If he had understood Islam and its Knowledge which he pursued at the Nadwa, then he would never have been capable of uttering such notriety as quoted above. When he emerged from the portals of Nadwa, he emerged without having understood Islam because of his inherent incapacities and defective spiritual training and upbringing. Only a man who has not enjoyed the company of saintly men is capable of the stupid and ridiculous remark cited above. A Muslim who values his Imaan, a student of Deeni Knowledge can never exhibit such vile ingratitude to his source of learning by a rhetoric which debases the worth of the Madrasah which put him onto the Road of Ilm. Men who acquire Islamic Knowledge, but who are deprived of the company (suhbat) of the Auliya are usually puffed up with arrogance, pride and insolence while at the same time being devoid of the Noor of Ilm. Deeni Ilm is not mere book-knowledge. Ilm of the Deen is a Noor which Allah Ta'ala inspires into the heart of the student of Deen. Such Noor is dependent on Taqwa, hence Allah Ta'ala declares in the Qur'aan Shareef: **"Verily, among His servants, only the Ulama fear Allah."**

It is indeed a great insult to Islam for a Muslim to aver that although he acquired Islamic knowledge authoritatively at a recognized Islamic institution, he only understood the meaning of Islam from the kuffaar of the west. May Allah Ta'ala save us from such blasphemy. His conception of Islam seems to be the conception which the west has of Islam, hence he has adopted the western brand of Islam which has no room for the Sunnah of Rasulullah (sallallahu alayhi wasallam). He, therefore, wishes to see Islam through the glasses of western technology and materialism.

It is Islamically inconceivable to acquire the reality of ILM from kuffaar--from the west--from America and Europe where this "luminary" believes he obtained the essence of Islamic Knowledge. How is it possible for a Muslim to acquire the reality of "Iqra" in the atheistic west when Rasulullah (sallallahu alayhi wasallam) was granted that reality in the Cave of Hira--on a humble "chatai"? A necessary requirement for understanding the reality of Ilm and "Iqra" is humility and the "chatai". Deeni Ilm has been imparted throughout the history of Islam on "chatais" in the dust, on the ground, and under the supervision of Auliya whose concern was the Akhirah and not technology and western scientific advancement with which this denigrator of Ilm is so enamoured. In his talk, this professor demonstrated his love and honour for western technology. He encouraged the abdication of the methods of Ta'leem which are so dear, beloved and respected by Muslims. He sought to induce in his audience a greater love for "technology" by attempting to convince that imparting Deeni knowledge with the aid of over-head projectors and other technological aids is far superior to the holy methods which the Ummah has inherited from its illustrious forbearers, the Salf-e-Saaliheen. A man so ignorant of the conception and purpose of Deeni Ilm has no right to voice himself on Islamic topics. His crass ignorance and stupid remarks about our noble system of Ilm is a clear indication of the fact that he is bereft of Deeni Ilm and devoid of any Islamic insight.

Those who had invited this professor to "lecture" on an Islamic topic have indeed betrayed their Trust. They have exposed the Muslims in their town to an evil which gnaws the fabric of Islam, leading ultimately to the destruction of Imaan. The Muslim community does not stand in need of faasiqs and westernized minds for Deeni direction. The move to introduce an alien element to the people of the town is sinister. The organizers of this educational seminar are heavily influenced by secular school teachers who are advocating the introduction of western methods of teaching in Madrasahs. In calling the professor to lecture to them, the organizers are attempting to soften public opposition to the introduction of "technological" methods of teaching. Muslims should understand that true Deeni Ilm can be acquired only by way of the age-old systems formulated by the great and holy men of Islam. The methods of the kuffaar are without any Noor and Barkat. Imaani intelligence can never accept that in the teaching of Deeni Knowledge the ways of the kuffaar have greater efficacy. Only men whose minds have collapsed in the presence of western liberalism and who are awed by western technology, can dare arrive at such a despicable conclusion. It is necessary for those who have a true love for Deeni Knowledge to bring pressure to bear on those who expose the community to the indoctrination of liberalism which is subtly being executed by men who lay claim to Islamic Knowledge, but who in actual fact are peddling the aims and objects of western materialism. They have no relationship with the Akhirah and their acts and ways have no resemblance with the Sunnah of Rasulullah (sallallahu alayhi wasallam). Only spiritually blind men can aver that the "reality" of Ilm has dawned on them in the bastions of kufr in spite of them having acquired their book-knowledge sitting on "chatais" at the feet of Men who happen to be embodiments of true ILM, whose hearts and minds are imbued with the Noor of ILM--Men who draw their Deeni insight and understanding from the Lamp of Nubuwwah which perpetually transmits its rays of celestial Knowledge (ILM-E-DEEN) via an authoritative Chain of Pious Souls who in turn impart such true Knowledge sitting on ONLY "chatais". They do not require projectors and other kuffaar systems of teaching to transmit the Noor of Knowledge which moves from breast to breast in an unbroken Chain which links up with Rasulullah (sallallahu alayhi wasallam).

# BELITTLING SALĀT

Among the crude remarks made by the westerner who was called to "educate" some members of a certain jamaat in the Transvaal was the following statement:

**"Molvies are good for only conducting Salaat. When the Muath-thin calls, they go to the mosque and after the Salaat they go home to sleep."**

Undoubtedly, the motive for this remark is ridicule. The ignorance and insolence of this deviate are most revolting in that he has spoken of Salaat with an attitude of light-heartedness which in the Shariah is termed **Istikhfaaf**. And, Istikhfaaf is kufr.

Let us warn this professor that the purpose of man's creation and sojourn on earth is Salaat, hence the Qur'aan declares: **"I have not created jinn and man, but that they render My Ibaadat."**

The highest form of Ibaadat is Salaat. Thus, if a Molvie executes this noble and vital act of Ibaadat, it is cause for great elation, not cause for ridicule. But, a mind smitten by the kufr influences of the west deems it appropriate to dismiss the Institution of Salaat by resorting to a childish strategem of ridicule. In having made this repugnant remark, this slave of the west has exhibited the degraded level of his thinking.

A Molvi who answers the Call of the Muath-thin and executes the duty of Imaamate is by far superior to a world full of fussaaq and fujjaar so enamoured with western technology as the miscreant professor is. The world with all its scientists and technology will be of no avail in the Akhirah, but Salaat and a Molvi steadfast on the Shariah will be great assets in Qiyaamah--even if the Molvi is accustomed to "sleeping" after Salaat as alleged by the westerner who has been driven to insanity by western technology of which he spoke so highly. Those awed by the technological progress of the kuffar should heed the following declaration of Allah Ta'ala:

**"Do not let the movements (of prosperity and progress) of the kuffaar in the lands deceive you. (Their prosperity) is but slight material (possessions). Then, their abode is Jahannum. Indeed vile an abode it is."**

One who departs from this earthly life with Salaat has achieved the greatest of success even if he was totally and absolutely ignorant of technology. Thus, a scavenger who leaves this world with Salaat is infinitely nobler and superior to a man who can boast of a world of technology, but who happens to be bereft of the wealth of Salaat. Allah has despatched us here for Salaat, but a miserable professor who labours under the false notion that he possesses Deeni Knowledge, thinks so lightly of Salaat that he thought it fit to relegate it to inferiority and make it a subject of ridicule.

Indeed we are tremendously proud of Molvies who execute the duty of Salaat, even if they are totally ignorant of western technology and even if they sleep after Salaat. Their sleep is superior to the technology of the kuffaar. In fact, their sleep is Ibaadat for which they will be rewarded abundantly. Let us apprise the professor a bit further on the importance of Salaat. Allah Ta'ala declares in the Qur'aan: **"... If We grant them (Believers) political power on earth, they establish SALAAT and pay Zakaat, command righteousness and prohibit evil."**

This then is the vital importance of Salaat. The purpose of political power too is SALAAT.

# THE MADRASAH

A Madrasah (Islamic institute of learning) is a venue where is imparted knowledge which is related to the Qur'aan. Thus, Islamic knowledge is Ilmul Wahi or the Knowledge of Revelation. Such lofty Ilm is acquired only from Ustaads who form links in the Chain of Transmission--a Chain which originated from the Source of Ilm--Rasulullah (sallallahu alayhi wasallam). The first and the strongest links in this glorious system and Chain of Islamic Ilm were the Sahaabah-e-Kiraam.

Since the original venue of this ILM was the dusty and cold Cave of Hiraa, humility, sincerity, devotion, taqwa and a gaze rivetted on the Aakhirah are necessary requirements for the acquisition of this ILM. These essential and lofty requirements and attributes can be attained in only a setting which strongly resembles the spiritual atmosphere of the Holy Cave of Hiraa. These attributes so necessary for the acquisition of true Deeni Knowledge can be attained only by following the ways and methods of the illustrious souls who are closely related to the Knowledge of Wahi handed down to the Ummah by Muhammadur Rasulullah (sallallahu alayhi wasallam). Tampering with the systems introduced by the lofty authorities of Islam is tantamount to dismantling the systems of Islam and bringing about the destruction of a heritage handed down by the original Standard Bearers of Islam.

Moves are afoot in certain places to dismantle Islamic education by abandoning the ways and methods of the Auliya and by secularizing Deeni Ta'leem by the introduction of the methods and ways of the kuffaar. Even some persons supposedly related to Islamic Knowledge are allowing themselves to be manipulated by secular men to bring about the elimination of the holy system of Ta'leem which the Ummah has inherited and honoured throughout the duration of Islam's history.

It is most lamentable that Deeni personnel are allowing themselves to be manipulated by some secular elements who have no truck whatever with the ILM of the Deen. It does not behove people of the Deen--people involved in Deeni Madaaris--to take their cue from teachers of secular schools. It has to be understood that secular education and Islamic Knowledge are following divergent Paths. The subject matter of the two differ; the aims and objects of the two are vastly different; the originators of the two have absolutely no resemblance and no affinity; the systems of the two are separate. The one pertains to materialism and is anchored to this transitory world while the other, viz., Islamic Knowledge, is of transcendental substance and its relationship is with the Aakhirah. It is all about the development of the ROOH. Such development--Roohaani development--requires the celestial attributes of Noor and Barkat. But, the ways, styles and systems of the kuffaar are devoid of Barkat and bereft of Noor. ILM in fact is NOOR. This Noor is inextricably permeated in the noble and lofty systems of the Salf-e-Saaliheen. It is thus not lawful for Muslims to abandon the systems of Deeni Ta'leem known to the Ummah for the past fourteen centuries. It is not lawful for the followers of Islam to abandon the mubaarak ways of our illustrious forefathers and adopt the styles and systems of the kuffaar. Thus, Deeni Madaaris do not at all require projectors and other modern learning aids. It is binding on the authorities of a Madrasah to establish in the Madrasah an atmosphere of humility and simplicity.

# ROOH OF THE MADRASAH

The success of an Islamic institution of learning (Madrasah) is never measured in terms of material progress. Thus, beautiful and luxurious buildings, technological aids and a large student role are of no consequence in relation to the success of an Islamic Madrasah. A Madrasah to be successful requires an Islamic Soul (Rooh). Without such a Rooh, the Madrasah is like a dead body--not only dead, but decomposed.

What is this Rooh which is vital for the success of the Madrasah? Taqwa! The Taqwa of the Ustaads is of prime importance in this regard. If the Ustaads have Taqwa--Taqwa which they acquired in the company (suhbat) of Auliya--the students, in large measure, will follow the Path of Taqwa. The Fear of Allah is a necessary corollary of true Deeni Knowledge, hence the Qur'aan declares: **"Verily, only the Ulama among His servants fear Allah."**

True Deeni Knowledge acquired in the company of men of Taqwa imbues the student with piety and holiness.

The Rooh of a Madrasah does not require expansion of buildings and adoption of modernity and technology for its vitality. On the contrary, the Rooh of the Madrasah will suffer ruin by the introduction of an environment which is alien to it. Worldly encumbrances and non-Muslim systems are destructive factors in so far as Islamic Knowledge goes since such knowledge had its origin in the Dusty Cave of Hiraa. For the vitality and development of the Madrasah's Rooh, retention of the forlornness of Hiraa is essential. The greater the difference between a Madrasah and the Holy Cave of Hiraa, the poorer the quality of knowledge will be.

Commenting on the lamentable states of Madrasahs, Hakimul Ummah Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayhi) said:

"In a certain Madrasah, at one time, as a result of the presence of a noble group of Akaabir (senior Ulama and Ustaads), their existed every kind of goodness. At that time the Madrasah was not so huge as far as buildings are concerned. The library was not so massive. It did not have such excess income (as in this day). The role of students was not so big. But, one thing was very great at that time of lesser mundane expansion--the Madrasah seemed to be a Khaanqah (a place of Ibaadat where Auliya are stationed). On all sides of the Madrasah there appeared to be saints. The echo of Allah! Allah! seemed to be emerging from every wall.

Today, by way of worldly conveniences, the Madrasah enjoys everything. Compared to earlier times, the Madrasah has everything in excess. But, it lacks that Rooh which it had in the past. The body is there, but the Rooh is gone.

I said to the venerable Principal that the present expansion of the Madrasah is like the bloating of a dead body. A dead body seemingly "expands" (i.e. it becomes bloated), but the day it bursts, the stench will drive away all in the vicinity."

## Dangerous drug

LONDON — Doctors rank tobacco as the third most dangerous drug after heroin and cocaine, a survey commissioned by the doctors' magazine Pulse has found.

(E.P.Herald)

# KNOWLEDGE

ILM or Islamic Knowledge is not the written words and the teaching of written words. The study and teaching of books are mere external forms and representations of ILM just as pictures or images of objects are not the actual objects. Since the words represent Ilm and are indicative of Ilm, they are figuratively described as Ilm. ILM in actual fact is NOOR.

## ILM AND AMAL

Hadhrat Ibn Kaukab (rahmatullah alayh) said: **"Ilm without Islamic practice has no reality."**

## ILM IS NOOR

ILM is Noor. The letters and words are media bestowed to us so that we may attain the haqaiq (realities) of Ilm via this medium. However, most people are unaware of this transcendental truth. Because of this ignorance nowadays, the acquisition of mere words--book-knowledge--is considered a great achievement. But, the Noor and reality of Ilm are not acquired merely from words.

(Hadhrat Masihullah, senior Khalifah of Hakimul Ummat Maulana Ashraf Ali Thanvi)

## EVIL BODIES

Student organizations are highly poisonous and evil. Such organizations exercise destructive influences on the students and are not to be tolerated in Islamic Madrasahs. In a Madrasah in which there exists such organizations, Ta'leem (Teaching) and Tarbiyat (moral and spiritual training) are eliminated. The main occupation of such students is political affairs. The consequence is the elimination of education and hollow leadership.

(Hakimul Ummat)

## THEY ARE ASTRAY

The majority of learned men (the reference here is to Aalims) who have joined these political movements have abandoned their true duties. They no longer are capable of discharging their Deeni obligations. However, there is one thing which they are able to do, i.e. they attempt to prove with the Qur'aan and Hadith every statement which comes from the lips of the tawaagheet-e-kufr. (Hakimul Ummat)

In this statement Hadhrat Maulana Ashraf Ali Thanvi focusses attention on the deplorable spiritual condition of those learned men who joined the political movements of the kuffaar. A similar situation prevails here. We are presently witnessing gross misuse of the Deen by certain learned men (Molvies and Sheikhs) who have joined the political movements of the kuffaar in this country. Their statements and actions demonstrate their intellectual, moral and spiritual bankruptcy. They are at pains to give Islamic sanction to the statements and methods of the kuffaar political leaders whom they (these learned men) are following and aping. These religious miscreants attempt to show to Muslims that the kufr of these "tawaagheet" has Qur'aanic sanction, hence they exhort Muslims to cast aside the Shariah and follow the pernicious schemes of kaafir bishops and priests who dance to the tune of communism.

## UNLAWFUL SMOKING

Numerous studies by medical men have conclusively shown the highly injurious effects of present-day smoking on the human body. It is not permissible for Muslims to adopt such smoking habits. Such smoking is not lawful in the Shariah...



Continued from page 1

# A SINFUL CLAIM

Al-Qalam erroneously attributes to the Imaam on the strength of the false report submitted by the deceitful "Port Elizabeth correspondent". We reiterate that the Imaam discussed the causes of hardships which descend on Muslims--hardships which originate from the direction of either oppressive rulers or a savage and uncultured populace. In both cases the calamities befalling Muslims are by the Command of Allah Ta'ala and invited by our transgression.

Al-Qalam laments that the Imaam did not even mention the sins of the oppressors. The oppressors here as we understand Al-Qalam are the rulers of the country. Since this was not the subject of the Imaam's talk, there was absolutely no reason for outlining the "sins of the oppressors". The Imaam did not speak about the sins of the "oppressed" or the sins of the blacks as Al-Qalam seeks to convey by its statement. The Imaam spoke on the sins of Muslims, not the sins of the kuffaar. The Imaam's talk was not a comparative study of the sins of the oppressed and oppressors--of the sins of the kuffaar. The sins of Muslim in the context of Muslim suffering was the subject.

Al-Qalam then very stupidly says: "What was the imam trying to say that God is singling out the oppressed for punishment."

Who are the "oppressed"? In Al-Qalam's view the oppressed are the black kuffaar, the oppression being meted out by white kuffaar. Again, let Al-Qalam consult its deceitful correspondent who visits the Masjid for ulterior and pernicious purposes. The Imaam never made the allegation falsely attributed to him by Al-Qalam. Let Al-Qalam prove this claim. The Imaam at no stage in his talk claimed that Allah "singled out" the blacks "for punishment". Furthermore, the Imaam did not refer to Allah Ta'ala as "God" as the western mind repeatedly states in Al-Qalam. If the lot of the black kuffaar under the yoke of white kuffaar is a punishment from Allah Ta'ala, then He Alone is aware thereof. The Imaam made no such claim and the claim by Al-Qalam in this regard is highly deceitful.

Al-Qalam, in its sinful report, claims:

"This khutba sounds more like a sermon delivered in one of the Afrikaner platteland churches."

This childish stratagem of ridicule levelled against the Khutbah of Islam and the words of the Qur'aan and Hadith is akin to kufr. Such statements of ridicule originate usually from minds heavily impregnated with the kufr liberalism of the west. A Muslim who has any respect for Islam in his heart, who possesses reverence for the statements of Allah and the Rasool, can never venture such *istikhaaf* and *istihzaa* (mockery and jest) directed at matter of a Deeni nature. Everything the Imaam said was based on the Qur'aan and Hadith, yet Al-Qalam piles shameless ridicule on it. For Al-Qalam's information, we unequivocally assert that if such talks of the Sunnah appear to it as "sermons of Afrikaner churches", then we are proud of such "sermons" delivered by our Imaams even if the modernists take umbrage and ridicule the Haqq of the Deen. Our advice to these modernists is the following Qur'aanic aayat:

**"They desire to extinguish the Light of Allah with their mouths while Allah will, in fact, complete His Light even if the kaafiroon detest it."**

And, a word of advice for the hypocritical correspondent who sits in our midst in the Masjid on Juma' to perpetrate his fitnah: The Imaam will always continue with this style of talk even if it seems "most disenchanted" to you and even if it sounds like some "sermon delivered in an Afrikaner platteland church".

Al-Qalam then makes the following laughable suggestion:

"It is time the Muslim community of South Africa, particularly in Port Elizabeth, remove those imams who haven't got the foggiest idea what Islam is all about- and who condone the apartheid regime right under their noses, even though they can smell the stench of human blood it has shed and continue to shed."

In this ludicrous statement, Al-Qalam betrays its mentality--a mentality which has no hue of Islam--a mentality devoid of any consciousness of Allah Ta'ala and the Akhirah. The silly remarks made in these statements shall be replied with the contempt which such silliness deserves.

This "call" to the Muslim community made by Al-Qalam is comparable to the bark of a toothless dog which lacks even claws in its paws. Let us clear the minds of the writers of Al-Qalam's nonsensical report about the fictitious views they hold about the Imaams and the Muslim community. In Natal and in Transvaal and in many places of the Cape as well the trustees in control of Mosjids are generally ignorant men--not only ignorant, but bereft of Islamic learning and extremely deficient in piety. Such trustees who are abusers of Trust unfortunately control the affairs of most Mosjids in South Africa. An uprighteous Imaam working under such trustees will not defile his honour and Islamic

Knowledge by submitting to the un-Islamic demands and terms of the Musjid committees. Such an honest Imaam does not require to be served with a notice to depart. His Islamic honour constrains him to relinquish his post as Imaam of the Musjid if ignorant trustees who are slaves of modernism require him to submit to their evil wishes. On the otherhand, an Imaam who endures the villainy of ignorant trustees and submits to their haraam wishes for the sake of holding his post or job, is a slave of the nafs and a slave of this world. We are not concerned with such traitors to the Deen.

Since Al-Qalam has made its silly and laughable "call" in particular to the Imaam of Port Elizabeth, it is better that we apprise it (Al-Qalam) of the position prevailing here in Port Elizabeth so that it does not dwell in its state of delusion. The position here in Port Elizabeth is somewhat different to that prevailing elsewhere, especially in Durban where the worst ignoramus control the MUSAJJID.

and to whom Al-Qalam's "call" may be appeasing. Here in Port, by the Fadhl of Allah Ta'ala, ignorant trustees are not in control of the Mosjids under our jurisdiction. Here the Imaams are the builders of the Mosjids and the controllers of the Mosjids. Here no one can remove an Imaam to suit the desires of the men who constitute Al-Qalam. Thus, Al-Qalam hasn't got the foggiest idea of what it is talking about. Furthermore, Al-Qalam does not have the haziest idea of the meaning of Islam; of man's purpose here on earth; of the Akhirah and of the Message brought by Rasulallah (sallallahu alayhi wasallam). If the men of Al-Qalam possessed any understanding of Islam, they would not have displayed such audacity in making such a silly call which makes a laughing stock of them, especially when referred to Port Elizabeth since the Imaams here operate independently and are not the slightest bit under the jurisdiction of any committee of ignoramus as is the case elsewhere. Here the Imaams do not obtain remuneration for Deeni services. Here, by the Fadhl of Allah Ta'ala, the Imaams remunerate others. Here the Imaams, by Allah's Fadhl, assist considerably to pay for the Deeni Ta'leem of the community and its children. Removal of an Imaam here in Port Elizabeth is possible only by an act of Allah Ta'ala. No organization nor the Muslim community as a whole has any power of removing an Imaam here in Port Elizabeth, not to speak about the barks of toothless dogs.

The allegation of the Imaam supporting the "apartheid regime" is downright silly and stupid. If the holy talk of the Imaam, based on the Qur'aan and Hadith, could be interpreted as support for the "apartheid regime", then with greater justification and with sounder reasoning shall we interpret Al-Qalam's sinful article, viz., "SINFUL KHUTBA", to comprise of the following opinions:

- (1) Barbarity and savagery are lawful if perpetrated by the "oppressed", i.e. the blacks.
- (2) Acts of anarchy, pillage and plunder committed by the "oppressed" are to be condoned.
- (3) Looting and burning of property of even members of the "oppressed" must not be condemned since such brutal anarchy represents a lawful struggle of the "oppressed" against the "oppressors".
- (4) Apartheid is unjust, but blacks burning blacks and blacks looting, plundering and murdering defenceless citizens are not unjust, but are to be condoned.
- (5) The "stench of human blood shed by the apartheid regime" is evil and unjust, but the stench of human flesh being roasted alive by the "oppressed" is just and virtuous.

These conclusions stem from Al-Qalam's total support for those whom it refers to as the "oppressed".

Writing more drivel, Al-Qalam states:

"With an imam like this, who needs outside enemies. The type of imams we need should be more of the calibre of the late imam Abdullah Haroon, who died in detention for his stand against apartheid."

Islam does not require outside enemies with the type of modernists who devour the fabric of Imaan from within. Who needs enemies from outside with plunderers of Imaan like this?

A man who dies in kufr detention as a result of fighting for a cause of kufr, be such a cause a fight against apartheid, does not die the death of an Islamic martyr. Such a death is a death on baatil. There is absolutely no Islamic merit in a death in detention when such detention and death are brought about by association with communists and anarchists--by participation in the acts of vandalism, anarchy, looting, plunder, pillage, murder and burning of human beings. Furthermore, let Al-Qalam understand well that we do not take our direction from the acts of Imaam Haroon. Imaam Haroon was not our leader and he is no inspiration for us. He may be an inspiration for those who are bereft of Islamic understanding. He is not our guide nor was he ever an Islamic guide. Al-Qalam, you can follow him in detention and perish a death of baatil in detention if you so please. Your advice is

of no benefit to us.

Al-Qalam adds: "Its encouraging to see that the Muslim Judicial Council has taken a firm stand against the system. The imam in Port Elizabeth should heed a lesson or two from his brethren in the MJC."

For the benefit of Al-Qalam we shall make plain that neither the Imaam in Port Elizabeth nor ourselves consider the MJC as our guide, exemplar or pace-setter. We do not follow people whose pace is set by mobs, by kaafir priests and bishops following the ways of communists and anarchists. Those sheikhs who are following bishops and priests have sullied their names. They have displayed their moral, intellectual and Imaani bankruptcy, hence they had to look towards the priests and bishops of the kuffaar to set the tune and pace for them. Their moral, spiritual and intellectual degeneration and retrogression are revolting. A Muslim, especially one of Islamic knowledge, takes his direction from Islam--from Rasulallah (sallallahu alayhi wasallam) and the Sahaabah--not from bishops and priests who operate under religious cloaks to further the aims and objects of communism under high-sounding slogans of "oppression", "injustice" and "human rights". In the understanding of such men of nafsani politics, "human rights" --whatever their conception may be--should be acquired by mobs of louts and hooligans stoning buses, cars, burning human beings, looting shops and burning property even though such injustice and villainy be perpetrated against members of the "oppressed" class. And, in actual fact, the vast majority of sufferers in these cases of hooliganism and barbarity are people of their own kind. Al-Qalam and the MJC sheikhs may make their choice of following bishops and priests who operate under communist influence from religious platforms. Stupid and blind people of the mob category are deceived by the emotional deceit churned out by the bishops and priests of anarchy. Muslims of intelligence and knowledge will, Insha'Allah, never be deluded by baatil.

## QUESTIONS & ANSWERS From page 5

The vile slander hurled against Hakimul Ummat by the Qabar Pujaari (Grave-worshipping) sect is no where to be found in Maulana Thaavi's book, Hifzul Imaan, nor is it in any other book written by Hadhrat Thaavi or by any of the Ulama-e-Haqq. The Qabar Pujaaris deliberately quote a statement out of context and in this way they give it their own fanciful interpretation to mislead and deceive unsuspecting Muslims. They will strut around with books and at their talks brandish the books claiming that these vile statements appear on such and such a page. They will even read a statement which the masses do not understand and interpret it for them. We leave the frauds to Allah.

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## ANC forms

To assist Muslims in selecting the correct option when registering their marriages--the option which enables them to dispose of their estates in accordance with the Shariah-- the Mujlisul Ulama of S.A. has prepared an **ANTENUPTIAL CONTRACT** providing for the exclusion of the accrual system. All those who will be registering their marriages must understand that it is **WAAJIB** to do so by Antenuptial Contract excluding the accrual system. Once this has been done, an Islamic Will has incumbently to be drawn up. Such Will forms are also available. Write to the Mujlisul Ulama of S.A. for copies of these documents. Address: P.O.Box 3393, Port Elizabeth.

# AIDING THE DEBTOR

**"If the debtor is hard-pressed, then grant an extension until a prosperous time." (Qur'aan, Surah Baqarah)**

Islam does not view with favour the practice of unnecessarily incurring debt. There are strict rules regarding debt in the Shariah. In a way, it is disgraceful to incur debt. Rasulullah (sallallahu alayhi wasallam) said that to ask is disgraceful. However, at times circumstances compel a man to seek a loan or incur debt. Circumstances beyond his control may also prevent the debtor from paying on due date. The above aayat speaks about such genuine persons who are hard-pressed; whose intention is to pay and discharge their obligation, but are unable to do so on account of adverse circumstances beyond their control.

According to the Shariah, when a debtor is hard-pressed and is unable to pay then it devolves on the creditor as a Waajib (obligatory) duty to grant an extension of time. The above-cited Qur'aanic aayat orders that extension of time be granted until the condition of the debtor improves. It is not permissible to harass a debtor unnecessarily bringing more hardship on him. Such are not the ways of Mu'mineen.

When an extension is granted, it is not permissible to charge extension fees. Such fees are described as riba in the Shariah. Some Muslim merchants attempt to justify such haraam charges by asserting that they have no alternative but to levy such charges since the bank charges them interest on overdraft facilities. It is their contention that they are compelled to resort to overdraft facilities by non-payment on due date by their debtors. This type of argument proceeds from the imagination of the nafs of man who is directed by greed for money. Irrespective of the circumstances which "compelled" them to seek overdraft facilities, it remains haraam to charge riba. Furthermore, if these riba-devouring creditors honestly look into their hearts and observe the ways in which they squander large sums of money on haraam and futile things and practices--on unnecessary luxuries and uncalled for expenditure--then they will realize that they have no justification for charging the riba of extension fees.

The reward for granting the extension mentioned in the Qur'aan is not miserable material gain in the form of riba, but is a noble and an abundant reward by Allah Ta'ala in the Akhirah. Besides the thawaab in store in the Akhirah, Allah Ta'ala grants prosperity (barkat) in one's earnings here on earth.

In terms of the above Qur'aanic aayat, it is essential to grant extension of time to a genuine debtor--to a man who is unable to pay due to adverse circumstances--until easy circumstances arise. When good times return, the creditor is allowed to demand payment. His reward for waiting is thawaab in the Akhirah, not riba in this world. Some people may not understand the meaning of "thawaab" as reward for granting a debtor extension of time. But, then our address is directed to Muslims whose Imaan has not degenerated to such an ebb where all Imaani conscience and feeling have been eliminated. A Muslim has to submit to Allah's Command whether he understands the reasoning underlying such Command or not. It is not proper for a Muslim to present his own arguments and reasoning on matters decided by the Shariah. Thus, the Qur'aan Shareef declares: **"It is not lawful for a believing man nor for a**

**and His Rasool has given a verdict."**

Among the wonderful rewards for granting this extension of time, mentioned by Rasulullah (sallallahu alayhi wasallam) are the following:

\* Hadhrat Abu Hurairah (radhiallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: "He who makes it easy for a hard-pressed debtor, Allah will make it easy for him in this world and the hereafter."

\* Hadhrat Abu Bakr (radhiallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said:

"Whoever wishes that Allah listens to his dua and removes his difficulties on earth should grant extension of time to a hard-pressed debtor or he should waive the debt. And, whoever wishes that Allah saves him from the pit of Jahannum on the Day of Qiyaamah and gives him His Shade, should never be hard on Muslims. Instead, he should be merciful to them."

\* Rasulullah (sallallahu alayhi wasallam) said that on the Night of Mi'raaj he saw inscribed on the Portals of Jannat that a loan given is eighteen times superior to Sadqah (charity) given.

Ofcourse, this great significance for qardh (loan) given is attainable only if the creditor is patient and does not press for repayment.

Although granting extension of time to a hard-pressed debtor is necessary and meritorious, waiving the debt is far nobler and of greater merit, hence the second part of the abovementioned aayat says:

**"And, if you waive (the debt), it is better for you if indeed you know."**

First, Allah Ta'ala instructs that time be granted. Then, Allah Ta'ala exhorts that the debt be honourably written off and the hard-pressed debtor set free from the obligation. The act of waiving the debt is described in this aayat with the word **sadaqah** to indicate that the generous act of cancelling the debt will not go unrewarded. While in material terms it may seem a "loss", but in real terms--in terms of the Akhirah--a great treasure is stored for such a creditor. In this regard Hadhrat Abu Hurairah (radhiallahu anhu) narrated the following:

\* I bear witness that I have heard Rasulullah (sallallahu alayhi wasallam) say that the first among mankind who will be granted the Shade of Allah will be a man who granted extension of time to a hard-pressed debtor until he was able to pay, or he waived the debt. . ."

In another narration, Rasulullah (sallallahu alayhi wasallam) said:

"Whoever makes it easy on a debtor or waives the debt, will be under the Shade of the Arsh (Allah's Throne) on the Day of Qiyaamah."

Numerous Riwaayaat (narrations) explain the significance of granting debtors extension of time and waiving the debt. It is abundantly clear that the rule regarding debt and debtors revolves between extension and waiving. Either time is to be granted by creditors or they should relieve the debtor from the debt if they can afford to do so. But, it is not permissible to operate beyond the limits of these two options and charge riba nor is it permissible to unnecessarily seek the aid of kuffaar legal measures to claim the debt from Muslims who may genuinely be in difficult circumstances. Those who hope for Allah's Rahmat in this world and in the Akhirah when nothing will avail, should take advantage of the golden opportunity afforded them by the aayat cited above.

# EVADING DEBT

Alongside, on this page, appears the attitude which Muslims have to adopt in relation to their hard-pressed debtors. The laxity, generosity and merciful attitude which the Shariah orders creditors to observe should not be misinterpreted by debtors. A debtor must not regard this generous attitude of the Shariah as a licence to evade or unnecessarily delay payment. A debtor taking advantage of the Shariah's order to creditors and of the good nature of some pious creditor should know that he is flagrantly violating the Shariah by the perpetration of an act of gross injustice.

Those who deliberately scheme to evade their debt obligations are severely reprimanded and castigated by the Shariah. In fact, Rasulullah (sallallahu alayhi wasallam) had even refused to perform the Janaazah Salaat of a debtor. This action of Rasulullah (sallallahu alayhi wasallam) does not mean that Janaazah Salaat is not to be performed for one who dies in debt. The Shar'i rule formulated on the basis of this action of Rasulullah (sallallahu alayhi wasallam) is that the Ulama or the official Imaam or Ameer should not conduct the Janaazah Salaat of a person who was known to be deliberately evading payment of his debts which he used to incur unnecessarily.

Rasulullah (sallallahu alayhi wasallam) warned that although all the sins of a Shaheed (Martyr) will be forgiven, his debt will not. Nabi-e-Kareem (sallallahu alayhi wasallam) said that if a Shaheed is resurrected and he again offers his life in the Path of Allah, then is again restored to life and again he loses his life in Jihaad, then again the process is repeated, then too, his debt will not be forgiven in the Akhirah since the creditor will have a claim against him. And, no creditor will set free a debtor on the Day of Qiyaamah which is the Day when brother will flee from brother and father from son.

# NO ESCAPE

Muslim debtors should understand well that according to the Shariah there is absolutely no escape from debt. In these times Muslim traders are also taking unlawful advantage of the cover which the company laws of the kuffaar legal system offer. When the company is liquidated, the debtor feels free of the obligation of his debt. He labours under the false impression that insolvency and company laws have absolved him of his debt. But, he must remember that the debt hangs around his neck like a dead albatross and will continue to hang on him right into Qiyaamah.

# COMPROMISE?

The compromise settlements which are generally entered into between a debtor and his creditor are not valid in terms of the Shariah since the creditors have to suffer huge losses while the debtor sits snugly with abundant assets concealed in the names of others or in his personal name. The creditors are unable to take action against him since he had traded under the name of a company which is a "legal person" as far as kuffaar law is concerned. The debtor acting on behalf of this fictitious "person", the company, makes a compromise offer, for example, fifty cents for each rand he owes. The creditors realizing that there are not sufficient assets registered in the name of the company and knowing full well that they stand to lose everything, are compelled to accept whatever offer is made.

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## COMPROMISE?

A compromise offer of this nature does not absolve the debtor of his debt. As long as the debtor has assets to pay his debt, he is obliged by the Shariah to pay in full. A compromise payment in the circumstances mentioned is fraud in terms of the Shariah. Such types of compromises are in fact imposed on the creditors who have no alternative other than accepting whatever is being doled out to them by way of "settlement". But, this is no settlement of the debt according to Islam.

## Tasawwuf

The aim of Tasawwuf, also known as Tareeqat, is only perfection of the Shariah. It is the branch of Islam which deals with the internal acts (A'maal Baatin), viz., the reformation and development of the heart--nafs and rooh. Once man has reformed his Baatin (nafs and rooh), he acts then in strict conformity with the Commands of the Shariah. Without Tasawwuf, the external dimension of Islam, viz., the Shariat, remains imperfect. A man who has not achieved Roohaani (spiritual) reformation holds loose ties with the Shariah.

Ignorant "sufis" who have no idea of the meaning of Tasawwuf have misled people into believing that Tasawwuf (Tareeqat) is an entity apart from Islam. They propagate that Tasawwuf is not confined by the limits of Islam. They have led people to understand that Tasawwuf is some mysterious cult which consists of incantations and supernatural feats, visions and experiences of ecstasy. But, in actual fact, these things are not Tasawwuf. Tasawwuf is nothing other than that branch of Islamic knowledge and practice which concerns itself with the reformation of the baatin (nafs and rooh) of man. By means of Tasawwuf the Mu'min strengthens his bond with Allah Ta'ala and in this way draws closer to Him.

## PRIDE OF LEADERS

The malady of takabbur (pride) is widespread today. It lurks in almost everyone. No one even attempts to free himself of this calamity. Takabbur manifests itself in a variety of ways. Some people are proud because of beauty. In some the basis for takabbur is knowledge; in some, physical strength; in some, piety while in others the cause is wealth..

In particular, this disease of pride is to be found in political leaders. They are permeated by takabbur. They are the highest repositories of pride.

The takabbur of these worldly leaders is aggravated by the presence of the disease of hasad (envy). They thus suffer from two disastrous spiritual maladies--takabbur and hasad. It is precisely for this reason that their permanent occupation is to make the Ulama and the Sulaha of the Ummat their target for criticism and villification. Night and day they are engaged in schemes to denigrate the Ulama of the Ummat.

The secret underlying all their objections to Deeni teachings is their kibr (pride) and hasad. The crass liberalism which they have inherited from the west has made them arrogant. They run away with the notion that no one should admonish them--no one should rectify them. They imagine themselves to be the sole reformers.

Infatuated by the liberalism of the west, they do not cherish the idea of remaining within the limits of the Shariah. . . .

(Hakimul Ummat)

# SHI'ISM

## IT'S USOOL

The religion of Shi'ism is based on five fundamental principles (Usool) while Islam is based on three Usool. **Usool** (the Roots) refer to those fundamental doctrines which constitute the foundations of Deen. In the unanimous opinion of all--both Shiah and Sunnis-- rejection of any one of the Usool constitutes kufr. Any person who denies any one of the Usool is termed a kaafir (unbeliever) according to both the Shiah and the Sunnis. The five Usool according to Shi'ism are: **Tauheed**, (belief in the Unity of Allah), **Risaalat or Nubuwwat** (Belief in the Ambiya), **Imaamate** (Belief in the Imaams), **Adal** (Belief in the doctrine of compulsory justice--that Allah Ta'ala is compelled to act in accordance with justice as understood by the Shiah religion), and **Aakhirat**. According to Islam the three Usool of Deen are **Tauheed, Risaalat and Aakhirat**.

The widely divergent paths and attitudes between the Shiah and the Sunnis can be well understood when this great disparity in the fundamental basis in their respective religions is studied. Since the Sunnis reject two of the Shiah **Roots** as being utterly baseless and concoctions, it is clear that all Sunnis in terms of the Shiah religion are kaafir. This fact is explicitly proclaimed by Shi'i authorities.

Of the five fundamental principles of the Shiah religion, the doctrine of Imaamate is considered of greater importance than Risaalat. Thus the Shiah religion accords greater importance and greater rank to those whom it regards as its **Imaams**. Some Shi'i references will be cited here to indicate the high rank and vital importance which Shiah bestow to their Imaams. In fact, the importance Shiah accord to their Imaams eclipses the ranks of the Ambiya.

In the Shi'i book of theology, *Usoolul Kaafi* of Kulaini, the following teachings of Shi'ism are recorded regarding the doctrine of Imaamate:

- \* The Hujjat (Proof) of Allah is not established over His creation without the medium of an Imaam from whom the inner knowledge of Allah is acquired.
- \* If the earth remains without an Imaam it will be annihilated.
- \* If the Imaam is removed from earth for even a moment, it (the earth) will churn with its inhabitants like the ocean churns with its waves.
- \* A man cannot be a Believer unless he recognizes Allah, His Rasool, all the Imaams and the Imaam of his age.
- \* Whoever denies the Imaams is like a person who denies the recognition of Allah and His Rasool.
- \* Whoever recognizes (accepts and acknowledges) us (the Imaams) is a Mu'min and whoever denies us is a kaafir.
- \* Obedience to the Imaams is fardh (compulsory) like the obedience to the Rasools.
- \* The Imaams possess all the knowledge which was bestowed to the Malaikah, the Ambiya and the Rusul.
- \* Allah Ta'ala has a special kind of knowledge from which he bestows to the Imaams exclusively. When Allah Ta'ala commences with anything of this special type of knowledge, He presents it to the Imaams.
- \* The entire earth belongs to the Imaam.
- \* The earth and the hereafter belong to the Imaam. He places it as he pleases and gives it to whomever he pleases.

The differences between Islam and Shi'ism are numerous and wide. A study of Shi'ism will conclusively establish that the type of reconciliation between Islam and Shi'ism called for by those who are not versed in the Shariah, is quite impossible. The difference on just this one issue of Imaamate is so vast and extreme that the gap between the two groups--Shiah and Sunnis--can never be bridged. The Sunnis follow the Path of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah while the Shiah are astray plodding the path of baatil and kufr. The only way in which Islam can reconcile with those who have gone astray is by their renunciation of dhalaal (error and deviation) and kufr. There is no other way.

## A MAULANA'S BATIL OPINION

The Financial Mail in its issue of 5th November 1985 carried a write-up of an interview with one Maulana Farid Esack of Cape Town who has presented his opinion on Muslim participation in the politics of the kuffaar. In the article captioned, "**Martyrs for Islam**", the following statement is made: "Muslim radicalism is a growing feature in South African protest, and has been particularly visible in the recent Cape Town riots."

In Islam there is no such thing as "Muslim radicalism". Islam is what has been expounded by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. The "radicalism" or more appropriately the anarchy and corruption which we are observing in the form of mob-riots, pillage, plunder, robbery, theft and murder, are termed **Fasaad** in the Qur'aan. Such fasaad and fitnah in our day and land, irrespective of the causes, operate under communist influence and direction. Such forms of anarchical protest and riots are anything, but

Muslim. Islam neither advocates nor condones the type of anarchy, strife, barbarity, pillage and plunder which are plaguing the country, no matter from which quarter such **fasaad** emanates--be it from the rulers or the ruled. Islam does not advocate the stoning of civilian buses, burning of shops, homes and vehicles of people. In the majority of cases these evil rioters--the slaves of their bestial desires--stoned, looted and burnt the property of members of their own communities. The looters and their instigators--bishops and priests--claim that they were goaded into this **fasaad** by the action of the police. They assert that it was and is police presence which precipitated the riots. If this is indeed so, then why seek revenge on innocent people, private homes, shops, cars and buses which have absolutely no connection with the police presence? These arguments presented by the anarchists are blatant lies stemming from evil and barbarous desires of animality which are being projected as "politics". The worst specimen

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# A MAULANA'S BATIL OPINION

of humanity is the political leader who harangue ignorant mobs and incite them to perpetrate the most inhuman deeds in the name of justice. Islam has absolutely no truck with any of these political organizations operated by the kuffaar and dominated by the communists.

Maulana Farid Esack comments: "If you look at the militancy one witnesses in Iran, for example, it is a very peculiarly Muslim thing. One sees the same kind of militancy in Beirut." Regarding this "militancy", he further says: "That is the first thing that the Muslims have to offer SA."

The "militancy" which prevails in Iran and Beirut is not Muslim militancy. Such "militancy" is not spawned by Islam. The type of "militancy" we witness in Iran and Beirut is anarchy--**fasaad**--which springs from the lowly nafs of man. It is not "perculiarly Muslim". On the contrary it is perculiarly Shaitaani (satanic). The "militancy" prevalent in Iran and Beirut does not find sanction in the Qur'aan or the Hadith. It is foreign to Islam. Such "militancy"--**fasaad**--is not Jihaad. Jihaad is a noble and an orderly Institution enacted solely for the sake of raising the Word of Allah. Islamic Jihaad is not conducted by vulgar mobs running amock, pillaging, plundering, burning and stoning innocent people. Islam forbids the harming of all those who do not actively participate in battle against the organized forces of Islam, viz., the army of the Islamic state. Even if people are members of the ruling and oppressing class or nation, it is haraam to harm and kill them; it is haraam to pillage and plunder their property as long as they do not actively participate in physical combat against Muslims. The "militancy", more correctly the **fasaad**, which is gripping Iran and Beirut is perculiarly Shi'ite since Shi'ism has its origin in the murder of Sayyiduna Uthmaan (radhiallahu anhu), the third Khalifah of Rasulullah (sallallahu alayhi wasallam). The fore-fathers of Shi'ism murdered Hadhrat Uthmaan (radhiallahu anhu) and planted the seeds of Shi'ism in the blood of Ameerul Mu'mineen Uthmaan (radhiallahu anhu).

Maulana Farid Esack comments: "Shi'ism has its birth in the martyrdom of one of the grandsons of the Prophet." In fact Shi'ism has its origin in conspiracy, evil and baatil. The conspirators who founded Shi'ism merely presented the "Ahle Bait" (the noble Family members of Rasulullah--sallallahu alayhi wasallam) as a front--a cover, a shield for their nefarious and pernicious conspiracies and activities against Islam.

Maulana Farid Essack comments: "So Muslims are for the first time making a contribution as Muslims. And the remarkable thing is their acceptance by other people who have been in the struggle for years."

It should be well understood that those Muslims who have been misled by the political leaders of the kuffaar and coaxed into the anarchical movements of non-Muslims, act in emulation of the kuffaar. They follow kaafir thought and kaafir methods. They do not participate as Muslims. They are not representatives of Islam. On the contrary they besmirch the name of Islam and insult the glorious Name of Allah Ta'ala by their profane slogans and acts of fasaad and zulm perpetrated against innocent people who happen to be non-combatants. In joining the political organizations of the kuffaar, Muslims are following the path of kufr and baatil, not the Path of Islam--not the Path of the Qur'aan. It is the heights of folly--to say the least--to believe or expect that any of the non-Muslim political organizations has any Islamic aims. In fact, these very organizations, if ever they gain ascendancy and political control, will be the very first in the endeavour to expunge Islam and annihilate Muslims. Islam, therefore, does not permit its adherents to amalgamate with the organizations of kufr and anarchy.

Maulana Esack seems to be elated with the "respect accorded to Muslims" by the anarchists who are highly pleased with misguided Muslims participating in their movements. But, Islam teaches us that Muslims do not and cannot search for respect from the kuffaar. It is not conceivable for kuffaar, especially anarchists, to show any true respect to Muslims. The Maulana has been totally deceived by outward shows of "respect" accorded to the Muslims. If he reflects a bit, he will not fail to recall that the Qur'aan says: **"What, do you search for respect from them (kuffaar)? Verily, all Izzat (respect) belongs to Allah."** Allah grants respect to whomever He wills and He disgraces whomever He wills. Muslims do not search for respect from the kuffaar by emulating their ways and by following kaafir priests and bishops of anarchy.

In the interview with the Financial Mail Maulana Esack propagated that Muslims follow the ways of the kuffaar; participate in their anarchical gatherings and join them even if "our socialist comrades insist that religion is the opium of the masses and must be annihilated". In spite of making this observation he believes Muslim participation in these un-Islamic and anarchical political movements of the kuffaar is correct. He has indeed failed dismally to understand Islam. Insha'Allah, we shall deal in further detail with his views in a future issue of The Majlis. Suffice for now to call the attention of Muslims with the following words of Allah Ta'ala:

**What! Do you search for the law of Jahiliyyah (ignorance of the kuffaar)?**  
(Surah Maa'idah)

## HALAL CHEESE

Our investigations have established that all types of CHEESES produced by SIMONSBURG CHEESE (PTY) LTD, 139 Bird Street, Stellenbosch, Cape are HALAAL. This firm used only microbial (plant) rennet in its cheeses. The cheese products marketed by this firm are:

Simonsberg  
Wechmarshof  
Vesta  
Ruthi.

## HARAAM ACT, HARAAM INCOME

It is not lawful for Muslims to hire out halls for haraam functions such as the type of wedding functions of today. Such income is likewise haraam.

## DUROOD

Durood should be recited on Rasulullah (sallallahu alayhi wasallam) whenever his blessed name is mentioned. Also recite Durood on the following occasions:

- \* When commencing and ending dua.
- \* When making wudhu.
- \* When having forgotten something and you wish to recall it.
- \* When engaging in any matter of importance. However, Durood should not be recited when advertising merchandise; when slaughtering and when sneezing.
- \* When writing the blessed name of Rasulullah (sallallahu alayhi wasallam), write the Durood in full. Do not write in an abbreviated form, e.g. S.A.W.

# A LONE JIHAD

In a little village, in the midst of non-Muslim Africans, a small Madrasah has been established. The Ustaad at the Madrasah is also an African who had embraced Islam. This sincere and staunch brother Muslim has, with the Fadhl and Nusrat of Allah Ta'ala, converted a number of non-Muslims to Islam. Quite a large group of children, all former Christians, are attending the Madrasah.

In these times of **fasaad** and **fitnah**--spiritual corruption and political anarchy--the elements of anarchy who have burnt schools and looted shops and homes, are resorting to their evil tactics of intimidation against this uprighteous Brother who is upholding the Flag of Islam in the heart of kufr single-handed. Groups of louts, mostly school children instigated by so-called "socialist comrades" have tried and are trying to intimidate the Madrasah pupils who are expected by the political brigands to join the other kuffaar children in acts of arson and pillage. The Ustaad of the Madrasah pupils have resisted the evil demands and intimidation of the anarchists. They even waylaid the group of pupils proceeding to the Madrasah and attempted to force these Muslim pupils to accompany them (the political vandals) to burn a school building in the locality. Fortunately, our Brother was on the scene to deal with the scoundrels. In a physical confrontation with the small mob of arsonists, the Ustaad set them all to flight by the Fadhl and with the Aid of Allah Ta'ala. They are now threatening to burn his home and eliminate him. But, kuffaar fail to understand the Islamic conception of life. Maut arrives only at its appointed time with the Command of Allah. Our brother thus remains firm and steadfast alone in the midst of the forces of anarchy and shaitaan. But, Allah is with him. With HIM the scoundrels will have to reckon.

The votaries of communism and athiesm are issuing threats to this Brother to put an end to his Islamic propagation. They assert that they do not require Islam and Islam creates problems among them. But, our Brother remains firm. May Allah Ta'ala assist and protect him forever.

This example should illustrate to those who regard the anarchists as friends that socialist, communists and athiests can never be the "comrades" of Muslims. Muslims should never involve themselves in the nefarious political activities of the kuffaar. Allah Ta'ala says in the Qur'aan:

**"They cannot harm (Muslims) in the least bit without the Command of Allah".**

**"All respect belongs to Allah, His Rasool, the Mu'mineen, but the munaafiqeen do not understand."**



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"VOICE of ISLAM"

Vol 7, No. 3

## GUARDIANS OF THE SHARIAH

The upright ones (among the Ulama) in every generation will carry this Knowledge (of Islam). They will ward off the distortions of those who commit excesses; they will expose the falsehood of the people of baatil and the misinterpretations of the ignoramuses. (Rasulullah—sallallahu alayhi wasallam)

## TAMPERING WITH THE SHARIAH BATIL RE-INTERPRETATION

AMAL NEWSLETTER, a pamphlet issued by the Association of Accountants and Lawyers, contains the following views of one Farooq Mehtar:

‘On the subject matter of the booklet under review, I would like to draw to the attention of members of AMAL that, with the concurrence of the local Fuqaha and Mujtahids, the governments of several Muslim countries have re-interpreted certain aspects of Islamic law relating to inheritance. For instance, where there is a no specific (bequest) provision made by the grand-parents, to grand-children whose parents had died before their grand-parents, the Family Laws Ordinance of Pakistan recognises that grand-sons and grand-daughters get a share from their grand-father's or grand-mother's legacy so that they get a share equal to that of their father or mother as the case may be.’

Since these views expressed by Mr. Farooq Mehtar and published by Amal are in total conflict of the Shariah's rulings on the subject discussed, it becomes necessary to apprise Muslims of the baatil which has been advocated in the name of Islam.

The "re-interpretation of certain aspects of Islamic law relating to inheritance" by "the governments of several Muslim countries" is in fact a denial of the Law of Allah Ta'ala. This re-interpretation is tantamount to a rejection of the Qur'aanic Law on the subject of inheritance. Any interpretation or re-interpretation which refutes any verdict of the Shariah is baatil. In the specific aspect of Islamic inheritance which has been "re-interpreted" by the unqualified modernists, the miscreants are guilty of an act of kufr since the Shariah's ruling pertaining to this particular aspect is not a subtle and an unknown entity. Even after having been apprized of the Shariah's view by the authoritative Ulama and even after the "mujtahid and fuqaha" nominees of the "several Muslim governments" have studied and understood the fourteen century ruling of Islam on the question of inheritance for grand-children, they have resorted to their fallacious re-interpretation which is nothing other than the denial and abrogation of the immutable Law of the Shariah.

According to the abovementioned opinions of the modernists, the Family Laws Ordinance of Pakistan recognizes grand-children as automatic heirs in the estate of their grandfather. But, this is manifestly in contradiction of the Shariah's ruling. According to the Shariah if a son during the lifetime of his father dies leaving children, such children do not inherit automatically in the estate of their grandfather. The share of the deceased son is not transferred automatically to his children by virtue of his death.

A man is allowed by the Shariah to make a bequest (wasiyyat) in favour of his grandchildren or any other non-heir. Such wasiyyat shall not exceed one third the estate of the deceased. The haraam attempt by modernists to include grand-children among automatic heirs is by

implication an endeavour to instruct Allah Ta'ala in the laws of Inheritance. It is tantamount to an averment that the Shariah's Law of Inheritance is defective in that it did not make provision for orphaned grand-children. It seems that the promulgators of this kufr abrogation of a Shar'i rule labour under the notion that the exigency of orphaned grand children did not exist during the time of Rasulullah (sallallahu alayhi wasallam), hence the Shariah's Law of Inheritance made no provision therefor.

The persons to whom Mr. Mehtar refers to as "local Fuqaha and Mujtahids" are in fact highly incompetent men, devoid of Shar'i qualifications. They do not possess the faintest idea of the meaning of "Mujtahid" and Fuqaha.

## DUA

Rasulullah (sallallahu alayhi wasallam) said: "Most certainly, Allah does not accept the Dua (supplication) of an inattentive heart."

It is made clear in this Hadith, that a condition for the acceptance of Dua is alertness of the mind. The heart and mind should accompany the Dua. Neglect and inattention of the mind can only be displaced by daily Muraqabah (meditation) on one's deeds, Maut, Akhirah and the futility of the world. Constant Thikr is also highly efficacious in making the mind and heart alert, thereby establishing one's communication with Allah Ta'ala on a very firm and live basis. It is, therefore, necessary to maintain the tongue and heart fresh with Thikr throughout the day, not only at fixed times.

## EXHUMATION

Allah Ta'ala states in the Qur'aan Hakeem:

"Most certainly, We have honoured the sons of Adam. We have saddled them in the earth and the ocean. We have bestowed to them wholesome things and We have granted them lofty ranks above numerous of what We have created."

(Surah Bani Israaeel)

This gracious aayat of the Qur'aan Shareef as well as many other Qur'aanic and Hadith narrations make it quite clear that insaan (man) holds a very high and superior rank by Allah Ta'ala. In terms of the Qur'aan, man is Allah's Representative on earth. He is the repository of the highest form of Imaan Billaah. Allah Ta'ala has created in insaan the ability to bear the sacred and great Trust spoken of in the following aayat of the Qur'aan Shareef:

"Verily, We presented the Trust to the heavens, and the earth and the mountains. But they refused to bear it (the Trust) and they feared it. And, man accepted to bear it."

There are a number of reasons which make insaan the noblest of creation and an object of honour and veneration. In view of the lofty rank bestowed to man by Allah Ta'ala, Islam commands that man—his soul and physical body—be respected. It is not lawful in Islam to desecrate the human body or any part of it. Numerous rules of the Shariah in this regard abundantly demonstrate the emphasis which the Shariah lays on the veneration of Insaan.

The human body being an object of respect and honour is not confined to only the live human being. The same respect which the Shariah orders for man when he is alive is extended to his dead body. The numerous detailed rules and regulations pertaining to the burial of the dead indicate this position of veneration adopted by the Shariah for the human body. Stating this fact, Rasulullah (sallallahu alayhi wasallam) said:

"Breaking the bones of the deceased is like breaking the bones of a live person."

In the authoritative book, Sharhus Siyaril Kabeer it is said: "Man is to be honoured after his death as he was honoured during his lifetime... hence, it is not lawful to use the bones of a dead person for medical treatment."

Hadhrat Ibnul Hummaam (rahmatullah alayh) said: "There is unanimity on the fact that the holiness of a Muslim dead is just as the holiness of a living Muslim."

In Kifaayah it is stated:

"Man along with all his bodily parts is honoured and protected (by the Shariah) from being used."

In view of the sanctity of the human body it is not lawful to make use thereof for any purpose whatever. Thus the practice of using human bodies for dissection and medical experimentation is not permissible irrespective of the benefits gained from medical mutilation of the human body.

This brings us to the question of exhumation. The Watville Village Council has proposed to exhume several hundred Muslim bodies at the Benoni Cemetery to make available land for housing.

A Qabrastaan (cemetery) is a Waqf institution, hence it is not permissible for the Muslim community to dispose of it in any way. It cannot be sold, given away or bartered away. The Muslim community is not the owner of a Waqf institution. Allah Ta'ala is the Sole Owner of the Waqf institution. The Representatives of the Muslim community merely administer a Waqf institution as trustees. Thus, no one has the right in terms of the Shariah to dispose of a Qabrastaan (cemetery).

In addition to a Qabrastaan being a Waqf institution it is the place where the highest species of Allah's creation, viz., Insaan, is interred. This is an added dimension which precludes the disposal of a Qabrastaan. According to the Shariah it is not permissible to exhume human bodies. Once a body has been interred, it has to be left in that place permanently. It is haraam to deliberately exhume the remains of human bodies. Exhumation is an act of extreme desecration which Muslims cannot condone.

Even if the land in which human bodies were buried is not Waqf land, but burial was with the consent of the owners of the land, then too, exhumation of the bodies is not lawful. The owners of such land will have no right in terms of the Shariah to demand the exhumation of the bodies. The books of Fiqh make it abundantly clear and conclusive that exhumation of human bodies is prohibited.

The act of burial will be considered legally completed once the sand has been thrown on the body. Thereafter, it will not be permissible to remove the body from where it has been interred. Stating this fact, the authoritative book, Durre Mukhtaar says:

"After sand has been deposited on the deceased, it (the body) shall not be exhumed therefrom."

A Qabrastaan will always remain a Qabrastaan in terms of the Shariah. Even if the haraam act of exhumation is perpetrated and the remains removed to another place, it will not be permissible for Muslims to use such land for any purpose. It will retain its sanctity in spite of the perpetration of the sacrilege of exhumation. The graves from which the human remains were removed will remain "graves" as far as the Shariah is concerned.

It is the bounden duty of the Muslim community to resist the attempt by the village council to exhume the remains of Muslims interred in the cemetery. The council's proposal to build houses on the cemetery land is unlawful in the Shariah. If the council goes ahead with its sacrilegious move of exhumation and builds houses there, it will not be lawful for Muslims to occupy such houses which will be monuments of sacrilege and desecration.

## REMAIN IN YOUR HOMES —QUR'AN

A Natal organization is offering "HOUSEWIVES a madressa teacher training course. It is not permissible for Muslim ladies of the home to participate in this western orientated activity. Such activities which negate the spirit and teachings of Islam have no virtue in them even if conducted in the name of Islam.



# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
OF SOUTH AFRICA  
P.O. BOX 3393  
PORT ELIZABETH

**Q.** If the water out of a toilet pan splashes onto the body, does ghusl become necessary or is it sufficient to wash with soap and water?

**A.** Ghusl is not necessary in this case. Washing with water will suffice. Although it is better to use soap as well, it is not incumbent to do so. Purification is obtained by means of water only.

**Q.** How should the Nisaab of Zakaat be calculated?

**A.** The Nisaab of Zakaat in our time should be calculated in terms of silver since this is in the better interests of the fuqara (poor). The Nisaab amount, therefore, is the price of 52½ tolas of silver or the price of 612 grams of silver or the price of 19 troy ounces of silver.

**Q.** Are we allowed to use silver spoons, knives and forks?

**A.** It is not permissible for Muslims to use cutlery or utensils of silver or gold.

**Q.** When calculating Zakaat, what type of debts can be deducted from the Zakat-asset total? Some people say that only trade debts may be considered for Zakaat purpose.

**A.** The opinion of these people is incorrect. All debts, be these trade debts or otherwise, should be deducted from the total of one's Zakaat assets, and Zakaat paid on the balance if the balance equals Nisaab or more.

**Q.** We have been told that it is not permissible to get married during the first ten days of Muharram. What is the Islamic ruling?

**A.** It is perfectly permissible to get married during the first ten days of Muharram. There is absolutely no Islamic basis for this fallacious belief.

**Q.** Certain learned persons claim that by joining some political movement in this country the reward of Jihaad will be obtained. Is this correct?

**A.** Far from correct. It is baatil. The error of this view is manifest. Participation with and under direction of kuffaar is not Jihaad. Participating in movements steered by the kuffaar--the Yahood, Nasaara, the communists, the athiests and the anarchists-- is haraam. It is utterly disgusting for people of Imaan to follow in the footsteps of non-Muslims. The Qur'aan declares:

**"O People of Imaan! Verily, the Mushrikoon are najas."**

It does not behove Muslims to participate in the activities of those whom the Qur'aan describes as "najas". Shirk and Kufr are concepts of spiritual and moral impurity. The adherents of shirk and kufr are likewise receptacles of najaasat, both spiritual and moral--ceremonial and physical impurities are among the attributes of kufr. Hence, Allah Ta'ala does not permit Muslims to follow the ways of baatil of the kuffaar. Those "learned" men who misguide Muslims and cast innocent and unwary souls into the nets and traps of kufr and baatil are guilty of a grave and heinous crime according to the Shariah. They are astray and lead others astray. Only men bereft of Knowledge and Deeni insight will usher Muslims into spiritual darkness and moral destruction by inducing them to operate under kufr supervision. These so-called learned men are dwelling in compound ignorance--ignorance piled on ignorance--hence they possess not the slightest idea of the meaning of Shar'i Jihaad. Participation in any type of political activity supervised by the kuffaar is not permissible for Muslims. And, it does not matter to which camp the kuffaar belong. Whether the kufr system seems just or unjust, is of no consequence. Participation by Muslims in such movements

is unlawful in terms of the Shariah.

**Q.** Is it permissible for a woman to cut her hair for beautifying herself for her husband?

**A.** It is not permissible. Lawful ways of beautifying for this purpose should be employed. It is not permissible to violate the prohibitions of Allah Ta'ala for the sake of others.

**Q.** A woman is divorced with minor children. For three years her ex-husband has not maintained the children. Now after three years he insists on seeing his children. Is the woman entitled to prevent him from seeing the children?

**A.** It is the obligatory duty of the father to provide for his minor children. However, inspite of him having failed in discharging his obligation, the woman has no Islamic right of preventing him from seeing his children.

**Q.** A divorcee has a young daughter of 14 years. She marries again. Are there any Islamic restrictions to be observed between this daughter and her step-father?

**A.** Yes there are. They are strangers to one another in so far as the Shariah is concerned. She is not his daughter. She has to observe purdah and he should not behave as her mahram. In fact, in such a case the purdah to be observed is of a greater degree. A moral mishap may permanently sever his nikah with the girl's mother. Such destructive occurrences are not rare.

**Q.** Does a Muslim wife require the permission of her husband to seek knowledge from an Alim?

**A.** Yes, a Muslim woman requires the permission of her husband even in the matter of seeking knowledge from an Alim. If she totally lacks Islamic knowledge, i.e. she does not possess even the knowledge of the obligations of Tahaarah, Salaah, Saum (Fasting), etc., then it is obligatory on her husband to teach her. If the husband refuses or is incapable of doing so, then it is incumbent that he makes arrangements for her to be instructed in the essential aspects of Deeni Knowledge. If such arrangements cannot be made at home, it will be obligatory on her to seek such basic knowledge wherever available. Should she be constrained to emerge from the home to acquire this essential basic knowledge, she should observe all the rules of Hijaab. She shall obtain the permission of her husband and he shall not unnecessarily withhold consent. However, should he refuse her permission to seek basic Islamic knowledge of which she happens to be ignorant and he himself refuses to teach her, then she is permitted to seek such knowledge even without his consent. Even if he forbids her then, she is under Shar'i obligation to disobey his prohibition which violates the Shariah. Once she has acquired the necessary degree of Islamic knowledge to enable her to discharge her daily activities correctly according to the Shariah, then it will no longer be permissible for her to continue with higher Islamic studies without her husband's consent. Of great importance is to endeavour firstly to obtain the services of a lady instructor to impart the necessary Deeni Ta'leem.

**Q.** What is the Shariah's view regarding a Madrasah, all the pupils of which are girls and the Ustaad is a male? The Maulana teaches the girls without any intervening curtain or screen. Some of the girls are of the age of puberty and many others are near to the age of puberty.

**A.** This method of teaching young girls is not proper in terms of the Shariah. The Ustaad being a male, is a ghair mahram in relation to the girls. Girls of the age of puberty and girls close to the age of puberty are in the same category of Hijaab regulations. It is Waajib for the Maulana Saheb to observe Purdah for these girls. It is not permissible for him to appear in their presence without Hijaab nor is it permissible for the girls to appear in his presence without purdah. The Qur'aan Hakeem commands:

**"When you ask them (women) something, then ask them from behind a screen. This is purer for your hearts and their hearts."**

In the first instance this Command applied to the noble Sahaabah and the holy wives of Rasulullah (sallallahu alayhi wasallam). Allah Ta'ala commanded that the Sahaabah address the wives of Rasulullah (sallallahu alayhi wasallam) from behind a screen when there arises a necessary occasion for them to do so. The reason for the adoption of this method of Hijaab is stated unambiguously in the aayat as being the protection of the purity of the hearts of both men and women. Moral purity is an obligatory requirement for every Muslim. If such great men and women as the Sahaabah were ordered to adopt strict Purdah, then to a far greater degree will the Command be applicable to people of our lowly calibre. The respected Maulana Saheb who teaches in this un-Islamic style should, therefore, not dwell in the deception of the nafs that he is rendering a Deeni service in this fashion. The nafs and shaitaan are subtle and cunning tutors. They will wreck the spiritual and moral fibre of a man by casting "deeni" traps in his way. There can be no goodness and no barkat in conducting a Deeni class in this un-Islamic way--in flagrant violation of Allah's Law.

**Q.** How should Muslim women give Da'wah to others?

**A.** Western influences and the liberal attitudes of the west have instilled queer notions of "freedom" in the minds of Muslims of this age. Muslims seek to imitate the liberalism of the west and to achieve this aim they even employ the Deen as a smokescreen for their lowly desires. The da'wah of a Muslim woman is within the confines of her home. Her Ibaadat rendered at home and her happy execution of her home duties are her forms of Da'wah. Tending to her children, being obedient and faithful to her husband and protecting her home are her acts of Jihaad and Sacrifice for which she will obtain greater reward than men who participate in Jihaad. Allah Ta'ala has not cast woman in the mould of males. The domain of public Tabligh is not for her. It never was her duty to take to the streets and public platforms on Da'wah and Tableegh missions. Woman's tableegh is to her children. Islam does not require her to emerge from her home on Da'wah missions. Such activities while ostensibly of an Islamic hue, are in actual fact the product of western influence. A Muslim lady's place is her home, hence the Qur'aan commands women:

**"And, remain firmly in your homes."**

The Shariah permits women to emerge from the home environment when necessary. Da'wah and Tableegh are not necessary duties in relation to women, hence it is not permissible for them to leave their home precincts for these duties which Islam has not imposed on them. For women, simple home duties are of greater merit than participation in Jihaad and Da'wah work.



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**Q.** We are two brothers, two sisters and our mother. On the death of our father we inherited his business. Although stock was taken and each one's Islamic share was assessed, we continued to operate the business with the stocks, etc. left by our father. We did not arrange the percentage profit share for each partner. Now after several years have passed we have decided to divide the profits. How should this be done Islamically?

**A.** In your case each partner will share the profits in equal shares. There are five shareholders in the business, hence each one will obtain 20%. The 20% share applies to only the profits yielded by the business and not to the assets left by your late father. The assets left by your late father constitute his estate which is subject to the Islamic laws of inheritance.

**Q.** My question concerns co-education in schools. I do understand that Islam does not allow co-education. But this problem remains at this end (Singapore) as a fait accompli situation even for religious classes. Since young boys and girls are present in the same class what are the religious subjects that can be taught? Besides, can young boys teach in this co-educational system where the pupils are boys and girls in the same class? Kindly advise what should be done in this situation.

**A.** The co-educational system is unlawful in Islam. It is not permissible for Muslims to adopt this immoral system of the west. Co-education results in the total abandonment of Islamic morals and values. This baneful system exists in all places, not only at your end. Muslims have fallen prostrate in the path of western influences and have therefore adopted every evil and immoral way of the west. Under no circumstances is this system acceptable to Islam even though it has become an entrenched way of life in every Muslim land and community. It is not permissible to attend such schools nor is it permissible for Muslims to teach at such schools. This cry of Islam may seem to be a cry in the wilderness in the present set-up of the world. But, this should not preclude us from proclaiming the Truth of Allah's Law, whether there be an audience or not. We are living in times which fall within the scope of the description given by Rasulullah (sallallahu alayhi wasallam) in the following Hadith:

**"Islam originated forlorn. Soon will it return to its forlorn state. Therefore, give glad tidings to the ghurabaa (the forlorn)."**

Today Islam is forlorn and a stranger among its own people. The practices of Islam--the Sunnah of Rasulullah (sallallahu alayhi wasallam)--seem strange and alien to those very persons and Ummah who vociferously raise the slogan of Islam.

It devolves as an incumbent duty on Muslims to endeavour to dismantle the un-Islamic systems of teaching, at least in the Madrasahs under their control.

**Q.** In a discussion, a person asked that where in the Qur'aan is it said that women should not cut their hair? No one was able to answer. Please explain

**A.** Ask this person where in the Qur'aan is it stated that we should perform Salaat in the way and style we are doing five times a day? Where is it said in the Qur'aan that Fajr has two raka'ats Fardh, Zuhri four raka'ats, Asr four raka'ats, Maghrib three and Isha four raka'ats? Where is it stated in the Qur'aan that we should perform Eid and Janaazah Salaat? Where is the Athaan in its specific form recorded in the Qur'aan? If the person concerned possesses any Deeni understanding, these facts will be sufficient answer for the question.

**Q.** I have adopted Islam as my religion. People are asking if I underwent any initiation ceremony. The Muslims who have asked me this question convey that there is some ceremony which the new Muslim has to undergo. Please advise me in this regard.

**A.** Once a person believes sincerely that there is only One Allah and Muhammad is the Rasool (Messenger) of Allah and one proclaims this declaration verbally, one is a Muslim. There is no other ceremony for this occasion. There is no initiation ceremony. People of bid'ah usually have some hotch-potch rituals which have no sanction in Islam.

Belief in the Risaalat (Messengership) of Muhammad (sallallahu alayhi wasallam) means to acknowledge and accept as the truth every teaching which Rasulullah (sallallahu alayhi wasallam) handed down to Muslims.

**Q.** Does a grandson inherit in the estate of his grandfather if his father had died during the lifetime of the grandfather?

**A.** If the deceased (the grandfather) has a son or sons, then the grandson will not inherit in his estate automatically. However, a man, during his lifetime, is free to make a bequest (wasiyyat) not exceeding one third of his estate to his grandson or to any other non-heir.

**Q.** Is it permissible to perform Janaazah Salaat for a person who had committed suicide?

**A.** It is obligatory to perform Janaazah Salaat even if the person had committed the heinous crime of suicide.

**Q.** What does the Shariah say regarding fund raising projects such as bazaars, fairs, dinners, excursions, etc.? The funds raised in this manner are used for Mosques and Madrasahs.

**A.** Such methods of fund-raising are not permissible. These ways are accompanied by many evil and haraam acts. It is, therefore, not permissible to employ such methods of fund-raising.

**Q.** What is the Day of Aashura?

**A.** The Day of Aashura is on the 10th of Muharram. It is an auspicious day in Islam. It has been a sacred day in all the previous Shariahs. Numerous great events occurred on this day. Qiyaamah too will take place on the 10th of Muharram. It is Sunnah to fast on either the 9th and 10th Muharram or 10th and 11th Muharram. Rasulullah (sallallahu alayhi wasallam) explained the significance of this day and attributed it to many things. However, in the Shiah religion this day is celebrated as a day of mourning and observance of wild rituals. The 10th Muharram is celebrated as such by the Shiahs because Hadhrat Husain (radhiyallahu anhu) was martyred on this day. But, the auspiciousness of this Day is not on that account.

**Q.** When actually does the time of Chaasht Namaaz begin and end?

**A.** Salaatudh Duhaa (Chaasht Namaaz) commences immediately after Ishraq Salaat. Thus the time for Duhaa Salaat is about 20 minutes after sunrise and lasts until about one hour before Zawaal time.

**Q.** It is claimed by some people that the Math-habs did not exist during the time of our Nabi (sallallahu alayhi wasallam).

There is, therefore, no need to follow any particular Math-hab. Since Math-habs are later accretions they have no standing in Islam. It is said that we should follow only the Qur'aan and the authentic Hadith. Please comment on this claim.

**A.** The Qur'aan too, in its present form, is a "later accretion". If the principle of acceptance of Islam by these deniers of Taqleed is some form in which there is

supposed to be no type of accretion, then their claim of following the Qur'aan and authentic Hadith is devious and false. The Qur'aan and the Hadith in their present codified and compiled forms are "accretions" in the same way as the Math-habs are "accretions". Neither the Qur'aan nor the authentic Hadith in their present book-form existed during the time of Rasulullah (sallallahu alayhi wasallam). The Qur'aan and the Hadith too are part of Math-hab. It is on the authority of Math-hab and Taqleed that the authenticity and authority of the Qur'aan and Hadith are accepted and followed. Just as the Qur'aan in its present compiled form is the original Qur'aan revealed to Rasulullah (sallallahu alayhi wasallam), so too are the Math-habs the original Islam revealed to Rasulullah (sallallahu alayhi wasallam). The Math-habs do not propagate any teachings which are at variance with the Islam of Nabi (sallallahu alayhi wasallam). The Math-habs merely explain the teachings of the Qur'aan and Hadith. The rejectors of Taqleed speak about following the Qur'aan and Hadith, but on what grounds will they follow the Qur'aan and Hadith? On whose authority will they be able to assert that the Qur'aan in our possession is in fact the Qur'aan revealed to Rasulullah (sallallahu alayhi wasallam)? What is the basis for confirming that the Qur'aan which we are reciting is in fact the Qur'aan of Rasulullah (sallallahu alayhi wasallam)? You will find even an ignorant modernist with a smattering of secular education, but miserably lacking in Islamic knowledge--in even the basics--denying the compulsory Shar'i Law of Taqleed. He will proudly assert that the Qur'aan should be followed, but he may not even be able to recite the Qur'aan correctly, let alone understand the words. On what basis do they then accept the authenticity of the Qur'aan? What are their grounds for accepting Hadith as authentic? Which Hadith will they follow and which will they reject? For Hadith they will be compelled to refer to the works of the Imaams of Hadith and extract Ahadith from their books. Thus, they will be constrained to adopt Taqleed. Without Taqleed they will not be able to move an inch forward in even the formulation of their math-habs based on nafsani desires. Be it Hadith, Qur'aan, Fiqh, Tafseer, Tajweed, etc., every person, including the vociferous rejectors of Taqleed, is constrained to turn to the works of the great authorities of Islam (the Imaams). The only originality in the works, statements and conclusions of the deniers of Taqleed is their haraam claim that Taqleed is not necessary. But, for backing up this baatil claim, they too are forced to extract statements and narrations from the works of the very authorities who believe and propagate the incumbency of Taqleed. Rejectors of Taqleed, at every turn are forced to dig into the treasures left by the great authorities of Taqleed. They extract from the works of the authorities and mutilate and misinterpret the narrations to suit the evil opinions and fancies of the nafs and shaitaan. Deniers of Taqleed hover on the brink of kufr. Taqleed is compulsory for every Muslim. One who denies this Law of the Shariah is plodding the path of baatil leading to Jahannum.

**Q.** On Juma', after the Imaam has delivered the two Khutba, there is a general practice for the Musallis to get up from their places even before the Imaam has descended from the mimbar. Is this correct?

**A.** The impatience of people in the Masjid is such that they get up even before

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the Imaam has completed his recitation. While the Imaam is ending the Khutbah, many people are in the bad habit of getting up. This demonstration of impatience is highly improper. It is necessary that the Musallis wait until the Imaam has ended the recitation of the Khutbah. Once the Khutbah has ended and the Imaam commences his descent from the mimbar, it will be correct for the musallis to get up and form the Salaat rows. It is not necessary that they wait until the Imaam is on the Musalla.

**Q. Why is it that even many religious Muslims also have TV in their homes?**

**A.** Because they are not religious. Their conception or understanding of religion or of Islam is extremely shallow. A flagrant transgressor of the Shariah is not termed a religious person. When we speak of a person being religious, piety (Taqwa) is implied. A man of Taqwa (Muttaqi) does not have TV in his home. So-called religious people even indulge in riba, gambling, fraud and deceit. An external profession of "piety" does not mean that a person is a Muttaqi. True Taqwa originates from the heart and manifests itself on the external organs of the body. Piety stemming from the heart pivots on total adherence to the Sunnah of Rasulullah (sallallahu alayhi wasallam), and this is not attainable without association of the Pious. Acting in conformity with the advices and perscriptions of the Auliya produces piety in a Muslim. When piety grounds itself in the heart, then it is not possible to have a TV since the possession of a TV is a flagrant violation of the Shariah. While even a Muttaqi errs and sins, he is never a flagrant, shameless and a perpetual transgressor as the fussaag who have televisions in their homes and the fussaag who sin every second of their lives by being clean-shaven in the fashion of fire-worshippers.

**Q. Some people here in the Transvaal claim that Hadhrat Mufti Mahmudul Hasan Saheb had declared the use of an over-head projector in Madrasahs permissible. Please comment?**

**A.** The topic of projectors and other modern studying aids in relation to Islamic Madrasahs has been dealt with in detail in several past issues of the Majlis. Conclusive Islamic proofs have been tendered to illustrate the error of introducing such instruments in Madrasahs. It was shown that Madrasahs should be retained in their original form as far as is possible. All sincere and unbiased people will, no doubt, accept the irrefutable Shar'i arguments which we had put forward to substantiate our view. But, there seems to be some intransigent people with axes of malice and jealousy to grind. They have deliberately blinded their spiritual eyes and sealed their spiritual hearts for the sake of introducing over-head projectors in Madrasahs. They are obstinately bent on demonstrating the prevalence of their wishes. They do not wish to submit to the Truth.

In our discussion with Hadhrat Mufti Mahmudul Hasan Saheb, he made the following facts quite clear:

\* The projector as a study aid destroys the mental ability of the child.

\* He did not issue any Fatwa of permissibility regarding this practice.

The discussion which the venerable Mufti Saheb had with us on this subject was more probing. He endeavoured, by asking us questions, to ascertain our reasons for branding the projector inadmissible in a Madrasah. His final conclusion when he left us was that he will think about the matter. But, most emphatically, he did not issue a Fatwa of permissibility.

**Q. Some wealthy Muslims have the names of Allah and His Rasool (sallallahu alayhi wasallam) carved out in Arabic on the entire external surface of their exterior front doors. What does the Shariah rule in this matter?**

**A.** Inscribing the Names of Allah Ta'ala and Rasulullah (sallallahu alayhi wasallam) as well as Qur'aanic verses externally as described in the question is not permissible. The possibility of disrespect and defilement of the holy words inscribed in such positions, render this practice unlawful in the Shariah.

**Q. Your view on western technology as expressed in the Majlis, Vol.7 No.2 has evoked criticism from a protagonist of science and technology. He is of the opinion that whilst Muslims of the past contributed greatly towards science, contemporary Muslims have failed miserably in this respect, so much so, that present-day Muslims have become completely dependant on the west for their knowledge of science and technology. Please comment.**

**A.** It is quite true that "present-day Muslims have become completely dependant on the West for their knowledge of science and technology". We are in full agreement on this score with our critic. However, the critic has either failed to understand what we had expressed regarding western technology or he is deliberately closing his eyes to the truth as most modernists and anti-Sunnah people are in the habit of doing. The question does not mention which of our views have evoked the criticism of the modernist. The question states the opinion of the critic, which is partially correct. However, since the critic is not an expert Deeni Doctor, he has failed to diagnose the causes of the malady which is afflicting the Ummah. One of the symptoms of the malady which has smitten the Ummah is the dependence on the West about which the critic has spoken. But our dependence on the West is not confined to only science and technology. Muslims of today are dependant on the West in every sphere of life. There is no aspect of their lives independent of western influence and western aid. For this deplorable state of affairs and abject slavery to the West there are real reasons mentioned and explained by Rasulullah (sallallahu alayhi wasallam) and the Doctors of the Ummah.

The failure of Muslims to be self-sufficient in technology and their total dependence on the West are mere symptoms of the disease which is afflicting the Ummah. The critic can only aver that "contemporary Muslims have failed miserably in this respect". But, he fails to understand the causes underlying such failure and dependence on the West. Being himself bogged down by western mentality, he construes the success and progress of Muslims in the adoption of the ways and methods of the West. The ONE and ONLY cause for the fall of the Ummah and its total dependence on the West for all its requirements, is Muslim abdication of the sacred heritage of Islam, which is the Sunnah of Rasulullah (sallallahu alayhi wasallam). The Sunnah of Rasulullah (sallallahu alayhi wasallam) is not restricted to only the department of Ibaadat. The Sunnah encompasses every sphere of Muslim life. Since Muslims have abandoned the advices and exhortations, the warnings and prohibitions announced by Nabi-e-Kareem (sallallahu alayhi wasallam), they find themselves lying prostrate at the feet of the West. Even in purely mundane matters, Rasulullah

(sallallahu alayhi wasallam) did not countenance the ways and methods of non-Muslims. Imitation of the non-Muslims produces dependence on them. The present Muslim dependence on the West is a direct result of discarding the advice and commands of the Shariah. Elsewhere in this issue of the Majlis appears an article which throws much light on the cause of Muslim dependence on the West.

In his criticism of our views, our critic merely seeks to make a scape-goat of the Ulama for the weaknesses of the modernists--for the weaknesses of the protagonists of science and western technology. There is no sense and no logic in his arguments. If anyone has to be blamed for this total dependence on the West, let the critic blame his consorts in modernity. There are dozens of so-called independent sovereign Muslim countries. Such countries have been independent for a number of decades after having shrugged off the political shackles of the West. Among these independent Muslim states are a number which swim in worldly wealth. There is no dearth of material means. ALL these independent Muslim states have at their helm modernists--products of western universities and colleges. The members of the governments of all these "free" Muslim countries are stark in their opposition to the Sunnah. They are all slaves of western science and technology. They have established secular colleges and universities. They have gone to the extremes in their desire to embrace science and technology. They are not following the advice or dictation of "conservative mullahs" whom the modernists accuse of being averse to technology. The Muslim leaders of modernity who have obtained their secular education at western institutions have embarked on vast programmes of science and technology under the supervision of their western scientific and political masters. But, inspite of decades of independence, inspite of numerous universities and colleges of science, inspite of having smothered the Sunnah and silenced the voices of the "conservative mullahs" in their countries, these Muslim protagonists of science and technology remain totally dependent on the West for ALL their technological requirements. Inspite of having cast aside orthodoxy and inspite of having followed their own opinions in the direction of scientific pursuit, we find them leaning heavily on the West for all their requirements of science and technology. What progress have they made after so many decades of independence? In fact, they are not independent. The cultural yoke of the West hangs firmly around their necks. The only fetters which they have broken are the fetters of the Shariah. Inspite of the Ulama having proclaimed that the systems and styles of secular education of the West are unlawful in Islam, Muslims in general have patronized western secular institutions by the million. Millions of Muslims over the past few decades have attended these institutions of the kuffaar; numerous have qualified with high-sounding degrees in science and technology. Why then do they remain dependent on the West for their technological needs? Let us assume, for argument's sake, that the Ulama are arraigned in opposition to technology and that the Ulama have declared technological study to be haraam. If this is the case, then, of what practical consequence has been their fatwa?



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The assumed verdicts of retrogression of the Ulama have not been able to restrain multitudes of Muslims from the pursuit of science and technology. Multitudes of Muslims the world over have qualified in science and technology under western supervision, but all these multitudes remain in perpetual dependence of the West. Why? The critic has, therefore, misdirected his criticism. If every Muslim on earth excel in science and technology, it will not avail them nor emancipate them from western dependence as long as they have turned their backs onto the Sunnah of Rasulullah (sallallahu alayhi wasallam). Sayyiduna Hadhrat Umar (radhiallahu anhu) said:

**"We are a nation elevated by Allah through the medium of Islam."**

Our elevation, respect, dignity, honour and freedom from alien dependence are inextricably tied to total obedience to the Shariah. When Muslims carry out their share of the Bargain, Allah Ta'ala will ensure their victory.

**Q. Is it correct for someone to say that there is no such thing as "Islamic Knowledge" or that knowledge cannot be fragmented into categories such as Islamic Knowledge, worldly knowledge, etc, on the grounds that knowledge is knowledge?**

**A.** Belief is Belief. But belief can be fragmented into Imaan and Kufr. Food is food which can be divided into Haraam food and Halaal food. Deen is Deen. But, Deen can be fragmented into Haqq and Baatil. The holder of the view that there is no such thing as Islamic Knowledge displays gross ignorance. Only one ignorant of Knowledge will venture such a stupid idea. Rasulullah (sallallahu alayhi wasallam) in fact instructed the Ummah to make dua for protection from such knowledge which diverts the heart from the remembrance of Allah Ta'ala. Islamic Knowledge is the Knowledge of Wahi (Revelation). Every branch of learning emanating from Wahi is termed Islamic Knowledge. By Wahi in the context of our discussion is meant the Qur'aan and the holy Hadith of Rasulullah (sallallahu alayhi wasallam). The knowledge of Sahr (magic) in which permanent najaasat (impurity) is conditional, in which the saahireen even paint themselves with excreta is not Islamic knowledge by any stretch of imagination. Islamic Knowledge is a NOOR which emanates from the Fountain of Nubuwwah.

**Q. A man left his first wife some 30 years ago and remarried without giving talaq to his first wife. By the first wife he had 2 sons and a daughter. By his second wife he had only one son. His second wife assisted him in the business. At the time of his death he left an estate of a general dealer's shop and two houses. How is his estate to be distributed according to the Shariah? Is the second wife entitled to a greater share in view of her effort and aid in the deceased's business?**

**A.** The second wife is entitled to only the share fixed for her by the Shariah irrespective of her efforts in the accumulation of wealth in the mayyit's estate. According to the Shariah the estate of the deceased will be divided as follows:

\* One eighth of the estate will be shared equally between the two wives, i.e. each wife is entitled to one sixteenth of the estate.

\* The remaining seven eighths of the estate will be divided into seven shares. Of these seven shares, each son will obtain two shares and the daughter one share.

Every inheritor has his/her proportionate share in every item of the deceased's estate.

**Q. I have in my possession money which I had derived from the sale of musical instruments. What is the ruling?**

**A.** The sale of musical instruments is not lawful. Such sales are invalid in the Shariah. The money in your possession is haraam. Such money has to be compulsorily eliminated. The way of eliminating such haraam money according to the Shariah is to give it to the poor without making a niyyat of thawaab.

**Q. A married man works in his father's business without wages. He also has a share in the business. His father gives him money for the expenses of his family. Is it permissible for this man to take money from the business without the knowledge of his father?**

**A.** You have not explained the circumstances of "his share" in the business. If the business belongs to his father who has merely promised to give his son a share of the profits, then the son is not entitled to take money from the business without the consent of his father. If the son is a partner in the business by way of him having invested capital, then he is allowed to take of the profits as much as his share permits.

**Q. Is the rent received from the following institutions lawful?**

**Post Office, banks and building societies for autobanks.**

**A.** Rent obtained by hiring premises for post office and bank activities is lawful. Besides the unlawful activities of post offices and banks, these institutions transact lawful business as well. However, since building societies deal in nothing but haraam riba, it is not permissible to hire premises for this purpose. The rent derived from building societies is not lawful.

**Q. Muslims wish to build a Masjid in their residential area. However, the trustees of the existing town Mosque are taking strong objection. They have even asked the Town Council to reject the Mosque plans. Our Trust Board consists of 11 member, none of whom performs Salaat five times a day. What should we do?**

**A.** It is incumbent on the community to remove these trustees and appoint others who are conscious of the Deen and who will not be impediments to the erection of the Masjid. It is necessary to go ahead with the building of a Masjid in your residential area so that the daily Salaat could be performed in jamaa't. In asking the Town Council to reject the Masjid Plans, the trustees are guilty of the evil crime of preventing the Thikr of Allah Ta'ala. About such opponents of Ibaadat, the Qur'aan Shareef says:

**"Who is a greater oppressor than the one who prevents (others) from the Musajjid of Allah?"**

**Q. Our Imaam comes to the Masjid only for Juma' and he dresses in suit and tie. What is the Shariah's view regarding such an Imaam?**

**A.** We are not aware of his reasons for visiting the Masjid only on Juma'. Perhaps he lives at a distance from the Masjid and lacks transport. Until we are not apprized of his circumstances, we cannot comment on this act of the Imaam. But, his act of dressing in suit and tie is reprehensible. It is not permissible to appoint such a person as an Imaam notwithstanding the fact that Salaat performed behind him is discharged.

**Q. In our area are three chicken restaurants, all owned by non-Muslims. They are in possession of Halaal papers. Are the cooked chickens served by them halaal?**

**A.** The cooked and fried chickens prepared by these non-Muslim chicken houses are haraam. The possession by them of halaal certificates does not render their products Halaal. Muslims must abstain

from consuming such carrion marketed as halaal.

**Q. A Hanafi muqtadi performs his Fajr Salaat behind a Shaafi Imaam. In the second raka't when the Imaam raises his hands to recite Qunoot should the Hanafi muqtadi do the same?**

**A.** No, the Hanafi muqtadi should remain standing with his hands at his sides. He should not adopt the Shaafi practice.

**Q. I was told that by a Sheikh that the second Athaan on Juma' is Bid'ah Hasanah. Please explain.**

**A.** Bid'ah Hasanah is a technical term in the terminology of the Fugaha. It has no relationship with the evil bid'ah (innovations) of the Ahle Bid'ah sect. The additional Athaan for Juma' was introduced by Hadhrat Uthmaan (radhiallahu anhu). Rasulullah (sallallahu alayhi wasallam) commanded obedience to the Sunnah of his Khulafa-e-Raashideen as well. Hadhrat Uthmaan (radhiallahu anhu) is among the Khulafa-e-Raashideen. In view of the command of Rasulullah (sallallahu alayhi wasallam), the Athaan introduced by Hadhrat Uthmaan (radhiallahu anhu) is also part of the Sunnah. Some authorities describe such authorized introductions as "Bid'ah Hasanah" while other Fugaha call it "Mulhaq Bis Sunnah".

**Q. Why is it incorrect for the Hanafi to perform his Witr behind a Shaafi Imaam whereas he can follow follow the Imaam in his other Salaat?**

**A.** According to the Shaafi Math-hab Witr Salaat is performed in two separate acts: first two raka'ts, then one raka't separately. According to the Hanafi ruling, the performance of one raka't is not valid. Thus, if a Hanafi follows a Shaafi Imaam in Witr, his (the Hanafi's) Witr will not be discharged.

**Q. It is agreed by all that the recitation of the Qur'aan for Isaal-e-Thawaab is meritorious and efficacious. The dead derive great benefit therefrom. Therefore, if people get together and recite the Qur'aan for this purpose, how can it be incorrect?**

**A.** Even a lawful and a meritorious act is rendered unlawful if done incorrectly. Salaat is an act of Ibaadat of the highest order. But, it will be wrong and unlawful to perform Salaat while the sun is rising. Fasting is meritorious, but it will be haraam to fast on the day of Eid. The customary seven-day and forty day khatm ceremonies have no origin in Islam. Several un-Islamic factors attend these customary functions, hence it is not lawful to organize or attend these customs of the Ahl-e-Bid'ah. The Qur'aan Shareef may be recited in any amount and at any time or day for the purpose of bestowing thawaab on the dead. But, it is Islamically wrong to fix a specific form for an Ibaadat which the Shariah has left undefined. It is wrong to establish a custom and regard as almost compulsory such custom which the Shariah has not ordered. Besides the factor of customary stipulation of particular days for khatams, these functions are attended by other factors which are also unlawful in Islam. This column precludes a detailed discussion on the subject.

**Q. Why does the Shaafi muqtadi recite Surah Faatihah in his Salaat behind the Imaam?**

**A.** Certain ahadith of Rasulullah (sallallahu alayhi wasallam) have been interpreted by Imaam Shaafi (rahmatullah alayh) to contain this order. However, the Hanafi Fugaha have understood the very same ahadith differently.



Most certainly, those who love that mischief (anarchy and strife) spread among the Believers, for them there is a painful chastisement in this world and the hereafter. (Qur'aan)

# A MAULANA'S BATIL OPINION

O People of Imaan! Do not take my enemies and your enemies as friends inclining towards them with affection when in fact they have rejected that Truth which has come to you. (Qur'aan)

In his discussion with the Financial Times, Maulana Esack alleged:

But more important — and what many Islamists fail to acknowledge — is that SA itself is becoming more radical; society is becoming more polarised, so to speak, and people are forced to take sides. The Muslim community is no exception. They may now be saying that Islam demands that we take sides. But didn't Islam demand that we take sides 20 years ago, wasn't the same Quran there 20 years ago?

So I think, regarding the taking of sides, that we are undergoing a very similar phenomenon to Christianity, where there is the whole emergence of liberation theology, not only in SA but throughout the world. To a large extent, Muslims are just a part of that process. It does have an essentially Islamic flavour, but the reasons for this are rooted in the socio-political forces in SA itself.

The "polarization" of society in the context in which Esack tries to explain the developments in South Africa is entirely unrelated to Islam and Muslims. Such a metamorphosis overtakes communities which are not steered by the Law of Allah Ta'ala, viz. the Shariah of Islam. When man is not fettered to the Divine Law of Allah Ta'ala, he becomes enslaved to his bestial nafs. He then gropes around blindly and he dwells in spiritual and intellectual darkness miserably seeking solutions for the variety of ills which are plaguing him. But, he hopelessly fails in his attempt and he plods along in a drunken stupor, following every fallacy conjectured by his nafs. The "polarization" of which Esack speaks applies to a society of kuffaar and to such Muslims who blindly emulate the kuffaar—Muslims who are divorced from the Shariah—Muslims who possess not an inkling of understanding of Islam, its purpose, its direction and its CALL. Islam's Call is not the call of louts standing in streets shouting "Allahu Akbar" without the faintest idea of its meaning. The Call of Islam is not vandalism and anarchy. The Call of Islam is not to pillage and plunder in the name of a fallacious concept of "justice and equality". The Call of Islam is not to desecrate the glorious Name of Allah for the sake of the cause of communists and kuffaar. The Call of Islam is not to defile the Musajid in support of the communist call for "one man one vote". Islam has absolutely nothing to do with these concepts and calls of communism, anarchism and kuffaar.

"Polarization", if it is an attribute of kuffaar society in this country, then Muslims cannot permit themselves such emulation. In terms of the Qur'aan Muslims are duty-bound to polarize on the basis of only Imaan and Kufr. Allah Ta'ala has created mankind into two compartments, viz., Imaan and Kufr. Thus the Qur'aan Shareef declares:

**"It is He Who has created you. Thus, among you are kaafir and among you are Mu'min."**  
And about the Kaafir the Qur'aan declares:

**"Verily, the vilest animals in (the Eyes of) Allah are the kuffaar."**

It is, therefore, not Islamic for Muslims to polarize themselves into the camp of one set of kuffaar aligned in opposition to another set of kuffaar. All sets and all camps of kuffaar come within the purview of the Qur'aanic concept of kufr and kaafir.

Since the very inception of Islam, Muslims have already been polarized into the camp of Imaan which is the antithesis of kufr. There is no common ground between kufr and Imaan. Those who follow the ways of the kuffaar and polarize into any camp of kufr, be such kufr relating to belief or practice are in fact polarizing themselves into Jahannum. In this regard the Qur'aan says:

**"Those who are kaafir, for them is the fire of Jahannum. Death will not be decreed for them (therein) nor will its punishment be lightened for them. In this way shall we punish every kaafir."**

The Qur'aan forbids Muslims from the ways and concepts of the kuffaar:

**"And, if you obey them, then verily, you (too) are mushrikoon."**

The kuffaar—it does not matter which group of kuffaar—follow the conjecturing of their nafs which is heavily influenced by kufr and baatil. The inevitable consequence of following in the footsteps of the kuffaar and emulating their ways and styles is dhalaal (deviation) which casts the Mu'min far, far from the Path of Allah. Stating this fact, the Qur'aan Hakeem says:

**"If you obey the majority on earth, they will lead you astray, away from the Path of Allah. Most assuredly, they follow only conjecture. Most certainly, they are only guessing."**

It should be as clear as daylight for every Muslim that a kaafir does not follow the Shariah. His ways

CONTINUED FROM THE PREVIOUS ISSUE

and methods are not the ways and methods of the Shariah. He is an opponent of Islam, an enemy of Allah and His Rasool. The kuffaar are the enemies of the Ummah of Islam since the two groups, viz., Mu'min and kaafir, are opposite poles—a polarization already decreed by Allah Ta'ala. When this is the case, it is both shocking and repugnant that a Muslim advocates subordination to the ways of the kuffaar and merge into some camp of the kaafireen in opposition to another group of kuffaar. It is clear that the kuffaar follow nothing but their opinions emanating from their lowly desires, hence the Qur'aan Hakeem warns:

**"If you follow their desires after Knowledge has come to you, then there shall be no friend nor protector for you from the side of Allah."**

It is, therefore, manifestly un-Islamic and highly dangerous for Muslims to turn towards anyone or any camp for direction, protection and succour. It is only obedience to the Shariah which constitutes the fortress of protection for Muslims. Muslims who deviate from the Shariah and adopt the ways of the kuffaar in order to curry favour with them are deprived of Divine Protection and Divine Friendship as is abundantly clear from the aforementioned Qur'aanic ayat.

Maulana Esack, expounding his "polarization" opinion asserts that "people are forced to take sides", and that "the Muslim community is no exception". In propounding this opinion, he has not taken cognizance of the Shariah. This opinion does not reckon with the Aim and Purpose of Islam. It is an opinion based on pure figment of the mind, an opinion without Islamic hue and direction. A Muslim who follows the Shariah and who understands the meaning of Islam cannot take sides in a conflict between two opposing forces of kufr. Haqq and Imaan do not throw in their weight with baatil and kufr. Those Muslims who "polarize" themselves into any camp of the kuffaar are in fact following the Law of Jaahiliyyah—the law of the kuffaar which stands in diametric opposition to the Law of Allah Ta'ala. The Qur'aan thus warns the followers of Islam:

**"What! Do you search for the law of jaahiliyyah?"**

The opinion advocating the taking of sides between opposing forces of kufr is manifestly baatil and in violation of the Shariah. The highly placed book of Islamic jurisprudence, Mabsoot states the stand-point of the Shariah as follows:

*"If a group from the Ahlul Harb (the Kuffaar) attacks the Kuffaar in their country wherein resides the Muslim, then it is not lawful for the Muslim to join in fighting these Kuffaar, but if he has fear for his life ... Fighting is lawful only to elevate and establish the Law of Allah Ta'ala and in order to elevate His Deen and to ward off danger to one's life ... Hence, (if he joins one group of Kuffaar against another group of Kuffaar) the fighting will be only for the sake of the Kuffaar and for the purpose of elevating their law, and this is not lawful."*

This is the verdict of Islam—the Law of Allah Ta'ala. In upholding the Law of Allah Ta'ala Muslims need not be fearful nor submissive to any group of kuffaar, especially if the group happens to be communists, anarchists and vandals stoning buses, burning homes, looting and plundering the defenceless. It adhering to the Shariah, Muslims have to show allegiance to Allah Ta'ala. There is no need to "take sides" between different kuffaar camps as the opinion of baatil advocates and seeks to impose on Muslims who happen to lack Deeni Knowledge in large measure.

According to Maulana Esack, Muslims are undergoing a similar change as the Christians have undergone. He speaks of the "emergence of liberation theology". But, he has failed to define what he means by this ambiguity. However, we can safely claim that "liberation theology" is kufr—it is a process of kufr. If Muslims have to resort to "liberation theology", the implication is renunciation of the Shariah which Rasulallah (sallallahu alayhi wasallam) has imposed on the Ummah on Divine Instruction. Muslims who are desirous to liberate themselves from the sacred Fetters of the Shariah are in fact desiring to renounce Imaan and all the restrictions which accompany Imaan. Well, such a "liberator" is a clear-cut kaafir and murtad. One who whilst proclaiming the Kalimah Shahaadat considers himself free from the restrictions of the Shariah is a kaafir who is classified in the Shariah as a ZINDEEQ. His performance of Salaat, fasting Hajj, etc., are then of no consequence in relation to the Aakhirah. The opinion of "liberation theology" reeks of kufr and the stench is revolting to Imaan.

In plotting his life here on earth, a Muslim has to submit himself to the Shariah. It is Islamically unlawful for him to "take sides" between two kaafir adversaries. The aggravating factor in the advocacy of the opinion of "taking sides" between kuffaar is the haraam adoption of every vile and bestial

method engineered by the desires of the kuffaar. Such deviated Muslims seek to soothe their conscience and smother the danger signal sent up by their Imaan by chanting slogans of an Islamic hue and by the evil and fallacious practice of digging up Qur'aanic verses and Hadith narrations to substantiate every opinion and desire gorged out by political leaders of anarchism—by communists, atheists and communistically inclined priests and bishops who are the enemies of Islam. Indeed, they have been blown far, far from the Path of Allah. In the adoption of the ways and methods of the kuffaar, Muslims are following in the footsteps of shaitaan who thus succeeds in throwing people—Muslims—off from the Tract of Allah Ta'ala. In the words of the Qur'aan: **"Shaitaan desires to lead them astray, far astray"**.

The kuffaar, especially the godless kuffaar who, in Esack's own words **"insist that religion is the opium of the masses and must be annihilated"**, have a natural aversion for Islam. There is no affinity between them and us. We stand poles apart. They are impediments in the Path of Allah. They are the followers of shaitaan and far astray. About them, the Qur'aan proclaims:

**"Verily, those who commit kufr and divert (others) from the Path of Allah, most certainly they have strayed far, far (from the Path of Allah)."**

What truck can Mu'mineen then have with those who are spiritually, morally and religiously bankrupt? What relationship can Mu'mineen have with atheists who insist on the annihilation of Deen. They are the kuffaar about whom the Qur'aan says:

**"They desire to extinguish (annihilate) the Noor (Deen) of Allah with their mouths, but Allah will complete His Noor even though the kuffaar detest it."**

Esack acknowledges that his atheist "comrades" insist on the annihilation of Deen. He says: "We are aware that there are secular forces within that alliance. And we are aware that a time may come when, for example, some of our socialist comrades insist that religion is the opium of the masses and must be annihilated."

In spite of this admission, he degenerates to the level of kufr by advocating cooperation and collaboration with the forces of kufr and godlessness. The opinion which calls for collusion with the satanic forces of communism, socialism, atheism and anarchy is heavily impregnated with kufr. The holders of such opinions and the advocates of such methods of kufr and baatil are Islamically bankrupt in all spheres and at all levels. Islam stands out like a glittering Star in a dark firmament. There is absolutely no resemblance between Islam and the multitude of kufr forces and agents operating in a myriad of kufr methods and systems which Islam does not countenance. Islam fights its own battles, in its own ways and with its own material and agencies at its disposal. Islam does not require the aid of the kuffaar to establish its systems. Muslims who call for kuffaar aid—who look askance towards the kuffaar—who crawl and creep under the aprons of the kuffaar—who are beaten into submission of the kuffaar communists and forced to take the side of atheists—who stand on the streets shouting "Allahu Akbar" to appease priests and bishops intoxicated with communism and socialism, are implying the imperfection and impotency of Islam. But Islam is perfect and potent. The adherents of Islam have become impotent as a result of their abdication. They have abandoned Islam and smothered the Rooh of Deen, but retained an external and flimsy facade of Islam restricted to slogans, cat-calls and shouts which although elements of hooliganism and vandalism, are given an Islamic flavour by the raising of Islamic cliques and the citing of Qur'aanic verses which have not the slightest relationship to the developments and ways of the "alliance of kufr" which is termed the UDF. Islam has no connection with such an alliance. Muslims who are spiritually, intellectually and morally bankrupt will link up with with a conglomeration of kufr and baatil. But, it is haraam for Muslims to take such sides and to join such groups. A Mu'min can be a member of only Islam and follow the Way of only Islam and that way is the Divine Shariah. We need nothing else and nothing more.

Muslims are not in need of "socialist comrades". Such "socialist comrades" as mentioned by Esack are the first enemies of Islam. The prior call of such vile "comrades" is the annihilation of Islam—a stance which Esack acknowledges and confirms. How can an atheist who calls for the annihilation of the Deen ever be "our comrades". The mentality which propagates comradeship with such enemies of Islam is indeed lamentable. There is nothing Islamic in such a dastardly opinion. Acceptance of such an opinion leads to Jahannum.

The unification of Haqq and Baatil is not possible in Islamic terms. If Haqq unites with Baati I, the end product is Baatil. An admixture of purity and

If Haqq follows their lowly desires, then certainly, disruption will overtake the heavens, the earth and all therein (Qur'aan)

Verily, many people without knowledge mislead with their desires. (Qur'aan)

Unto Allah belongs all honour, and unto His Rasool and the Mu'mineen. But, the Munaafiqeen do not realize. (Qur'aan)

# A MAULANA'S BATIL OPINION

impurity is impurity. An alliance consisting of communists, atheists, socialists, capitalists and a smattering of Muslims remains essentially and primarily an organization of baatil. It is never Islamic nor can the intelligence of a Mu'min accept that such a baatil conglomeration can ever be of benefit to Islam and the Muslims. On the contrary, the type of alliance with which Esack and his group are colluding constitutes a grave danger to Muslims and Islam in this country since, on his own admission, his "socialist comrades" (kuffaar of the worst order) will insist on the annihilation of the Deen. This irrefutable fact is further confirmed by Esack who stated in the interview:

**"The other day there was an article in the Sowetan headlined 'And now Allah butts in'—implying, where was Allah all along? But despite being late entrants into the struggle, Muslims have credibility."**

Those Muslims who can still join in an alliance whose members have the vulgar audacity to utter the blasphemy stated above (viz. "And now Allah butts in") can be only those who are prepared to abandon Imaan for the sake of the vile and kufr alliance spawned by men who are slaves of a kufr conception which revolves around only the acquisition of material wealth and worldly gain by any means whatever, be such means pillage, murder and plunder.

It is indeed utterly disgraceful for Muslims to woo kuffaar who mock at Allah Ta'ala—who are prepared to ridicule the highest pivotal belief of Islam—Tauheed—who can wantonly utter such profanity despite the "belated entrance of Muslims in the struggle", whatever that struggle may mean. The Sowetan by its profane and sacrilegious remark was no doubt making reference to the shouts of "Allahu Akbar" which ignorant Muslims were raising on the streets of Cape Town. Such shouts were designed to appease the "alliance". But, the alliance considers the clamour and din raised by the ignorant slogan-shouters silly. They do not desire the crawling and creeping collaboration offered by misguided Muslims, hence they ridicule the "Muslim entry into the struggle" by blaspheming Allah Ta'ala—by sarcastically remarking: "And now Allah butts in."

Muslims who are willing to participate in the activity of so-called "socialist comrades" who ridicule Islam and Muslims by remarking, "And now Allah butts in", should realize that they are hovering at the brink of kufr. Those who blaspheme, "And now Allah butts in", are our enemies, the enemies of Allah, the enemies of His Rasool, the enemies of Islam and the enemies of the Ummah. Muslims can have no truck with such kuffaar. The blasphemous remark made by the "socialist comrades" who are in fact the comrades of shaitaan—not our comrades as claimed by Esack—is mild ridicule compared with the kufr and hatred for Islam concealed in the hearts of these comrades of shaitaan. About the hatred for Islam lurking in their hearts, the Qur'aan Hakeem declares:

**"Hatred (for Islam and Muslims) has issued from their mouths. But what their hearts conceal is worse."**

With their mouths they blaspheme and ridicule Allah and Islam, but in their hearts lurk the burning desire to obliterate Islam—a fact confirmed by even Esack who advocates collaboration with the alliance of kufr and kuffaar. Since these socialist "comrades" of Esack believe Islam to be the "opium of the masses", they desire its (Islam's) annihilation despite their present state of impotency. Should they ever attain sufficient power for this nefarious task, they will proceed with the elimination of Islam without the slightest compunction and in the most brutal way. The methods which these "socialist comrades" of Esack will adopt to exterminate Muslims and Islam in this country will show the methods of Abu Jahl & Co. to be comparatively mild. Such are the ways of communists and socialists. The history of Muslim extermination in Russia and its satellite states under the call of Bolshevism is within the ambit of memory. And, the present action of "socialist comrades" in Afghanistan is yet fresh and raw. There can be no greater comrade of Shaitaan than the socialist, communist and atheist comrades. They are the worst animals on earth.

The Qur'aan Shareef describes these "socialist comrades" in the following terms:

**"Verily the worst animals by Allah are the deaf and the dumb—those who have no intelligence."**

That they lack intelligence is exhibited by their remark: "And now Allah butts in". Their state of vulgar kufr makes them the "worst animals" in the Gaze of Allah Ta'ala. These "socialist comrades" have asked: "And now Allah butts in". Our reply to them and all their sympathisers is:

**You are the worst of animals created by Allah. You are bereft of any intelligence. Indeed "socialist comrades"—the comrades of shaitaan—are the worst specimens of created beings:**

Esack goes on to say:

**"The respect accorded to Muslims in the struggle as Muslims, the way Muslims are free to quote from the Qur'aan to use an Islamic perspective of the struggle at UDF and similar meetings, is remarkable."**

Remarkable! Yes, remarkable in kufr and flagrant violation of Allah's Law. The statement, "to use an Islamic perspective of the struggle" is not only ambiguous, but is laughable and incongruous. It represents a lumping together of words which are meaningless. The claims made in the abovementioned statement portrays the mentality from which such opinions emanate. There is absolutely no Islamic substance in the baatil propounded by Esack in the abovementioned statement. What respect is accorded to Muslims by "socialist comrades"? "And now Allah butts in"—is this the "respect" which is expected from the "socialist comrades" of shaitaan? Muslims, in the very first place, do not stand in need of the "respect" which kuffaar in general and "socialist comrades" in particular have to offer. Our respect, dignity and honour are inextricably interwoven with obedience to Allah and His Rasool. Hence, Sayyiduna Hadhrat Umar (radhiallahu anhu) declared:

**"We are a nation whom Allah has accorded respect through Islam."**

Our respect does not lie in offering flabby acquiescence—like a cuckold—to the UDF or to any other "socialist comrades". We have no relationship with such "comrades". They are not "our" comrades as asserted by Esack.

Only Muslims lacking in Islamic knowledge and deficient in Islamic practice—Muslims who have no understanding of Islam—venture to defile the Qur'aan Shareef by citing its gracious verses at the meetings of kufr organizations. Muslims are not free to quote from the Qur'aan to bolster the baatil views of "socialist comrades". The opinion which claims this, is baatil and in conflict with the Shariah. It is haraam for Muslims to accord an Islamic hue to a movement of kufr, no matter who the kuffaar happen to be. There is absolutely no Islamic dimension to the anarchy, pillage and plunder enacted by "socialist comrades". To shout "Allahu Akbar" in support of an alliance of kufr forces is to commit blasphemy and defile the glorious Name of Allah Ta'ala. Muslims should beware! They should not be so naive and be led into the camps of kufr by such "leaders" who dance with the Qur'aan in their left hands, hugging arms with "socialist comrades", and priests and bishops of kufr. This is not Islam. This is not the way envisaged for the Ummah by Muhammadur Rasulullah (sallallahu alayhi wasallam).

The following opinion stated by Esack in his interview with the Financial Mail probably represents the epitome of all the baatil which he has propounded in the interview:

*That is a problem for us, but not one we feel ought to paralyse us. There is a verse of the Quran, where Allah says: And fight them on until there is no more tumult and oppression and faith prevails everywhere and totally in Allah.*

We interpret this to mean that the struggle has two stages, although not in a linear sense; there are moments when things overlap.

We say, then, that at this stage our essential task is to break down racist capitalism; this is how Islam is operating at a public level now. Our task after that is the creation of an Islamic state. But the dynamics of this must only then be determined. What the nature of that Islamic state will be — is it just a humanist state with an Islamic flavour, or is it based on, say, the Saudi Arabian model, if that can be called an Islamic state — we are not interested in at the moment.

Within the Call of Islam, in fact, we just about never discuss that. In the Call of Islam, we all remain committed to Islam and believe that our Islam at this time means to struggle side by side with other democratic forces. We are aware that there are secular forces within that alliance. And we are aware that a time may come when, for example, some of our socialist comrades insist that religion is the opium of the masses and must be annihilated. Now our attitude has always been that religion can spur people on to compassion and justice. So in that event we will fight them, too. But that is not at issue at the moment.

Indeed, Esack has offered a grave misinterpretation of the Qur'aanic aayat. He has projected the figments of his imagination and sought to pass these off as teachings and opinions of Islam by introducing an aayat from the Qur'aan Kareem.

But, in the endeavour to eke out Islamic substantiation for his personal views of baatil, he has failed miserably. Every claim made in the opinion expounded in the above-mentioned passage is widely divergent from Islam. It has absolutely no Islamic backing. The views proffered by him are at variance with the Shariah, and the citing of the Qur'aanic aayat does not assist in making the baatil views acceptable to the Shariah.

The flavour chosen by Esack for the translation of the aayat is to present an interpretation which will find favour with his "socialist comrades" in the alliance of baatil and kufr. He, thus, utilizes the ambiguous terms of "faith" and "oppression" so that "socialist comrades" may obtain the idea that the Qur'aan supports their brand of "struggle" against their conception of "oppression". But, what is "struggle" and "oppression" to the socialist "comrades" of Esack are not necessarily "struggle" and "oppression" in Qur'aanic or Islamic terms. The translation and interpretation presented by Esack expel the aayat from its proper Qur'aanic and Shar'i perspective. The aayat is not ambiguous and is not open for interpretation. It does not admit in the least degree the type of Ta'weel Baatil (fallacious interpretation) proffered by Esack in appeasement of his "socialist comrades" who "insist on the annihilation of the Deen". The translation of the aayat in question is as follows:

**"And, fight them until there remains no fitnah and the Deen prevails for only Allah. . ."**

The word "them" against whom the command for Jihaad is given in the aayat refers to the mushrikeen and kuffaar in general and does not refer in particular to "racist capitalism" as Esack wishes people to believe. All kuffaar and all mushrikeen come within the purview of this aayat, whether the kuffaar belong to "racist capitalism" or to murderous socialism or to godless communism. And, then the Command for Jihaad decreed in the aayat does not call for the stoning of buses, burning of human beings, pillaging the homes of innocent persons, plundering non-participants, and ravishing the honour and respect of human beings who happen to be in the path of louts and hooligans fleeing the sjamboks of police. The Jihaad of Islam is an orderly affair which operates under a host of conditions and stipulations. The scope of this article precludes a discussion on the subject of Jihaad—the Jihaad of Islam which is not the anarchy of the "socialist comrades" of shaitaan.

The Command given by Allah Ta'ala in this aayat is directed to Muslims, not to an alliance of kufr and Imaan. The Command in the word, **Qaatiloo** refers to ONLY Muslims. The order is given to Muslims ONLY to fight the Mushrikeen and the kuffaar, but Esack is silent about the reference of "them" stated in the aayat which he batters to present as support for the UDF. He seeks to convey the impression by his misinterpretation that the "them" stated in the aayat refers to only "racist capitalists". But, he is far, far off the mark of Haqq in presenting this baatil interpretation.

He translates the word, **"fitnah"** which appears in the aayat to mean "tumult and oppression"—oppression by "racist capitalists". This he does in order to justify Muslim participation in the alliance of kufr operating under the designation of UDF. But, in actual fact the **"fitnah"** spoken of in the aayat refers to the shirk and kufr of all mushrikeen and kuffaar whether such kuffaar belong to the capitalist camp or the socialist and godless communist camps of anarchists. The anarchy which flows in the wake of kufr is the **fitnah** stated in the aayat. This fact is confirmed by the context of the aayat. In the very sentence following on the word **"fitnah"** in the aayat, it is said: "...and (until) the Deen prevails for only Allah". The Deen referred to here and in the Qur'aan in general is nothing other than the Deen of Islam—obedience and Ibaadat to Allah Ta'ala within the framework of the Shariah as taught by Muhammadur Rasulullah (sallallahu alayhi wasallam). The **"Deen"** stated in the Qur'aan does not refer to any ambiguous conception of "faith" which will accommodate the ways, opinions and methods of the kuffaar—of the "socialist comrades" of shaitaan. About these comrades of shaitaan, the Qur'aan Shareef explicitly commands:

**"Fight the comrades of shaitaan."**

Allah Ta'ala has clearly demarcated the routes of the Mu'mineen and the Kuffaar. These two groups operate from different platforms. Their paths are divergent. They can never meet in an alliance. The Qur'aan Shareef says:

**"Those who are the people of Imaan fight in the Path of Allah while those who are the people of kufr fight in the path of Taaghoot (Shaitaan). Therefore (O People of Imaan!) fight the comrades of shaitaan. Verily, the conspiracy of shaitaan is flimsy."**



# A MAULANA'S BATIL OPINION

Esack says: "We interpret this (aayat) to mean that the struggle has two stages..."

Whatever he interprets is not Islamic interpretation. The Qur'aan is not open for baatil interpretation. The Ummah is interested in the interpretation presented by Rasulullah (sallallahu alayhi wasallam) --the interpretation which has been authoritatively transmitted to the Ummah via the agency of the illustrious Sahaabah-e-Kiraam. An interpretation which stems from the imaginations of non-entities is manifestly baatil and holds no Islamic substance. The interpretation offered by Esack is not worthy of

consideration by Muslims who desire to be counted as the followers of the Sunnah of Rasulullah (sallallahu alayhi wasallam). Where did Esack dig up the interpretation which he tenders in support of the alliance of baatil? The Shariah does not uphold his ludicrous theory of "two stages" which is nothing but his personal conjecture. The first stage of of "the struggle" postulated by Esack is to "break down racist capitalism" with the aid of an alliance of kufr and godless forces--the "socialist comrades" who happen to be the "comrades of Taaghoot" spoken of in the Qur'aan. Esack's imagination envisages the elimination of one kaafir camp with the aid of another kaafir group whose kufr is worse than the kufr of the group whose elimination is desired. Esack attempts to induce Muslims to swallow the fallacy that an Islamic State can be established by the annihilation of a lesser group of kuffaar with the aid of another group of kuffaar whose kufr is monstrous and worse than the kufr of the group against whom the "struggle" is to be waged. The worst type of kufr, undoubtedly, is the kufr of "socialist comrades", the illegitimate offspring of godless communism.

If Muslims claim to be Muslim--followers of Islam--then they have no option other than following the direction of the Shariah. It is meaningless to claim allegiance to Islam and then follow in the footsteps of the kuffaar. When we speak of an "Islamic State", of Islam and the Shariah, then we mean thereby nothing other than the Shariah of Muhammadur Rasulullah (sallallahu alayhi wasallam). The grand edifice of Islam was raised over the hill-tops of the world by the power and force of Imaan--Imaan alone, not with the aid of the kuffaar. In fact, Islam came and polarized mankind into the camps of kufr and Imaan. How then can Muslims rub their noses in the dust at the feet of an alliance of kufr? How can Muslims descend to such a low ebb--such a disgraceful level as to shout hollow slogans of "Allahu Akbar" to appease kuffaar--"socialist comrades" who happen to be the comrades of Taaghoot? Esack speaks as if Rasulullah (sallallahu alayhi wasallam) gave the Ummah no direction--as if the Shariah is silent on developments of this age. Esack has arrived at such conclusions which, to say the least, are Islamically speaking ridiculous.

The participation by misguided Muslims in the unholy alliance with the kuffaar is described by Esack in the following terms:

"...this is how Islam is operating at a public level now."

Joining ranks with "socialist comrades" and participating in the activities of baatil alliances are not representative of Islam. The actions of misguided elements in the community is not the "operation of Islam at public level". Islam cannot be interpreted in the light of the activities and measures which ignorant Muslims have resorted to and adopted--actions which are purely the machinations of the kuffaar and methods which are formulated by godless "socialist comrades". Shouting slogans in kuffaar styles on the streets does not reflect Islam "at public level". Such clamour and din rather exhibit the influences of kufrism which Muslims divorced from the Shariah have adopted. Rasulullah (sallallahu alayhi wasallam) has said that Allah Ta'ala detests the din (the shouts and screams) on the occasion of Thikr and the occasion of Jihaad. In a truly Islamic Jihaad campaign Muslims are required to behave orderly and with dignity, not clamour and shout and behave like vulgar vandals. Vandalism, stoning buses, burning cars and human beings, wrecking the shops and homes of people are not the ingredients of Islam "at public level". What we are witnessing now is the operation of Marxism, communism, socialism and anarchism at public level. Proclaiming "Allahu Akbar" a thousand times and quoting, mis-quoting, interpreting and misinterpreting Qur'aanic aayaat and Ahadith narrations to eke out support for the alliance of kufr will never make the "alliance" Islamic nor the action or the "struggle" Islamic. Islam is a clearly defined and confined Way of Life--a Shariah--which cannot accommodate the ways, methods and styles gorged out by the host of kufr isms which Esack and his like are wooing under the guise of Islam.

Esack seems to possess a desire to make Islam presentable to his "socialist comrades" in the alliance of kufr by exhibiting Islam, rhetorically, and

by means of misinterpretation (Ta'weel Baatil) formulating abstract principles which have neither origin nor sanction in the Shariah of Allah Ta'ala. But Islam repels any such presentation of its Code which is a clear and detailed system of life. The details of Islam have not been left to be hammered out by men who lack the understanding of Islam. Allah Ta'ala has not left Islam and its details exposed to the vagaries of wildly fluctuating nafsani opinions heavily influenced by men given to a material culture of kufr and atheism of which the "socialist comrades" who insist on the destruction of Deen are classical examples. The Shariah which we have and follow is not a concept which has been drawn up by human beings after exhaustive and intensive studies. Our Shariah is the product of Wahi (Revelation directly from Allah to Muhammad--sallallahu alayhi wasallam). There is thus no scope for the baatil interpretation presented by Esack to appease the unholy alliance.

If Muslims have to join in an alliance dominated by kufr opinion it is just logical that they will be required to subordinate the ways, demands and methods of the Shariah to the decisions and measures adopted by the forces of kufr and atheism operating at both public and private level in the alliance steered and influenced by godless "socialist comrades" who happen to be the "comrades of Taaghoot" in Qur'aanic terms. To counter criticism of the Deen by "socialist comrades" bent on the destruction of religion and to escape the charge of "religion being the opium of the masses", Muslims in the unholy alliance with the kuffaar feel compelled to modify the demands and teachings of the Shariah. Such modification is kufr and no person with true Imaan embedded in his heart can tolerate such a situation. No Muslim possessing Deeni understanding will even venture to align himself with an organization which represents a conglomeration of most of the kufr and shaitani forces in the land. Muslims must understand that participation with kufr, joining hands with baatil and adopting the ways and methods of the kuffaar will only make their problems more complex and intractable. Our solution is in Islam. Our protection and our safety lie in adoption of the Sunnah of Rasulullah (sallallahu alayhi wasallam). When we plod the Path of Imaan and imbue ourselves with the holy Tareeqah of Rasulullah (sallallahu alayhi wasallam), then we need fear no force on earth. We, then require no alliance with aliens. We then stand on the force of our Imaan. For the establishment of Islam, Muslims do not require the aid of "socialist comrades" as Esack believes. His brand of islam cannot stand and fight on Imaan. It requires the godless forces of socialism and communism to drag it out of the quagmire of inertia and degeneration. A concept and a system which require "socialist comrades" to haul it up and raise to some pedestal of potency can never be a system based on the Imaan of Muhammadur Rasulullah (sallallahu alayhi wasallam). THAT Imaan which we inherited from the Sahaabah is unique and incomparable in every respect. But, Muslims have turned their backs on Islam and have extinguished the Noor of their Imaan by flagrant transgression and violation of Allah's Commands, hence they lay prostrate at the feet of the kuffaar. They thus clutch at every straw which drifts their way. In their blindness they seek the aid of even "socialist comrades" who insist on the annihilation of the Deen. What greater cause can there be for a Muslim to lament!

Sick hopes are being cherished by Esack on the basis of his absurd opinion. He advocates participation with the forces of anarchy--he countenances an embrace with "socialist comrades" who insist on the annihilation of Deen--and hopes to establish an "Islamic state" with the aid of such kuffaar. His baatil theory envisages the destruction of "racist capitalism" which will then be replaced by godless marxism or communism or whatever designation one cares to give to these "socialist comrades" of the devil. Once the forces of godlessness and anarchy in the form of socialism and communism have gained ascendancy, Esack dreams of fighting them--his former "comrades"--to make way for an Islamic state. What absurdity! A If Muslims cannot today a lesser evil, a lesser kufr, then how will they be able to fight the greater evil, the greater kufr which is communism? If Esack today requires the aid of "socialist comrades" to unseat "racist capitalism", then whose aid will he lobby to unseat godless communism? He will have to dwell in a perpetual pursuit of seeking aid from kuffaar since he will be caught up in the vicious cricle of kufr, he himself remaining an ignoble pawn to be kicked from pillar to post, modifying and watering down Islam in a continuous process of appeasement to curry favour with the comrades of shaitaan.

Insofar as islam and Muslims are concerned, all kufr belongs to one camp. However, there are gradations in kufr as well. We, Muslims, the followers of the Shariah of Muhammad (sallallahu

O People of Imaan! Do not take the (Believers) befriends them, most Yahood and the Nasaaraa as your certainly, he is of them. Verily, friends. They are friends among Allah does not guide a transgressing them. Whoever among you people. (Qur'aan)

alayhi wasallam) to not believe in a "classless society" as the proponents of communism and the "socialist comrades" wish people to understand. There are grades and ranks in kufr as there are ranks and grades in Imaan. In the discussion in which we are engaging two classes of kufr have been presented: "racist capitalism" and godless socialism or communism or marxism. Of the two classes of kufr, undoubtedly the worse and the greater evil is the latter, viz., godless socialism. "socialist comrades" are, therefore a greater danger to Muslims and Islam than "racist capitalists". If Muslims are ever constrained to make a choice in this country between the opposing forces of kufr, the preservation of our Imaan--not the desire to establish an Islamic state--will dictate the choice of "racist capitalism", for freedom or even limited freedom to live as Muslims is possible under the domination of "racist capitalism". But, under godless socialism it is not possible to live as Muslims. How can one ever imagine that Muslims will be allowed to retain their Deen and their Islamic identity under socialism and communism when even now in their state of impotency the "socialist comrades" of Esack are calling and insisting for the annihilation of Deen?

## UNIFORMS?

Some Madrasahs of recent have adopted the western custom of compulsory uniforms for pupils. In the adoption of this practice, the motivation is not so much the Shariah as it is the projection of an image. Such a motive is in fact riya (show for the sake of public acclaim). Although some persons emulating western ideas in this regard may be sincere, nevertheless, Islamically speaking, they are misdirecting themselves in imposing on the pupils a practice which is unnecessary, wasteful and worse--an adoption of a western idea. Uniforms for Madrasah pupils is not a custom of Islam nor is it conducive to Islamic learning and character. It runs contrary to the spirit of Islamic moral teaching.

Islami Akhlaaq (Morals and Character) impart the lesson of simplicity and self-denial. On the contrary, western culture demands ostentation and self-expression which are negatory of the Imaani requirements of Hayaa (modesty).

In imposing on the pupils the donning of a garment of a particular colour, the Madrasah authorities are overstepping the bounds of the Shariah. Besides the question of emulation of a non-Muslim culture, many parents cannot afford the luxury of buying uniforms for their children. Furt hermore, even if they are by the means to afford the uniforms, it is an imposition against their will and pleasure. An expenditure extracted from anyone under pressure is haraam and severely criticized by the Qur'aan Shareef.

The desire of "smartness" by being dressed in uniform, is not a quality desired by Islam. Islam commands smartness (i.e. goodness) of Akhlaaq (moral character). A human being with a virtuous moral character stands out like a glittering star even if he is clothed in tatters as so many Auliya of Allah were. It is surprising that some of those who are introducing this western-orientated custom of uniforms are members of the orthodoxy--Molvies--who proclaim the simplicity of the Deen in their talks and who cite the Auliya and the Salf-e-Saaliheen in their Deeni discourses.

A certain Madrasah, after having chosen the colour white for its uniform for several years, now decided to switch over to green, making the white uniforms redundant and unacceptable. The pupils are compelled to procure new green uniforms. This is an unjust and an un-Islamic imposition. Madrasah officials have no Islamic manadate for such transgression.

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# DISSERVICE TO THE QUR'AN

(Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi)

Among the excellences of the Qur'aan is the exclusion from it of all things which have no Deeni bearing and significance. However, among Muslims there has developed the baneful attitude of forcibly including in the Qur'aan scientific theories and matters of purely mundane import. Attempts are being made to give Qur'aanic exposition to all the theories and actions of the scientists. This is indeed most dangerous. But, this trend is nowadays being viewed with pride as if it is a great accomplishment.

This attitude bodes evil for the Imaan of Muslims. Islam has numerous enemies disguised as friends and sympathisers. Under cover of ostensible friendship they conspire their pernicious schemes of harming Islam. And, this attitude of extracting Qur'aanic sanction for the theories of the scientists is not beneficial for Islam. It is in fact highly detrimental. The theories of scientists are various and ever-changing. A theory accepted today as a "fact" is exploded tomorrow as a myth by these very scientists. Then, those who praised it yesterday, ridicule it today. Therefore, if today a Muslim proves some theory of the scientists on the basis of the Qur'aan and Hadith and tomorrow the scientists themselves discover the fallacy of their theory, then this Muslim has actually prepared by his "proof" the refutation of the Qur'aan. The Qur'aan will then be accused of being false, Nauthubillah! Therefore, those who feel that they are rendering a service to the Qur'aan by this baneful way should understand that they are only being enemies of the Qur'aan.

# MISPLACED TRUST

Speaking on the prevalence of irresponsibility among people, Hadhrat Hakimul Ummat said:

"To embark on an activity relying on others in these times is indeed most unintelligent and childish. One who is involved in Deeni service will be constrained to abandon his activities should he place reliance on others.

"This applies in particular to these committees and associations which spring up in our day. To place reliance on these committees and organizations is to expect the impossible. They colluded with non-Muslims and embarked on joint-participation with them. But, the consequence was that they fell on their faces. To rely on others is like using one's gun with an alien pulling the trigger.

"The reason why Muslims cannot place reliance on others (i.e. non-Muslims) is the fact that their beloved aim is the acquisition of this world--material gain and comforts. The Deen can never be their goal. Therefore, once they have achieved their goal (their worldly motives and aspirations), they will renege from the "joint participation" and drop the Muslims. They will then be indifferent to the hardships of Muslims, whether they live or die.

"But, the community of Muslims seems to be very gullible. They answer the call of anyone, be he friend or enemy. They have (in these times) failed to distinguish between friend and foe. How is it possible for a rejector of Tauhid and Islam to be a friend of Islam and Muslims? How can such a denier sympathise with Muslims? This matter is not an intricate mystery which requires unravelling. It is not a subtle matter that cannot be understood simply. But, the disease of worldly motives totally blinds the intelligence. Nothing can thus be seen."

## FUTILE PURSUITS

Rasulullah (sallallahu alayhi wasallam) said: "The world has been created for you while you have been created for the Aakhirah.

"Be on earth as a traveller."

"There is no life, but the life of the Aakhirah."

Life is a temporary and a serious affair. Allah Ta'ala has despatched man to earth so that he prepares himself for his everlasting abode of Jannat. The Mu'min cannot afford to squander away his life here on earth in the pursuit of futility. The Mu'min is not allowed to establish this world as his goal, for it is not his destination. It is vital that the Mu'min strengthens his bond with Allah Ta'ala by means of observing all requirements of the Shariah. He has necessarily to refrain from engaging in pursuits and activities which divert his attention from Allah Ta'ala. The Mu'min should not live and behave on this earth as if his stay here will be permanent.

Commenting on the pursuit of futility, Hakimul Ummat said:

". . . . They waste away their lives in these useless occupations. Some people exceed all limits in the construction of mansions and palatial homes. They have a special craving for buildings. They squander their wealth and time in buildings with elaborate arrangements. Elaborate plans are made. The greatest concern is paid to adornment and decoration. Pictures of mansions are ordered from far and wide to assist in the preparation of plans.

Some people are engrossed in the setting out of gardens and parks. All their time is wasted in this pursuit.

Some people are excessively concerned with clothing. They are perpetually worried about changing styles. They wander around the towns searching for the best garments and the latest styles.

External adornment and decoration have become a full-time occupation for people whose minds have been diverted from the Aakhirah. Life is thus wasted away in such aimless pursuits. The engrossment in the temporary and futile pursuits of the world has totally obliterated the remembrance of Aakhirah from their minds. They just have no thought for the Aakhirah.

Among the people of futility, our westernized gentlemen excel in such futile and destructive pursuits and occupations. They in particular, are involved in great difficulty since they have to make great effort to live up to worldly styles. They claim to be free, but in actual fact they are chained in a thousand fetters.

### BEREFT OF EXCELLENCE

A person engrossed in external adornment and decoration is bereft of excellence. Since he is without loftiness, he squanders his time in futility.

(Hakimul Ummat)

## THIKR

Allah Ta'ala says in the Qur'aan Shareef:

"Verily, with the Thikr of Allah do hearts find rest."

True peace of mind and rest of the heart can never be attained without Thikrullah (Remembrance of Allah). I therefore, take oath by Allah and say that no one enjoys contentment and peace of mind as the Ahlullaah (the Auliya). They have been granted that treasure which others do not possess.

(Hakimul Ummat)

## LIBERALISM

In these times there prevail extremes in everything. Limits are no longer observed. There is no equilibrium in anything. Excessive liberalism has induced Muslims (even those associated with Deeni Madaaris) to oppose the illustrious Auliya. In every aspect--in statements, in actions, in appearance, in ways, in dress, and in character--the noble forbearers of Islam are being opposed. A most harmful revolution has taken place. Thus, at this time the conditions of even Deeni Madaaris have become deplorable. An observer will think that the Madrasah is Aligarh university (so deplorable and degraded has become the situation). Ideas have totally changed. Dress and appearances have become something else--something strange and foreign. This degradation has set in so much that even that group which is associated with the Mashaaikh has fallen into degeneration.

(Hakimul Ummat)

## PRIDE

Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said: "A man should never be proud of his Ibaadat and Taqwa. Considering these to be gifts from Allah, be grateful. No one knows what the future holds. Great men have fallen as a result of pride. Inculcate humility. Whether it be intelligence, knowledge, strength, beauty, knowledge or any other excellence, everything is a gift from Allah Ta'ala. These gifts at times form the basis for pride and arrogance. But man should realize that none of these bounties is in his control. He cannot, therefore, afford to be vain and proud. He should adopt humility and submission which are praiseworthy and loved by Allah Ta'ala.

### A GREAT DEFECT

A great defect of the world is that it is transitory and will slip from your hands.

(Hakimul Ummat)

## LIBERALISM--A GREAT CALAMITY

The ailment of liberalism which Muslims have contracted from the liberal and irreligious west is a great disaster. It has utterly destroyed the Imaan of countless people. The evil of liberalism is in fact worst than the calamity of bid'ah since all liberal, westernized Muslims are ghair muqallids. They do not follow any Math-hab of Islam. Commenting on the disease of renunciation of Math-hab (i.e. of being a ghair muqallid), Hakimul Ummat said: "A bid'ati is like a member of the family who has gone astray. He still acknowledges and respects the Auliya of Islam. But, a ghair muqallid is like a stranger since he does not accept the

Auliya. Therefore, a bid'ati is not disrespectful to the illustrious authorities of Islam (the Sahaabah, Fuqaha and Auliya). He has a relationship with these great men albeit in a wrong way. On the otherhand, a ghair muqallid has no relationship with the great souls of Islam."

It is, therefore, not difficult to understand the gross disrespect which modernists have for the Sahaabah and the Fuqahaa. Without the least compunction and remorse do they wag their tongues destructively against these great authorities of the Shariah. They behave as total strangers to Islam, hence they are able to condemn and ridicule the Shariah.

# MUSLIMS FOR THE AKHIRAH

The life of this world is nothing but futility and play. Verily, the Abode of the Akhirah most certainly is the original life.

Every person will taste death. Thereafter will you all be returned to Us.

Those who have Imaan and practise righteous deeds, most certainly, We shall grant them lofty palaces beneath which flow rivers; therein will they dwell forever. Indeed, wonderful is the reward of those who act virtuously.

(Qur'aan: Surah Ankaboot)

According to the Qur'aan Majeed the true life, the original life, the actual life is in Jannat in the Akhirah (Hereafter). In relation to the Abode of the Akhirah, the Qur'aan describes this transitory and defective material world as an entity of play and futility. In relation to the Akhirah there is no reality in this ephemeral existence for which the Mu'mineen have never been created. Mu'mineen, according to Rasulullah (sallallahu alayhi wasallam), have been created for the everlasting life of bliss, comfort, purity and happiness in the Akhirah, hence Nabi-e-Kareem (sallallahu alayhi wasallam) declared:

"The world has been created for you, but you have been created for the Akhirah."

The Qur'aan teaches us, as is clear from the aforementioned aayaat and many other Shar'i narrations, that the life in this world is a temporary and an empty affair which is futility as compared to the reality of the Akhirah. Maut (death) convincingly demonstrates the transitory nature of this earthly existence, hence to this day no denier of Allah has ever refuted the existence of Maut in spite of refuting the existence of the Creator of Maut.

The Qur'aan further tells us that our journey in the direction of Akhirah is in fact a "Return". Man's original abode and homeland is Jannat where Aadam (alayhis salaam) and Hawwaa (alayhas salaam) were created. The original home of man is Jannat from whence he was constrained to depart under direction of Allah's Wisdom. Therefore, on his onward journey back home, this world is a temporary halting station, the similitude of which Rasulullah (sallallahu alayhi wasallam) described most eloquently. Man, said Rasulullah (sallallahu alayhi wasallam), is like a traveller journeying in the vast expanse of a hot and desolate desert. He reaches a tree, rests a while in its shade and then takes leave of the tree to issue forth into the wilderness in the direction of his destination. He does not make the tree and its shade his permanent halting place for he understands that such folly will lead to his destruction. He intelligently departs from the shade and comfort of the tree and braves the hardships and difficulties of the journey in the desert and wilderness to reach home because he knows that in relation to the comfort of his home, the shade and the tree are mere futilities.

Thus, in like manner we shall soon, one day, depart from the futility of this earthly abode to return to our everlasting home in the Akhirah—the comfort and pleasure of Jannat. Although all Muslims intellectually subscribe to this belief in the Akhirah and that we have not been created to live on this earth in a state of forgetfulness—forgetting about the true and original home in the Akhirah, few of us are truly conscious of this fact. Jannat and the Akhirah are remote concepts hidden somewhere in our minds. The belief in the Akhirah in most Muslims is not strong and vivid enough to deter them from the wrongful and unlawful activities of this world. Our belief in our return to Allah is of such a feeble nature that most of us have made this world an end and a goal to cultivate. Our behaviour and attitude betray our actual disposition. The fact that we are oblivious of Allah's Law in the process of worldly pursuits is a clear indication of the fact that we have no firm belief in the Meeting with Allah Ta'ala. We, therefore, proceed with this worldly life trampling on the laws and commands of Allah Ta'ala as if we shall never have to answer.

The Qur'aan-e-Kareem declares:

"I have not created jinn and man, but that they render Ibaadat unto Me."

Since the first and foremost duty of the Mu'min is to render Ibaadat unto Allah Ta'ala, it is highly inappropriate for the Believer to go about his worldly activities in forgetfulness of Allah Ta'ala and the final return to the Akhirah. The world and its natural forces and agencies are merely the means for our transport towards Jannat. The world and its wealth are not objects to hanker after and to cultivate and accumulate as ends by themselves. It is not within the scope of Imaan to sacrifice all efforts of one's life in the pursuit of wealth and worldly power and fame. The accumulation of wealth merely for the sake of becoming a wealthy person and the pursuit of political power merely for the sake of fame and glory are vile and evil. Such attitudes and activities are negatory of the demands of Iman and Islam.

The purpose of wealth is to spend it in avenues of virtue and righteousness, not to hoard it in the vaults of banks. The purpose of political power is to raise the Glory of Allah's Name and to induce the creatures of Allah to enter the fold of Islam so that their salvation in the Akhirah is ensured. The purpose of striving for Islamic domination for which Jihaad is waged, is nothing other than I'laa Kalimatullaah (Raising the Word of Allah). Allah Ta'ala declares this purpose in the following aayat of the Qur'aan Shareef: "And, if We grant them (political) power on earth, they establish regular Salaat, pay Zakaat, command righteousness and prohibit evil. And unto Allah will be the end of all affairs." (Surah Hajj)

The Mu'min has, therefore, been despatched to earth primarily for the purpose of Ibaadat which will be his capital in the Akhirah. His task is not to strive after material perfection. He is not allowed by Islam to lose himself in worldly pursuits. He is not permitted by the Shariah to participate in any activity which conflicts with his goal of the Akhirah. It is, therefore, incumbent on Muslims to seek out the ruling of the Shariah before they participate in any activity, be the activity a worldly pursuit or a religious pursuit which has the form of Ibaadat. What does not conform with the Shariah, has to be shunned. In pursuing the goal of the Akhirah the Pleasure of Allah should be kept in sight, and in this pursuit it does not matter if the displeasure of people is invited.

Muslims in these times have lost their Islamic bearings in entirety. It is observed that even the man who is ostensibly pious, restricts his piety to his acts of worship and external forms of dress. In making this statement, we are in no way attempting to minimize the significance and importance of Islamic dress and correct and steadfast observance of the Islamic acts of ritual Ibaadat, for minus the Shar'i acts of ritual Ibaadat there is absolutely no Islam. Denial of the ritual acts of Shar'i Ibaadat is kufr. Shrugging off the ritual acts of Deeni Ibaadat as insignificant is kufr which expels one from the

fold of Islam. The aim of our observation is only to remind our bretheren that observance of the rules of the Shariah are essential in all spheres of life, not only in ritual acts of Ibaadat and dress of piety. Just as the pious man adopts care in his acts of worship, so too should he be meticulous in the observance of the Shariah in his business affairs and in his political affairs. But, many Muslim businessmen are dwelling in the evil and fallacious opinion that in our day it is not possible to confine business, trade and commerce to halaal ways. Their reasoning has convinced them that it has become necessary to indulge in riba. Similarly, men totally ignorant of Islam participate in political activities of the kuffaar totally oblivious of the proscriptions of the Shariah. They compound their evil by seeking to justify their haraam political activities by raising slogans in the name of Islam while in fact their political acts and participation with the kuffaar are in diametric opposition to Islam. Their nafs and shaitaan have beguiled them and confused them. They follow in the footsteps of the kuffaar. Their kuffaar political compatriots are their pace-setters. They follow the kuffaar politicians most meticulously while violating flagrantly the Law of Allah Ta'ala. The glow of their Iman has been so much smothered that they hopelessly fail to discern that in their slogans and trumpetings they are being led on by the nose in the footsteps of the kuffaar. Following in the footsteps of the kuffaar is to follow shaitaan. Allah Ta'ala warns:

"Do not follow in the footsteps of shaitaan Verily, he is your open enemy. Most certainly, he orders you with evil and immorality and that you speak about Allah what you know not."

When the Muslim has become oblivious of the Akhirah and forgotten that his true and actual home is Jannat, then he violates the Shariah without compunction. His aim is then only selfish material and worldly pursuit. In the desire for mundane perfection and worldly pleasures he raises many a hollow clamour and devises many an evil scheme which he colours in altruistic and Islamic hues to befool others. This is among the ways of the kuffaar, especially the politicians of the kuffaar. It is indeed disgraceful to witness that Muslims who are supposed to be the sole repositories of Tauheed answering the call and following the kufr politics of bishops and priests of kufr—of communists, atheists and anarchists—of men grovelling perpetually in the state of janaabat—of men who are constantly in touch with shaitaan—of men who are steered and propelled by only the bestial nafs—of men who are the agents of shaitaan. Muslims laying prostrate at the feet of these kuffaar seek to gain some respect, dignity and acceptance from these kuffaar political leaders by appeasing them with the vile tactic of labelling their evil methods with the slogan of Islam and the cry of Allahu Akbar. Indeed, Muslims have degenerated to an evil ebb—to a stage where they woo kufr and the agents of kufr. They desire the praises which the agents of kufr will laud on them for their proffered "Islamic" participation, but Allah Ta'ala warns them in the Qur'aan Shareef:

"Those who take the kaafireen for friends besides the Mu'mineen—what, do they search for respect from them? Verily, all respect belongs to Allah."

The honour and dignity of Muslims are not to be acquired in the methods and ways of the kuffaar. Following the kuffaar and participating in their un-Islamic ways and activities will reduce Muslims to disgrace and ruin. The success of Muslims is based on Islam. Adoption of the Sunnah of Rasulullah (sallallahu alayhi wasallam) is imperative for the success and honour of Muslims. Muslims can never achieve respect in the eyes of the kuffaar by adopting their ways and by following the political and cultural paths and customs, ways and practices introduced and established by the kuffaar. Kufr and Iman are two entities which repel one another. Therefore, a firm and lasting association is not possible between Muslims and non-Muslims. The ways of Muslims are generated by Imaan and presented by Islam. The ways of the kuffaar are the products of kufr which is perpetually under the Wrath and Curse of Allah. We have our way, they have their way. Ameerul Mu'mineen Hadhrat Umar (radhiyallahu anhu) emphasised the success of Muslims to be the direct consequence of Islam, hence he declared:

"We are a nation whom Allah granted honour by means of Islam."

As long as Muslims fail to realize the folly of their emulation and following of the kuffaar they will grovel and lament in the misery of their degeneration. The final and highest goal of the kuffaar is acquisition and perfection of material and worldly wealth and power. While these objects are mere handmaids, mere aids for the Muslim in his sojourn towards the Akhirah. The kaafir cultivates this world while the Muslims has compulsorily to cultivate the Akhirah. The aspirations of the Mu'min are not rivetted to this world. He, therefore, has nothing in common in concepts with the kuffaar.

It is imperative that the Mu'min understands his purpose on earth and the end of his worldly activity. He has to understand that he is destined to travel home to Jannat. As long as this goal remains a remote concept in his mind, he will follow the ways of the kuffaar to cultivate this world as an end in itself. As long as the Mu'min fails to transform his remote belief in the Akhirah into a vivid reality, he will remain far from Allah Ta'ala and unable to appreciate his Islamic fetters. He will not understand the logic of adhering to the Shariah nor will he see the necessity of adopting the Sunnah of Rasulullah (sallallahu alayhi wasallam). Without a vivid and a live belief in the Akhirah, it is not possible to inculcate piety nor is it possible to understand what life is all about. It is for this very reason that we observe that the primary preoccupation of the kuffaar is the stomach and food. Their constant and monotonous call is for food production. Their prime concern is with murdering infants and unborn babies (abortion) since the fear of food-shortage is uppermost in their minds. Their whole philosophy of life

revolves around food while the life of the Muslim is concentrated around the development and progress of the Rooh (soul) since we have not been created for food. On the contrary food has been created for us. It is not our aim and our goal.

In the Qur'aan Majeed, Allah Ta'ala reminds us over and over again that the true life and home of Believers are the Akhirah and that we should be diligently and constantly involved in preparing ourselves for our everlasting Abode in Jannat. The whole force of Islamic teaching, Qur'aanic admonition and exhortation direct the attention of the Mu'min to the Akhirah. Diversion from this world is emphasised. The material advancement and worldly possessions of the kuffaar are decried and dismissed as mirages in terms of the reality of the life in Jannat. Thus, the Qur'aan Majeed says:

"Do not let the fortunes of the kuffaar in the cities deceive you. (Their worldly possessions) are insignificant wealth. Then, there abode will be Jahannam. Indeed vile a place it is."



From page 10

# MUSLIMS FOR THE AKHIRAH

It is, therefore, highly unbecoming of Mu'mineen to hanker after the ways and methods of the kuffaar, for their methods are designed to achieve worldly wealth and the temporary and defective pleasures of this world while Islamic culture disillusion the Mu'min with this world and sets him firmly on the path of the Akhirah. The way of Islam is not designed to attain worldly power and wealth. Should worldly power and wealth be granted to Mu'mineen, these have to be expended in the Path of Allah Ta'ala, in preparation for our life in Jannat. The world is not an end to hanker after nor are our efforts to be exhausted in the pursuit of attaining material perfection and worldly superiority. The Qur'aan Shareef says:

**"This worldly life is but play and futility. And, the Abode of the Akhirah is best for those who fear (Allah). What! Have you know intelligence?"**

The intelligence which Imaan generates demands that the Mu'min understands that he is not meant for this world. The intelligence of the Mu'min has to be developed to the degree that he is able to vividly perceive the futility of this world and the reality of the Akhirah. If he fails to understand this Islamic concept, his lack of Imaani intelligence will be manifest, hence Allah Ta'ala says to him: **"What! Have you no intelligence?"**

The intelligence which is adorned with Imaan can never strike up close association with the adherents of kufr, leave alone imitating them--following them and adopting their ways and means--their concepts and ideologies. Association with the kuffaar is prohibited by the Qur'aan which declares:

**"O People of Iman! Do not take as friends your fathers and your brothers if they prefer kufr over Iman."**

Those among the Muslims who befriend the kuffaar and emulate them in their ways become of them. Stating this fact, the Qur'aan says:

**"O People of Iman! Do not befriend the Yahood and the Nasaaraa. They are friends unto each other. Whoever among you (Believers) befriend them, most certainly, is of them."**

This ayat fits the present situation most aptly. Muslims having forgotten the Akhirah, have become totally immersed in the culture of the kuffaar. The degree of assimilation of Muslims into the stream of kufr ways of life is so great that almost every kufr concept, idea, way and practice of the kuffaar is justified and adopted by applying an external label of Islam. Since Muslims of these time have fixed for themselves the very same objects which are the goals of the kuffaar, they (Muslims) have adopted the self-same ways and means of the kuffaar to achieve such worldly aims. But, in this pursuit and race the kuffaar are successful while Muslims remain in failure, and so will they perpetually dwell in failure because the means and ways adopted by the kuffaar most appropriately suit their temporary purposes and perishable goals of this transitory existence. But such ways will never assist Muslims to cultivate the Akhirah which is the goal of Iman.

The Qur'aan and the Hadith are replete with the command to strive for the Akhirah. The Shariah emphasises diversion from this worldly life and constant remembrance of Allah Ta'ala. It is established on the basis of the Qur'aan and Hadith that the Ummah of Islam is a Roohaani (spiritual) nation. The fundamental spiritual attitude which constitutes the fabric of Imaan has to be developed to the degree where the Mu'min's bond with the world is slack but firm with the Akhirah. This is possible only if the belief in the Akhirah becomes a vivid reality and a living force in the mind and heart. Rasulullah (sallallahu alayhi wasallam) has indicated two very efficacious ways of strengthening our Roohaani attitude and realizing the futility of this life and the reality of the Akhirah. The two ways of achieving this goal are **Muhaasabah and Muraaqabah Maut.**

**Muhaasabah** means to take daily stock of our deeds. It is incumbent on the Mu'min to sit in solitude daily for a few minutes at the end of the day and ruminate about the deeds which he had rendered throughout the course of the day. He must reflect and recall all his deeds, acts, statements and resolutions which he had committed from morning till night on that day. For each good or virtuous act or statement he recalls, shukr should be made and greater ability (taufeeq) to do good be requested from Allah Ta'ala. For each evil act or statement he recalls, taubah should be offered. Commanding this **Muhaasabah (Reckoning)**, Rasulullah (sallallahu alayhi wasallam) said:

**"Take a reckoning (of your deeds) before a reckoning will be demanded."**

**Muraaqabah Maut** means to meditate death. It is essential that the Muslim daily meditates Maut and the events which will follow after Maut. This meditation is commanded by Rasulullah (sallallahu alayhi wasallam) in the following narration:

**"Remember abundantly the severer of delights, i.e. Maut."**

Hadhrat Umar (radhiallahu anhu), during his Khilaafat, regularly assembled men of piety and learning with the sole aim of discussing and meditating Maut.

Adherence to these two spiritual exercises indicated by Rasulullah (sallallahu alayhi wasallam) and diligently adopted by the thousands of Auliya of Islam will produce the desired glitter (Noor) in Iman. The veils of darkness will slowly disappear and the Akhirah will cease to be a mystery. When lustre enters the Iman, the darkness of materialism dissipates and the Mu'min then vividly perceives the futility of this earthly existence and the reality of the life vouchsafed for Believers in Jannat.

The practices of Muhaasabah and Muraaqabah Maut are not innovations in Islam nor are they mysterious spiritual exercises of the Sufis as certain "learned" men anchored to materialism assert. These are Roohaani practices ordered by Rasulullah (sallallahu alayhi wasallam) and practically adopted by the Sahaabah and countless Auliya throughout the history of Islam. The Qur'aan and the Hadith abound with commands exhorting the adoption of these Roohaani exercises. Some of these narrations are cited here for better understanding:

\* O people! Verily, the promise of Allah is true. Therefore, do not be deceived by this worldly life nor let deception mislead you. (Qur'aan)

\* Mutual competition in the accumulation of wealth has diverted you, until you visit the graves (i.e. until your death arrives). Soon will you know. (Qur'aan)

\* Wealth and sons are adornments of this worldly life. Lasting righteous deeds are best by your Rabb for reward and best for hope. (Qur'aan)

Rasulullah (sallallahu alayhi wasallam) speaking on the futility of this world and the reality of the Akhirah said:

\* This world is a prison for the Mu'min and a paradise for the kaafir.

\* I do not fear poverty for you. But, I fear that the world will become prosperous for you as it became prosperous for those before you. Then you will rush into it as those before you rushed into it. It will then ruin you as it ruined those before you.

\* Stay on earth as if you are a forlorn person (alone and lost) or like a traveller.

On the occasion of the Maut of Rasulullah (sallallahu alayhi wasallam) he repeatedly exclaimed:

**"O Allah! There is no life but the life of the Akhirah."**

# CONFUSION OF THE SECTS

It does happen that at times a person who desires to embrace Islam or a person who has just embraced Islam is faced with the dilemma of the existence of many different sects and groups all claiming to be the repositories of Islam. The newcomer is thus thrown into confusion, not knowing which group is the true representative of Islam. Which is the true group which constitutes the Ummah of Rasulullah (sallallahu alayhi wasallam) or the believers in the Islam brought by Muhammadur Rasulullah (sallallahu alayhi wasallam)? Rasulullah (sallallahu alayhi wasallam), himself answered this question and eliminated the confusion of the baatil sects.

Rasulullah (sallallahu alayhi wasallam) said:

**"Bani Israeel (the Jews) split up into seventy two sects and my Ummah will split into seventy three sects. All, excepting one, will be in the Fire." The Sahaabah asked: 'Which is that (one sect) O Rasulullah?' Rasulullah (sallallahu alayhi wasallam) said: 'That group which is on my path and that of my Sahaabah.' (Tirmizi, etc.)**

Those who will live after me will witness great dispute. Therefore, my Sunnah and the Sunnah of the Khulafa Raashideen (Abu Bakr, Umar, Uthmaan and Ali) are incumbent on you. Hold onto it firmly with your jaws (i.e. adhere to the Sunnah with determination) and beware of innovation, for verily, every act of innovation is bid'ah. Every bid'ah is deviation." (Tirmizi, etc.)

It is abundantly clear from the explicit explanation and prediction made by Rasulullah (sallallahu alayhi wasallam) that baatil sects will appear among the Muslims and plod the path of falsehood and anarchy. The statement of Nabi-e-Kareem (sallallahu alayhi wasallam) further clarifies that of the numerous deviated sects which will spring up under cover of Islam, only one group will be the true Ummah of Rasulullah (sallallahu alayhi wasallam). Every deviated sect lays claim to be that group which is on the Path of Rectitude. But, Rasulullah (sallallahu alayhi wasallam) has stated the clear sign by which the true Ummah may be recognized. That sign of recognition of the truth is Rasulullah's statement that the group which follows his Sunnah and the Sunnah of his Sahaabah is the group of Haqq--the Ummah of Islam.

The newcomer to Islam and anyone who is faced with the dilemma of confusion regarding the many sects should, therefore, judge any sect on this Standard of Recognition stated by Rasulullah (sallallahu alayhi wasallam). A group which denies the Sahaabah; a group which criticizes the Sahaabah; a group which minimizes the rank and authority of the Sahaabah; a group which does not accept the Sahaabah as the highest authorities of Islam after Rasulullah (sallallahu alayhi wasallam) and a group which does not consider the verdicts and Sunnah of the Sahaabah as obligatory and binding on the Ummah, is a deviated group plodding the baatil path of kufr. So beware of such a sect.

A common factor with all sects which deviated from the Sunnah of Rasulullah (sallallahu alayhi wasallam) is their refutation of the rank and authority of the Sahaabah. While some baatil sects overtly refrain from abusing the Sahaabah, some other sects openly revile and slander the Sahaabah. Even those deviated groups who overtly abstain from villifying the Sahaabah, do not assign to the Sahaabah the pedestal of authority which Rasulullah (sallallahu alayhi wasallam) bestowed to them. The only group which holds the Sahaabah in the highest esteem and submits to the verdicts of these illustrious authorities of Islam is the Ahlus Sunnah Wal Jama'ah which consists of the four Math-habs of Haqq.

Since the Ahlus Sunnah is the only group which follows the Sunnah of Rasulullah's Sahaabah, there is absolutely no doubt in the fact that the one group which is on the Path of Rectitude according to Rasulullah's (sallallahu alayhi wasallam) statements is the Ahlus Sunnah Wal Jama'ah. A group which does not accept the authority of the Sahaabah can never be the group on Rectitude. Such a group is without doubt in the fold of the seventy two sects of deviation which will be in the Fire according to Rasulullah (sallallahu alayhi wasallam).

The following are the salient features by means of which one may recognize a sect of baatil:

- (1) It rejects the authority of the Sahaabah.
- (2) It rejects the Islamic concept of Taqleed. A baatil sect, therefore, refutes the validity of the Four Mathaahib (Hanafi, Shaafi, Maaliki and Hambali).
- (3) It casts aspersions and creates doubts regarding the authentic Ahadith of Rasulullah (sallallahu alayhi wasallam) and attempts to wreck the grand superstructure of the Shariah which the Fuqaha (the Jurists of Islam) raised on the authentic Ahadith and Qur'aan.
- (4) It exhorts people to formulate their own opinions by a self-study of the Qur'aan.
- (5) It places greater emphasis on political aims. Spiritual reformation, the Akhirah and the Pleasure of Allah Ta'ala are assigned secondary roles and made subordinate to political goals.

From page 8

# UNIFORMS?

The only requirement pertaining to dress is to ensure that the pupils are Islamically dressed--a dress which is recognized as an Islamic dress. Styles of Islamic dress differ from country to country. As long as the garments properly conceal the body and distinguishes the wearer to be a Muslim, the Islamic requirements of dress will be adequately fulfilled.

Greater effort and more emphasis should be placed on moral conduct which is attainable only by achieving equilibrium (I'tidaal) of the natural qualities and propensities in the human being. Moral character cannot be attained by the adoption of western ideas and styles. The only way is to follow the advices and perscriptions of Islam as explained by the Auliya of Allah Ta'ala. There is a dire need for the introduction of simple books of Akhlaaq--of Tasawwuf--in Madrasah curricula for the benefit of both pupils and teachers. Without this, there is no Deeni spirit.



## GELATINE

GELATINE DERIVED FROM HARAAM ANIMAL PRODUCTS is now being marketed as HALAAL in South Africa. The Muslim Judicial Council of Cape Town has issued a Halaal Certificate to a certain national gelatine manufacturing firm. However, our investigation of the methods of gelatine production by the firm concerned has proven that the gelatine derived from animal—haraam animal—skins is not Halaal. Muslims should, therefore, abstain from such gelatine and all products which contain such gelatine notwithstanding the "Halaal" mark which may appear on the wrapper of the product.

### ALLAH OUR PROTECTOR

And Allah knows best your enemies. Allah is a sufficient Friend and Allah is a sufficient Helper. (Qur'aan)

## SELF-DEPENDENCE

In a certain battle Rasulullah (sallallahu alayhi wasallam) witnessed a Sahaabi holding a cross-bow of Persian origin. The foreign weapon in the Sahaabi's hands clearly agitated Rasulullah (sallallahu alayhi wasallam) who asked the Sahaabi for an explanation. The Sahabi informed Rasulullah (sallallahu alayhi wasallam) that the only reason for making use of the Persian bow was its greater accuracy and efficiency. Rejecting his explanation, Rasulullah (sallallahu alayhi wasallam) instructed the Sahaabi to cast aside the Persian bow and fight with an Arabian bow. On giving this instruction Nabi-e-Kareem (sallallahu alayhi wasallam) added that "Allah Ta'ala is sufficient for us."

This incident is a great eye-opener for Muslims who have become totally dependent on the kuffaar for all their requirements in all spheres of their life. If Muslims had understood the wonderful wisdom inherent in the instruction given by Rasulullah (sallallahu alayhi wasallam) to the Sahabi, today they would not have been grovelling at the feet of the West in a state of total dependence. A bit of reflection will bring forward the wisdom in this holy Command of Rasulullah (sallallahu alayhi wasallam). Some of these wisdoms will be presented for Muslims to ponder and understand that no matter how "unreasonable" a Shar'i ruling may seem to our limited and shallow understanding, there is always a wealth of wisdom and great benefits for the Ummah in such Divine Rulings.

The lessons to be gleaned from the episode mentioned above are manifold:

(1) As far as is possible Muslims have to refrain from emulating the ways and styles of the non-Muslims even in worldly matters.

(2) Muslims should not substitute their own ways and means with those of the kuffaar even if the ways and means of the latter are superior and of greater efficiency. This is quite clear from the fact that Rasulullah (sallallahu alayhi wasallam) rejected the argument of the Sahaabi and ordered him to relinquish the alien weapon despite its greater efficiency.

(3) If Muslims have their own ways and means—implements, tools, weapons, etc.—manufactured by themselves, they should not hanker after the superior products of the kuffaar.

(4) Material deficiencies will be offset by Divine Aid. In reply to the contention of the Sahaabi that the Persian bow was superior to the Arab bow, Rasulullah (sallallahu alayhi wasallam) stated the dependence of Muslims on the Aid of Allah Ta'ala.

(5) In all their activities Muslims should repose their full Trust in Allah and not on material agencies. This does not suggest abstention from the material agencies created by Allah Ta'ala. The order to abandon the superior weapon and to employ the inferior weapon sufficiently substantiates this fact.

Among the wisdoms underlying this Command of Rasulullah (sallallahu alayhi wasallam) are the following:

(a) Self-reliance: In the employment of one's own instruments, there is no reliance on others. Self-reliance results in independence. The bane of dependence on others with its concomitant disadvantages are avoided.

(b) Improvement: By being involved in the manufacture of own weapons and instruments, the scope for improvement and production of superior

## ULAMA and TABLEEGH

Tableegh of the Ulama is essential for the revival of the Sunnah of Rasulullah (sallallahu alayhi wasallam). Much of the degeneration gripping the Ummah can be rectified if the Ulama sacrifice some time and effort in pure efforts of Tableegh. Tableegh is the original duty of the Ulama—a duty which they have by far and large abandoned. It seems that many Ulama no longer consider it necessary to engage in Tableegh. Along with their occupation of Madrasah teaching, it is necessary that they participate in Tableegh. By Tableegh, we are not referring to the specific method of Tableegh of the Tableeghi Jamaat. Each Aalim should engage in some Tableegh activity in his own right and way which suits his disposition.

instruments is wide. It is only natural that involvement in an activity is creative. New ideas and better results continually unravel in constant involvement and production. This is precisely the secret of the West's technological progress and advancement. The present aircraft is a far cry from the first plane. If Muslims had adhered to the instructions of Rasulullah (sallallahu alayhi wasallam), they would today have been self-sufficient in technology and not be totally dependent on the West as they happen to be today. If they had stuck to their "Arabian bows" and shunned all alien instruments, they would have developed superior weapons and instruments since they would have been actively involved in improving their own methods of technology.

(c) If on the grounds of superiority of weapons, Muslims abandoned their own home-manufactured armaments, they will be constrained to import weapons from the kuffaar as they are forced to do in these times. This will result in the Muslim armed forces becoming totally dependent on the arms supplied by the kuffaar enemies. This is precisely the situation prevailing in Muslims lands today. In times of war or in the event of hostility developing between the Muslims and the Kuffaar, the latter will immediately turn on the screws and withhold supplies. Such a move will prove disastrous as the Muslim fighting machine will grind to a halt.

The kuffaar are the natural enemies of Muslims. The Qur'aan abundantly emphasises this fact. It is, therefore, only logical and reasonable that the quality of armaments which they supply to Muslims will be inferior to that retained by themselves. Sophisticated weapons will be supplied to Muslims after the correct "doctoring" and tampering acts have been executed. This has been demonstrated in the Falklands war when an ally of Britain supplied to Argentine missiles, the mechanisms of which were tampered in a way to preclude accurate firing. It is only understandable that the United States and Britain, the patrons of Israel, will not aid the Muslims in their avowed aim of annihilating Israel. But, we see that these two countries supply both Israel and the Arab states with armaments. The strings are all controlled by America and Britain while the Arab states behave like puppets blindly believing that the kuffaar are their benefactors.

(d) In the establishment of own industries, there will be greater material prosperity at home. More employment facilities. One industry leads to another. In the wake of the manufacture of even one product, there arises the need for ancillary industries. This results in further employment, more production and greater prosperity.

What has been explained here is not an exhaustive list of lessons and benefits to be gained from this single Hadith of Rasulullah (sallallahu alayhi wasallam). The arguments presented here on the basis of the incident mentioned in the Hadith hold good for all worldly activities. Following the ways of the kuffaar and adopting their methods result in stagnation of Muslim initiative and enterprise. Not only stagnation, but retrogression and total dependence on the kuffaar, hence Rasulullah (sallallahu alayhi wasallam) warned:

"Whoever emulates a nation, becomes of them."

At no time in the history of Muslims was the truth of this Hadith more glaring than the present time.

## Zakāt — our Condition of Acceptance

The purpose of the Mujlisul Ulama Zakat Organization is to guide Muslims in their Zakat affairs. Our aim is not to be a money-collecting organization. However, where Muslims find that they are not able to distribute their Zakat funds in accordance with the Shariah, they may then divert their Zakat payments to us. To assist us in this task and to lighten the responsibility for us we stipulate the following condition for the acceptance of Zakat funds diverted to us for distribution:

WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.

This niyyat by you will enable us to distribute your Zakat in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute within the Sharf Zakat categories in a manner, time and amount as we deem fit.

PLEASE NOTE THAT WE SHALL ACCEPT YOUR ZAKAAT FOR DISTRIBUTION ONLY ON THIS CONDITION. If you cannot agree to this condition, please do not forward your Zakat to us for distribution. You may in that case divert your Zakat elsewhere for distribution.

The desire for fame, public acclaim and the love for the world efface the remembrance of the Akhirah. Without this vital remembrance self-reformation is not possible. (Hakimul Ummat)

### ANC, WILL FORMS

To assist Muslims in selecting the correct option when registering their marriages—the option which enables them to dispose of their estates in accordance with the Shariah—the Mujlisul Ulama of S.A. has prepared an ANTENUPTIAL CONTRACT providing for the exclusion of the accrual system. All those who will be registering their marriages must understand that it is WAJIB to do so by Antenuptial Contract excluding the accrual system. Once this has been done, an Islamic Will has incumbently to be drawn up. Such Will forms are also available. Write to the Mujlisul Ulama of S.A. for copies of these documents. Address: P.O. Box 3393, Port Elizabeth.

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REP. OF SOUTH AFRICA

# **"VOICE of ISLAM"**

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## **MUSLIMS AND THE BOYCOTT**

On account of lacking true Islamic knowledge and being deficient in Islamic practice—the Sunnah—many Muslim find themselves in a quandry regarding political boycotts and demonstrations taking place every now and again in this country. As a result of a consumer boycott some Muslim businessmen are overwhelmed by the substantial drop in their turnover. Many people are even gripped by panic and fear as a result of the boycott and the ugly consequences which flow in the wake of such activity. It is imperative that Muslims understand well what their attitude and action should be in such circumstances which are beyond their control and which in actual fact come as tests and trials and in some cases as a punishment for misdeeds.

Another factor of confusion is the unprincipled call of a traders association to identify with the consumer boycott by an extension of the boycott. Indian and coloured people are also being called on to join in the boycott of white retail shops, but not white wholesale outlets. In so far as the Indian and coloured communities are concerned, it is neither our intention nor desire to prescribe to them. We also have no inclination to prescribe to the traders association which has made its call from the springboard of commercial gain. The call of the traders association is commercially motivated and is not based on any principle of altruism or true concern for whatever slogans they are trumpeting. The commercial motive has been declared unambiguously in the following words by spokesmen of the traders association:

**"....to set the tills ringing again."**

Be that as it may. Our concern is not with the traders association which is a predominantly non-Muslim body. It is our aim to apprise Muslims of the prescriptions of the Shariah. It is essential that Muslims understand the requirements and the demands of Allah's Law.

The traders association is an organization which is not Muslim. The activities of a non-Muslim body cannot be expected to be in conformity with the Shariah. The decisions of the traders association are not directed by the Shariah, hence it is not permissible for Muslims to join such a body. Just as it is not permissible for Muslims to join any non-Muslim governmental body or agency, so is it not lawful for them to join any of the non-Muslim political bodies arraigned against the government since all non-Muslim political bodies are kufr dominated, and in most cases inspired by communism and atheism.

It is not permissible for Muslims to aid and abet bodies which although claiming to be "democratic", oppressively interferes with the democratic rights of others. If a group of traders motivated by base motives of pecuniary gain seeks to pressurize others to follow and obey their dictates, then such pressurization is injustice and oppression. It is haraam for Muslims to participate in the activities directed by non-Muslims, especially when such activities flagrantly violate the Shariah. It is not permissible in terms of the Shariah for Muslims to sign any manifestoes

issued by non-Muslim bodies. The opinions and methods of non-Muslim bodies are termed, "HUKMUL JAAHILIYYAH" in the Qur'aan Shareef. About this law of jaahiliyyah, the Qur'aan states:

**"What! Do you (O Believers!) search for the law of jaahiliyyah?"**

Muslims should not panic nor be overcome with fear by the political developments surrounding us. Yes, those who have turned their backs onto Islam and have chosen the kuffaar as their leaders, need have fear. They will panic and become further embroiled in the quagmire of baatil and kufr which their leaders of kufr dictate to them. Those who turn to Allah Ta'ala and submit to His Commands, repenting for past sins and resolving to lead an Islamic life to the best of their ability, need have no fear. Allah Ta'ala is our Protector. He declares in the Qur'aan Majeed: **"If Allah aids you, there will be none to vanquish you. But, if He withholds His aid from you, then who can assist you thereafter?"**

The Knowledge of the Deen--Truth from Allah Ta'ala--has come to Muslims via the agency of Wahi. Such an unique community should not become so dishonourable as to submit to the dictates of communist-inspired political movements who clamour vociferous slogans of "democracy" but brutally deny others their god-given rights. Muslims are not allowed to follow the desires of non-Muslim bodies. The Qur'aan declares:

**"And, if you should follow their desires after Knowledge (of the Deen) has come to you, then Allah will neither be your Friend nor your Protector."**

Since our Protector and Friend is Allah Ta'ala, we need not fear the leaders of Jaahiliyyah. Allah Ta'ala says:

**"They (the kuffaar) cannot harm (you), but with the permission of Allah."**

Thus, whatever Allah Ta'ala decrees, will come to pass. Not an atom is able to move without His consent and direction. Regarding the calamities which befall us, the Qur'aan says: **"Whatever hardship befalls you, is with the consent of Allah."** Calamities befalling us should be borne with Sabr. Muslims are under obligation to reform their moral, spiritual and mundane life along Islamic lines. When we have changed our un-Islamic way of life, then Allah will change our condition and better our lot here on earth. Our success and our destiny are not in the hands of non-Muslims.

## **STARS OF GUIDANCE**

THE LIKENESS OF THE ULAMA ON EARTH IS LIKE STARS BY MEANS OF WHICH GUIDANCE IS OBTAINED IN THE DARKNESS OF THE LAND AND OCEAN. THEREFORE WHEN THE STARS FADE, SOON WILL GUIDANCE BE LOST.

(Kashful Ghummah)

## **A BĀTIL COMMENTARY**

Among the crop of baatil commentaries of the Qur'aan Shareef in the English language, the latest is the one prepared by one Rashad Khalifa of the United States of America. The commentary of Rashad Khalifa is cluttered with kufr. Since it constitutes a grave danger to the Imaan of unwary Muslims, the Mujlisul Ulama commences with this issue of the Majlis a series of articles to expose the baatil and kufr of the commentary of Rashad Khalifah. See inside.

## **A FUTILE PURSUIT**

**WHAT! DO YOU ERECT A SIGN ON EVERY ELEVATED PLACE IN NONSENSICAL PURSUIT?**

Qur'aan: Surah Shu'raa

This Qur'aanic aayat brings within its scope of criticism all signs and monuments which are futile and nonsensical. Futile exhibition is a baneful practice according to Islam. Hollow exhibitionism and vain self-expression are the hall-marks of western liberalism.

On a building in Durban a large neon sign with the words "AL-QURAN" superseded by a Coca Cola sign (on top of the Al-Quran sign) has been erected, obviously by one blinded and over-fascinated by western commercial methods. To amuse themselves, those responsible for the sign are guilty of making a mockery of this childish strategem of exhibitionism. Islam does not require such hollow and silly ways of advertising it. No one needs the futile sign which has been erected as a piece of amusement.

Every Muslim has the Qur'aan Shareef at home. A Muslim does not require a stupid neon sign to remind of his duty in relation to the Qur'aan. And, if a Muslim is not concerned with his duty to the Qur'aan due to spiritual corruption, the silly neon sign erected in emulation of the western kuffaar will never prompt him to execute his duty. Non-Muslims on the otherhand, will laugh at the sign and mock the mentality which spawned such a commercial mockery.

Islam cannot be propagated by means of neon signs. We accept that Coca Cola may attract customers by means of a neon sign advertising it. But, the Qur'aan Kareem cannot be brought down to the level of commercial products. The juhala (ignoramus) guilty of such profanity should hang their heads in shame. The Qur'aanic aayat cited above covers this neon exhibition of futility and nonsensical pursuit.

Wealth--a bounty of Allah Ta'ala--has been squandered in this silly and futile neon sign. If the money was obtained from funds which Muslims have contributed for Deeni work, then it was

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# QUESTIONS and ANSWERS

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**Q.** A prominent man in the community has applied to the trustees of a Masjid for the post of Imaamate. This man is desirous of giving speeches in the Masjid on Fridays as well as to perform the Khutbah and conduct the Salaat. This man is an ardent follower of Rashad Khalifa of the United States. Sometime ago I have read the Mujlisul Ulama's refutation of the views of Rashad Khalifa. I have understood that much of the views of Rashad Khalifa is kufr. **What is the position of one who follows Rashad Khalifa and contends that his views are correct? Is it permissible for the trustees to accept the application of this follower of Khalifa and allow him to officiate on the occasion of Juma'? What is the Shariah's ruling regarding the Salaat of the musallis who follow a follower of Rashad Khalifa? Is the Salaat and Khutbah valid if performed by this man who vigorously espouses the cause of Rashad Khalifa?**

**A.** Rashad Khalifa, the proponent of computer "tafseer" of the Qur'aan Shareef is in fact not a Muslim on account of his beliefs of kufr. The man who follows Rashad Khalifa and propagates his cause of kufr is likewise outside the pale of Islam. This should answer all your questions. It is not lawful for the trustees to accept the application of this deviate who follows Rashad Khalifa. The Salaat is not valid if this miscreant happens to be the Imaam. Neither is the Khutbah valid. It is haraam to allow such deviates to address the Muslim public, especially from a Masjid platform. Should the trustees allow this miscreant a platform in the Masjid and permit him to conduct the Juma' Salaat in defiance of the ruling of the Shariah, then it is incumbent on the Musallis to refrain from following this man.

**Q.** Zaid has a share in a fixed property. Some of the shareholders in the building advanced him a substantial loan. Among the terms of the loan is the forfeiture of Zaid's share of the rental of the building. Until such time that Zaid has not repaid the loan, the other shareholders will collect his share of the rental for their own account. Zaid's share of the rental is not taken as payment on the loan account, but as a gain for the advancers of the loan. **What is the Shariah's ruling on this agreement?**

**A.** This is a riba agreement. It is haraam for the other shareholders to accept Zaid's share of the rent as a "gain" or "profit". If they take his share of the rent, it will be a payment on his loan account. Zaid is fully entitled to receive his share of the rent. The loan advanced to him does not result in any forfeiture of his share of the rent.

**Q.** A leading member of the Tablighi Jamaat here in the United States has stated that whoever does not participate in the activities of the Jamaat will have no share in the Aakhirah. **Is this correct?**

**A.** This claim is baatil. The member has erred grievously and is guilty of introducing a baatil belief in Islam. Such extremism culminates in Bid'ah. When the bounds of the Shariah are transgressed, the doors of Bid'ah are opened up. This has been the folly of all those who gave vent to their enthusiasm and ignored the limits of the Shariah. The Qur'aan repeatedly warns: "These are the limits of Allah. Do not transgress them."

**Q.** A speaker of the Tablighi Jamaat (in the U.S.A.) said to the gathering: "Any brother who did not stand and give his name should know that he is less in the Eyes of Allah than those who stood and gave commitment to go in the Path." **Another statement also made is:**

"Those brothers who did not stand and give their names should know that if they leave this gathering and die on the way home, that they have nothing coming from Allah." Yet another claim is:

"To go in the Path of Allah is Fard Ain."

**Inform us of the Shariah's stand on these issues. Are these claims correct?**

**A.** All these claims made by ignorant speakers are highly erroneous. Sometimes even knowledgeable people are carried away by their enthusiasm and stray from the Straight Path of the Shariah. The specific tabligh activity of the Tablighi Jamaat, although permissible and meritorious if conducted within the limits of the Shariah, is neither Fard Ain nor Fard Kifaayah. The claims made by speakers connected to the Tablighi Jamaat are grossly exaggerated. The Elders of the Jamaat must take note. If this trend of extremism is not going to be curbed and if instructions to follow the Shariah's limits are not going to be given, then the Tablighi Movement of the Jamaat will suffer and degenerate, not only into stagnation, but will later develop into a sect of Bid'ah. Extremism (ghulu) is a sign of annihilation. The truth will be stifled and Bid'ah will assert itself. This has been the fate of many honest, sincere and true movements in the past. It is the sacred duty of the Elders of the Tablighi Jamaat to be alert. A mass movement such as the Tablighi Jamaat is bound to be infiltrated by unscrupulous elements who will attempt to sidetrack the Movement and scuttle the good and wonderful work of the Jamaat. The Tablighi Jamaat Elders should endeavour to their very best to steer the activities of the Jamaat along the principles of the Jamaat. Preposterous claims, holier than thou attitudes and extremism should never be tolerated. The success of the Jamaat activities of Tabligh lies in the observance of the Shar'i limits and in following strictly the principles laid down by its founder, Hadhrat Maulana Ilyas (rahmatullah alayh).

**Q.** Here in Norway is a group known as the Parwez Group. This group asserts that the Salaat spoken of in the Qur'aan is not the Namaaz which we perform five times a day. They give some other interpretation to the word, Salaat mentioned in the Qur'aan. **Please comment.**

**A.** Anyone who denies the five daily Fardh Salaat is a kaafir. Any person who says that the Salaat mentioned in the Qur'aan is not the Salaat which the Ummah knows and performs is a kaafir. The Parwez group is a baatil sect, like so many other deviated sects of kufr operating under the name of Islam.

**Q.** I am married for 8 years. My wife had an affair with a married man. She says that she made a mistake and that I forgive her. She performs five times a day Namaaz and so does this man with whom she had an affair. I am convinced that she committed adultery, but she says that she did not. Although she admits going out with the man, she denies having committed zina. She says that I should not blame the man since she had enticed him. **Can I still trust this woman? Should I divorce her? Will I know the truth on the Qiyaamah day of Qiyaamah?**

**A.** Since there is no Shar'i proof, it is not possible to say with certainty that she had committed adultery. Nevertheless, her association with the man is vile and heinous in the extreme. Although her crime is grave, Allah Ta'ala will forgive if she repents sincerely. Since we are not aware of the attitudes of your wife, we are not in position to say whether you can trust or

distrust her. Divorcing her is entirely left to you. It is clear that she is guilty of gross infidelity. But, we cannot advise that you divorce her. Every man must follow his own decision in a matter like this. The disposition of some men is such that they are able to live with a woman in spite of her infidelity and faithlessness. On the other hand, some husbands will never be able to live with such a woman. It is a matter of an individual's temperament and choice. If she sincerely repents, Allah Ta'ala obliterates the sin. When the sin has been wiped out, the person will not be disgraced on the Day of Qiyaamah. After forgiveness has been obtained, no one will come to know of the sins which were committed but erased by repentance.

**Q.** Recently some political organizations called for "an all-day fast" in solidarity with political detainees. Some Muslims also joined in this fast. **What does Islam say about such fasts?**

**A.** Fasting is an act of Ibaadat and Ibaadah is rendered solely for the sake of Allah Ta'ala. It is haraam for Muslims to join in such kufr demonstration of "fasting". The "all day fast" is haraam in terms of Islam. It is not permissible for Muslims to participate in such acts in emulation of non-Muslims. Muslims following the politics and ways of non-Muslims have seriously compromised their Imaan by transgressing the limits of the Shariah. Muslims fast for Allah Ta'ala only. The acts of Ibaadah of Islam cannot be offered or misappropriated to appease the non-Muslim politicians. Only spineless Muslims who lack Islamic understanding compromise their Imaan at the altar of kufr politics.

**Q.** **Is it permissible to build toilets in one's home with interest money received from one's savings account?**

**A.** It is not permissible to use such interest for one's personal requirements even if the requirement is a toilet. The money should be given to the poor.

**Q.** **Is it permissible for a Muslim woman to remove her eyebrows or trim it to a pencil line?**

**A.** On the occasion when Allah Ta'ala expelled Iblees from Jannat, he vowed that he will mislead the servants of Allah Ta'ala. According to the Qur'aan Shareef, one item of his vow was to induce people to change natural appearance created by Allah Ta'ala. The practice of women removing or trimming their eyebrows in emulation of the kuffaar comes within the scope of this Shaitaani vow. Changing their natural appearance in this way by interfering with the creation of Allah Ta'ala is not permissible. It is haraam for Muslim women to remove their eyebrows or trim it to a pencil line.

**Q.** **What action can a man take if his wife wears clothes that would satisfy non-Muslims?**

**A.** The husband is entitled to reprimand his wife if she dresses un-Islamically and parades in the presence of males. In fact it is incumbent on the husband to prevent his wife from dressing in imitation of the kuffaar. At first he should mildly reprimand her. If this fails, he should become more forceful in his reprimands. If this fails, he should desist from eating the food she prepares. If this fails, he should refuse to speak with her. If this fails, he should separate himself from her bed. By this time a sensible and a faithful woman will get the message. However, if the woman is so dense in her mind and so utterly faithless as not to understand even



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after the adoption of all these measures, then the Qur'aan permits the husband to beat her lightly.

**Q. A wife has asked her husband to divorce her on several occasions after having an argument. What is the Shariah's ruling on the word "divorce" used by a woman? Does the same rule apply as would apply if used by the man?**

**A.** The right of Talaq (divorce) is vested in only the man. Talaq does not come into effect by a woman's utterance nor by a woman requesting divorce. It does not matter how many times she asked for divorce, talaq does not come into effect.

**Q. To what extent is a Muslim male and female equal since many Muslim females believe in the non-Muslim's concept of woman's liberation?**

**A.** Man and woman are not equals? The Qur'aan very explicitly declares the superior rank of men. According to the Qur'aan, man is higher in rank than woman. Islam teaches that woman is subservient to man. The baatil concepts of the west regarding to equality of the sexes are foreign to Islam. Those Muslim women who adopt the false beliefs and liberal ideas of a kufr culture are turning their backs onto Islam. They are seeking to cast off the Mantle which Allah Ta'ala has enshrouded them with. In their emulation of western women, they are wrecking their modesty and chastity which are parts of Imaan.

**Q. Is it permissible to buy fried chips and fish from a non-Muslim restaurant?**

**A.** If the restaurant sells meat products as well, then it is not permissible to buy even fish and chips from such a place. If the restaurant sells only fish and chips, then although it will be permissible to buy from such a place, nevertheless, a Muslim should exercise care and as far as is possible abstain from consuming foods prepared by non-Muslims.

**Q. Is it permissible to buy fried chickens from the many Fried Chicken outlets which even display halaal certificates?**

**A.** If the place is owned by a non-Muslim, then it is not permissible to buy fried chicken or any other meat product there. Such chicken and meat products are haraam and no "halaal" certificate can ever make halaal the haraam meats sold by such places owned and operated by non-Muslims. Such meat products sold by these Fried Chicken outlets are termed maitah (carion) in the Shariah.

**Q. Many Muslim shopkeepers sell Sorgam Beer which is an intoxicant. Is it permissible to sell such beer?**

**A.** It is haraam to sell such beer. All forms of liquor are haraam. Consuming, buying and selling—all are haraam.

**Q. A building contractor uses second hand building material and there is much defective workmanship. The owner of the dwelling is not made aware of this. On discovering this, the owner wants the necessary repairs to be effected, but the contractor refuses. Will it be proper, Islamically speaking, for the owner to deduct the amount which he would have spent in repairs, from the total amount owed to the contractor?**

**A.** Without the owner having agreed to the use of second hand material, it was an act of great dishonesty and crookery for the contractor to have used such material. If the contract price covered the cost of new material, the owner is entitled to pay for the value of the second hand material. A fair value—the market value—of the second hand material should be determined and the difference may be deducted from the contract price. The contractor is obligated to do the repairs which are due to his

bad workmanship. If he refuses to do the repairs, the amount which such repairs will cost may be deducted from the contract price or the amount owed to the contractor.

**Q. Some Muslims in these days consult witchdoctors and seek assistance through witchcraft. What does the Shariah say in this matter?**

**A.** It is haraam for Muslims to seek assistance in witchcraft. Such action is kufr. In cases, even the Imaan of the person concerned is negated. The punishment in the Aakhirah for resorting to witchdoctors, sorcerers, magicians and the like is severe. Allah's Wrath descends on those who associate themselves with such filthy and evil ways and practices as those perpetrated by sorcerers and witchdoctors.

**Q. Please elaborate on the Qur'aanic aayat—"Allah will forgive every sin except shirk".**

**A.** The worst crime is to associate partners in the worship of Allah Ta'ala. Such association of partners is termed Shirk. There is no automatic pardon for shirk. Shirk is forgiven only when the perpetrator of the crime repents and seeks Allah's forgiveness. However, if he dies without having repented, there will never be forgiveness for him. On the contrary, other sins may be forgiven even if the perpetrator did not repent. There will be people who will be forgiven on the Day of Qiyaamah even though they died before repentance. Although the general rule for the obtainal of pardon is to repent, nevertheless, the wide and limitless Rahmat of Allah Ta'ala will encompass many who had died before having repented. As long as they did not commit shirk, they will enjoy Divine Forgiveness. But, the requisite for the obtainal of forgiveness for having committed shirk, is that the mushrik must repent.

**Q. Is it proper for Muslims to teach in the secular schools of non-Muslims? In such schools there prevails free mixing of the sexes; close contact with pupils above the age of puberty, and in addition, the teachings are generally opposed to Islam.**

**A.** Muslims should not teach at such institutions. They should seek other employment. It does not befit a Muslim to teach at an institution in which Islamic morals and teachings are constantly being opposed and destroyed. Much of the theory of western education is kufr. It is therefore not permissible for Muslims to teach at such schools.

Western secular schools, colleges and universities are notorious for their attitudes and acts of liberalism—liberalism which in Islam is the negation of everything holy and moral. Hayaa is destroyed at such institutions. Theories of kufr and practices of immorality are actively instructed and propagated. Muslims cannot therefore form part of such institutions.

**Q. Can the wudhu duas be recited in a combined toilet-bathroom if a plastic curtain separates the toilet from the bathroom?**

**A.** The curtain is not a sufficient divider. The place remains a single room, hence it is not permissible to recite the wudhu duas in such a toilet-bathroom.

**Q. Does the number of times a wife reaches orgasm in one night affect the number of nights which the husband has to spend with his wives? If the one wife reaches orgasm once in one night and another wife reaches orgasm more than once, does it mean that the husband has to spend more nights with the wife who reached orgasm only once?**

**A.** Equality of the nights is incumbent on the husband who has more than one wife. Equal number of nights have to be spent with each wife. The number of nights is not governed by the attainment of sexual gratification. Equal nights does not mean equality in times of sexual indulgence. Spending an equal number of nights with each wife does not mean that the husband has to indulge in the sex act an equal number of times with each wife.

**Q. How does one calculate the number of nights for one's wives? Is there any particular method to follow?**

**A.** There is no particular time or method for this calculation. One may spend one night at a time with each wife or several nights, e.g. two or three or four, etc., at a time with each wife. The obligation is to spend an equal number of nights with each wife. However, the nights on a journey are exempted from this rule. The number of nights spent with a wife on a journey will not be taken into account when calculating the nights at home.

**Q. If I should go on a journey, which of my two wives should accompany me? I have read that one can "toss a coin".**

**A.** It is permissible to take on a journey any wife of one's choice. However, to avoid friction between the wives, the Shariah advises that lots be drawn or a "coin be tossed" so that the enmity between the wives is minimized.

**Q. I do not want my wife to become pregnant due to her having an infant. Is it permissible to resort to coitus interruptus (azl)? But, my wife does not consent to my practising azl.**

**A.** Azl, although permissible is frowned on by Islam. Without the consent of the wife it is not permissible.

**Q. A man married under an assumed name. At the time of the nikah he did not give his correct name. Is the nikah valid?**

**A.** As long as the woman knew whom she was marrying the nikah is valid. If there is no doubt regarding the persons who are contracting the nikah, the marriage is valid.

**Q. In certain girls madrasahs male ustaads teach young girls who have already attained the age of buloogh. There is no separating screen between the girls and the ustaad. Some of these ustaads happen to be Maulanas. What is the Shariah's ruling on this method of teaching?**

**A.** Purdah is obligatory whether the ustaad is a Maulana or not. In fact, the Maulana should be more careful and pay greater attention to the observance of Purdah. It is not permissible to teach in this style. It is haraam for the girls to come into the presence of male ustaads just as it is haraam for the male ustaads to teach the girls without the adoption of proper Shar'i Purdah. The systems—being adopted nowadays in even madrasahs, e.g. a male ustaad teaching young girls without observing Purdah, is the result of western liberal influences. The learned and the unlearned, all alike, have fallen prostrate at the feet of western culture. A variety of fallacious excuses are conjectured up to justify the introduction of un-Islamic and haraam practices.

**Q. A Muslim denies some of the important beliefs of Islam. He does not believe in the coming of Nabi Isaa (alayhis salaam) and he mocks at Salaat. He does not consider the five daily Salaat to be of importance. What is his position? And, what about his wife who is a good Muslim?**

**A.** A man who holds such beliefs as mentioned in the question is not a Muslim. If he was a Muslim in the past, his beliefs

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of kufr have made him a murtad (renegade). His nikah has been nullified by his kufr beliefs. The woman is no longer his wife. She should separate from him. If he repents and renews his Imaan, and the couple decides to again come together, nikah will have to be performed again.

**Q. Is it permissible to take food to the Musjid to break fast during the month of Ramadhan?**

**A.** It is permissible, but the Musjid should not be converted into a place of feasting. Food hampers are not required for iftaar purposes. Iftaar (breaking the fast) should be with one or two dates or just a couple of sips of water. The practice of elaborate feasting prevalent in some places at the Musjids during Ramadhan is improper. It is Sunnah to break the fast with some dates. If dates are not available, then with a little water. But, it is not Sunnat to feast in the Musjid at the time of Iftaar. In fact, to do so is highly improper and in conflict with the Sunnah.

**Q. After breaking fast, we have to wait for the Imaam about three minutes. The Imaam lives in a house adjoining the Musjid. Is this wait permissible?**

**A.** Yes, it is permissible. Three minutes are not a long time to wait for the Imaam.

**Q. Is it permissible to send Haleem to the Musjid during Ramadhan in order to distribute among the Musjid musallis and the poor?**

**A.** What is the significance of sending the particular food known as Haleem? Sending Haleem is a custom observed by people in India. This custom has no Islamic significance. One may distribute food among the poor, but no specific custom should be developed under the pretence of serving the poor. In this country (South Africa) there is absolutely no need to send Haleem to the Musjids. If there are poor Muslims in the neighbourhood better and more adequate arrangements to feed them should be made by those who are so anxious to send Haleem to the Musjids.

**Q. I shall appreciate it if you will clarify some matters for us sisters involved in the work of Tabligh. Alhamdulillah, the menfolk in our family are quite active in this noble cause of the Deen. My problem is that I am not so keen to go out of the home often, but because of my family I have to quite often read kitaabs for others. What is the Shariah's view on this?**

**A.** The first and foremost Tabligh of women is to their children at home. Allah Ta'ala has not imposed on woman the duty of propagating to others outside the home. No one has the right of compelling a woman to leave her home for Tabligh. There is greater merit and thawaab in her staying at home looking after her children than going out of the home on Tabligh missions to others. This is not her duty nor has she been cast in such a role by Islam. Your family has no right to compel you to leave the house or go out of the house to read kitaabs to others. You are fully within your Islamic rights to remain at home and look after your children.

**Q. My husband goes out in the Path of Allah for four months. I don't mind him going, but what is my position during his absence? We live on our own. My in-laws live next door. I don't want to live with anyone. I want to be at home with only my children i.e. during my husband's absence. Is this permissible for me?**

**A.** Your husband should make adequate arrangements for you for the time that he will be away from home. Since your in-laws are living next door this does not seem to be difficult. As long as you are safe at home with your children during your husband's absence, you may live alone with your children. However, some mahram male, e.g.

your brother, father, etc., should call around to check if everything is in order. There is no obligation to live with your in-laws. Husbands who are participating in Tablighi activities should not demand of their wives participation, for in making such demands they will be violating the Shariah. An aggravated factor is to command the wife to leave the precincts of the home even if the purpose is Tabligh.

**Q. Is the idea of holding a seminar where different speakers present papers on various Islamic subjects to an audience, an Islamic concept? Recently an "Islamic Education Seminar" was organized in a town where different speakers presented different papers on Islamic subjects.**

**A.** This method of presenting papers by a panel of speakers is clearly not an Islamic one. It is a practice borrowed from the west. Muslims reeling under the impact of western influences are emulating non-Muslims in almost every sphere of life. In the words of Rasulullah (sallallahu alayhi wasallam), the emulation of the kuffaar by Muslims will reach the stage where Muslims will follow the kuffaar in emulation into the "lizard's hole" if the kuffaar happen to go into the lizard's hole. What has happened to the intelligence of Muslims--Ulama included? What wrong do they discern in following the holy methods of Bayaan and Wa'z and Naseehat which all the great men of Islamic Knowledge and Piety have followed these past fourteen hundred years? What goodness do they discern in the emulation of the styles of the kuffaar? Do they labour under the impression that they are great and look great by their presentation of "papers" as is the practice at western seminars? It is permissible for only a Man of Allah to speak to a gathering and address them on Islamic subjects. Only a Man of Taqwa and true Ilm is entitled to deliver lectures to the community. Men of western "papers" have no qualification to stand in the presence of a Muslim gathering and address Muslims. Men of Allah do not require "papers" to speak from since their knowledge is not paper knowledge. They speak with hearts inspired by Allah Ta'ala. This has been the Tareeqah of all the Ulama-e-Haqq from all time and so will it be until the end of time on this earth.

**Q. A Muslim university professor who has no beard was given the platform to address Muslims at the education seminar. Was it correct to have given him the opportunity to address a gathering of Muslims among whom were a number of Ulama as well?**

**A.** A Muslim who shaves his beard is termed a faasiq (a flagrant violator of the Shariah). It is not permissible to honour such a faasiq with a platform from which he will address and lecture Muslims. Furthermore, it was highly inappropriate for the Ulama to have sat in his lecture. The Ulama would have served a better purpose by staying at home than by attending the lecture of the faasiq.

**Q. Will it be permissible for me to insure my business since I have a great number of creditors?**

**A.** Insurance is haraam. It is therefore not permissible for you to insure your business irrespective of the number of your creditors.

**Q. I have been told that Muslim males living in the U.S.A. are not obliged to attend Juma' Salaat every Fri. Is this an authentic view?**

**A.** Juma' Salaat is compulsory on Muslim males living in such places in the U.S.A. where the conditions for the validity of

Juma' are found. According to the Hanafi Math-hab Juma' will be compulsory if the place happens to be a town or city and there are at least four Muslim males to attend the Salaat. One will act as the Imaam and the three will follow.

According to the Shaafi Math-hab the requirement is forty resident Muslim males. However, if the Imaam is a Hanafi, then the Shaaf'is may join the jamaat even if the number is less than forty.

**Q. Is it permissible to kiss and fondle one's wife during her haidh and nifaas periods?**

**A.** It is permissible. But it is not permissible to touch or even look at that part of her body from the navel until the knees during these states.

**Q. Most Muslim bodies in the United States aver that it is not necessary to follow a particular Math-hab. It is advocated that a person should study the Qur'aan and Hadith literature and then act according to one's conclusions. Here in America are a great many converts who have entered the fold of Islam. Please give us some guidance on this question.**

**A.** It is incumbent to follow one particular Math-hab. There are today four Math-habs comprising the Ahlus Sunnah, viz., the Hanafi, Shaafi, Maaliki and Hambali Math-habs. A person entering the fold of Islam should adopt the Math-hab which is predominant in his area so that he may be guided by the Ulama of that Math-hab. It is not possible to remain on the Straight Path of the Sunnah if one does not follow one particular Math-hab. Those who do not follow a Math-hab, follow their lowly desires and are led astray by their opinions which are heavily influenced by shaitaan and the nafs. The bodies propagating non-Taqleed, i.e. abdication of the Islamic requirement of following strictly one Math-hab, are astray. They plod the path of baatil (falsehood) and dhalaal (error and deviation). Do not be misled by such deviated bodies. For the past fourteen centuries, the entire Ummah has followed one or the other of the four Math-habs of Haqq. Do not let modernists in this belated century mislead you. They are astray and lead others astray as well. The safety of Imaan lies in the strict adherence to one specific Math-hab.

**Q. In America there are to be found many different Muslim bodies such as the M.S.A., the A.M.M., the Islamic Teaching Center, Ansaarullaah, the Tabligh Jamaat, etc. What is your advice to us regarding these bodies? Which group shall we join? We are interested to join the group which follows true Islam.**

**A.** Of all the groups which you have mentioned the only group of Haqq (Truth) is the Tabligh Jamaat. Most of the organizations listed by you in your letter are modernist groups which lack true Islamic understanding and Islamic knowledge. You can never find the Truth and beauty of Islam by following any of the modernist groups. In practical life you will find very little difference between modernist Muslim groups and western non-Muslims. The religion of modernist Muslims consists of slogans, conferences, seminars, picnicing, sporting activities, emulating western ways and methods. All western ways form integral parts of their life. But, they lack the dimension of the Sunnah. They submit Islam to their personal reasoning and opinions while they reject the official opinions and teachings of Rasulullah (sallallahu alayhi wasallam) by resorting to baatil (fallacious) interpretation. The heart of a true Muslim



# QUESTIONS and ANSWERS

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can never find peace and solace by joining the ranks of the host of modernist Muslim organizations. Such bodies survive on their trumpeting of empty slogans--slogans devoid of sincerity and practice.

By participating in the activity of the Tablighi Jamaat you will remain on the Path of Rectitude since the Jamaat does not introduce new ideas and new practices into the Deen. The Tablighi Jamaat does not advocate a religion based on an individual's opinion. The aim of the Tablighi Jamaat is to revive and teach the very same Sunnah practices of Rasulullah (sallallahu alayhi wasallam). Therefore, until such time that you have not linked up with some Shaikh or Aalim of Haqq who strictly adheres to a particular Math-hab, join the Tablighi Jamaat and you will be safe. The Tablighi Jamaat is like a rescue boat picking up survivors in a dark and stormy ocean where a ship has been wrecked. Therefore, get onto the rescue raft and when it reaches shore (an Aalim of Haqq or a true Deeni Madrasah) then disembark and derive the knowledge which is so vital for prosperity and salvation in the Akhirah.

Earlier, in the Questions & Answers pages, we have made mention of some extreme statements made by some members of the Jamaat. Do not construe our criticism of those statements as condemnation of the Tablighi Jamaat. Errors are bound to creep into any movement, especially into such a vast mass movement as the Tablighi Jamaat. It is the duty of the Ulama to draw the attention of the Elders of the Movement to such errors so that the wonderful Tablighi Movement is not deflected from its course of Haqq and the Sunnah. Our criticism of any erroneous act or statement made by any member of the Jamaat is by way of sympathy and it is our duty to doctor and remedy such discrepancies. We are entitled to do so. We have the right to do so. The Tablighi Jamaat founded by Hadhrat Maulana Ilyas (rahmatullah alayh) does not advocate the extreme views which a speaker now and then makes under the Wing of the Jamaat. Such cases are isolated and are not sufficient cause to refrain from participating in the good work of the Jamaat. In short, the brothers in the United States should join the Tablighi Jamaat. In so doing they will be guarding their Imaan. This is our Naseehat (advice) to all Muslims in the U.S.A., in general, and in particular to those brothers who have established a relationship with us. The Road leading to Allah Ta'ala is only the Sunnah of Rasulullah (sallallahu alayhi wasallam). Numerous plunderers of Imaan are laying by the wayside. Beware of them. The safety of Imaan lies in joining a Jamaat of Haqq, especially in the American context where there is a great dearth of Ulama-e-Haqq. In relation to Imaan, the Ummah has entered a critical phase of its existence. May Allah Ta'ala guide you and ourselves. May He protect your Imaan and our Imaan. May He inspire our hearts and show us what is truth and what is false, Aameen.

**Q. The two main Islamic movements in Sri Lanka are the Tablighi Jamaat and the Jamaat-e-Islami. I have very little knowledge of Islam. Which is the correct Islamic movement? Or are both movements accredited by Islam?**

**A.** Our explanation given above will answer your question in regard to the Tablighi Jamaat. You should join the Tablighi Jamaat. The Jamaat-e-Islami on the other hand is a baatil sect whose founder is one Maududi of Pakistan. Maududi deviated from the Sunnah and propagated

his personal brand of Islam. He rejected the authority of the Sahaabah of our Nabi (sallallahu alayhi wasallam). He adopted Shia tactics to criticize the Sahaabah and like the Shia, he singled out Sayyiduna Ameerul Mu'mineen Hadhrat Uthmaan (radhiallahu anhu) and Hadhrat Muaawiyah (radhiallahu anhu) for his attacks. In short, the Jamaat-e-Islami is a group which is astray and beyond the pale of the Ahlus Sunnah Wal Jama'.

**Q. Please let us have some signs by means of which we can determine whether a body is following the true Sunnah of Rasulullah (sallallahu alayhi wasallam). The numerous organizations existing all lay claim to the Sunnah. How should we distinguish between a true and a false movement?**

**A.** There are two salient features common to all baatil movements and deviated sects: viz.,

(1) They reject the authority of the Sahaabah either overtly or covertly.

(2) They reject the Taqleed of the Aimmah-e-Mujtahideen. They do not consider adherence to a particular Math-hab incumbent.

When you detect any one of these two signs in a movement, then know without a doubt, that the movement is a baatil group. Stay far from such a sect. In most cases, in fact in all cases, you will find the twin evils mentioned above.

**Q. If a Muslim starts a conversation with me without having made Salaam, what should I do? Should I make Salaam or should I continue the conversation which he had initiated without Salaam?**

**A.** Rasulullah (sallallahu alayhi wasallam) ordered that a conversation should be preceded by Salaam. Therefore, when a Muslim comes to you and initiates a conversation without having made Salaam, then you first greet him with Salaam. Do not continue the talk without having made Salaam, and do not be bothered if he is offended.

**Q. Does a person inherit in the estate of his/her milk-mother? By milk-mother I mean a woman who breast-fed another's child during the child's infant stage.**

**A.** Such a milk-mother is termed a murthiah. Milk relationship creates prohibited marriage ties, but not ties of inheritance. Such a person does not inherit in the murthiah's estate nor does she inherit in the estates of the persons whom she had breast-fed. However, one is allowed by the Shariah to make a bequest (Wasiyyat) for a non-heir. Such bequest should not exceed one third of the value of one's estate.

**Q. When joining the Jamaat's Salaat if one finds a muqtadi standing badly out of line, should the newcomer stand in line with the last muqtadi who is out of line or stand in line with the Saff although in this case the newcomer will not be physically in contact with the muqtadees standing in the Saff.**

**A.** If possible, lightly move the muqtadi into line with the Saff. If this is not possible on account of the muqtadi's ignorance, then do not stand in line with him, but stand in line with the Saff.

**Q. Does sexual intercourse in which no discharge took place make ghusl or wudhu incumbent?**

**A.** Even if discharge did not occur, ghusl is obligatory.

**Q. Zaid is the only Muslim in his family. He makes da'wah to his non-Muslim family members. If any of his family members should die and Zaid does not attend the funeral, it will hinder his da'wah work in the family since they will be annoyed with**

**him. What should he do?**

**A.** According to the Shariah it is not permissible for a Muslim to attend the funeral of non-Muslims even if they happen to be close family members. The argument of "da'wah" is a poor excuse which the nafs presents to mislead the Muslim. It is not compulsory to engage in "da'wah" work, but it is compulsory to adhere to the rulings of the Shariah. A compulsory command of the Shariah will not be discarded in order to execute a Mustahab act. Let them be annoyed. A Muslim takes account of the Annoyance of Allah Ta'ala. If in the process of annoying people he courts the Pleasure of Allah Ta'ala, then he will be rewarded for having caused such "annoyance" by his righteous act. On the contrary, if in pleasing people he annoys Allah Ta'ala, then he has invited the Wrath of Allah Ta'ala. The Muslim's standard is, therefore, the Shariah.

## YOUR ADDRESS PLEASE!

**To the Sister who seeks advice regarding the un-Islamic activities of her husband:**

Your letter has been received. You have emphasised that we send you a reply, but you have neither furnished your name nor your address. On receiving your address, we shall Insha'Allah, reply.

**Q. Zaid has a daughter whom he hugs. She kisses him and sits on his lap. As a result he is sexually aroused. Even by just looking at her he is sexually excited or experiences erection. What is the affect on his marriage? What if the woman concerned is Zaid's mother-in-law?**

**A.** If Zaid had touched any part of his daughter's body while it was bare and was sexually aroused, then his nikah with his wife (i.e. the girl's mother) will break. Another condition is that the girl at the time of the incident was nine years old or more (Islamic years). If he became sexually aroused by looking at her, but did not touch any bared part of her body, then his nikah with his wife will not break. It is imperative that Zaid exercises extreme caution and adopts Purdah for his daughter. He should remain aloof from her otherwise the harm will be irreparable. A nikah broken under such circumstances can never again be mended. The couple will never again be able to live together as husband and wife. The same ruling will apply if the woman concerned is Zaid's mother-in-law.

**Q. Is it permissible for Muslim societies to charge affiliation, membership or subscription fees for joining them?**

**A.** Such fees fall in the riba category, hence are haraam.

**Q. I am a traffic officer. When I am on duty I do not prosecute car owners who happen to be without car licence and insurance since I am aware that both these are illegal in Islam. Some of the car owners offer me money just as thanks for leaving them. Am I allowed to accept such gifts according to the Shariah?**

**A.** It is not permissible to accept such gifts. Such gifts are termed rishwah (bribe) in the Shariah since the gifts are made to you because of your official position and in lieu of your abstention from prosecuting them. Your reward is with Allah Ta'ala for doing a good deed to others. Prosecuting people for not having car licences and third party insurance is zulm (injustice and oppression).

**Q. Whose property is the mahr (marriage dowry)—the girl's or the father's?**

**A.** It is the property of the girl.

# THE LAMENTABLE

## THE REVOLUTION OF THE UMMAH

BY Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaavi

UMMATI - "My Ummah" (This is the call and slogan of love of Rasullullah (sallallahu alayhi wasallam); his deep love for his Ummah caused him to always call out in dua - "Ummati, Ummati")

The revolution of the Ummah in relation to this cry of "Ummati" does not have for its goal worldly revolution. Thus the term 'revolution' must not be understood in the context of worldly change and revolution. Although a discussion regarding the mundane revolution of the Ummah is not futile, nevertheless, the dimension of change falling within the purview of our discussion here is Deeni Revolution. The change or revolution which is the aim and goal of Islam has no affinity and no relationship with the kind of mundane changes which have overtaken the Ummah.

A study of the life conditions of a disobedient Ummati in relation to the detailed laws and rules of the Shariah will produce the stunning revelation that there is absolutely no affinity and connection between the Ummati and the Shariah.

The following are the constituent parts of the Deen:

Aqaa'id (Beliefs) Diyaanaat (Salaat, Saum, Nikah, Talaaq, etc.), Muaamalaat (Transactions, contracts, trade, etc.), Muaasharaat (social life, e.g. food, dress, speech, salaam, etc.) and Akhlaaq (Moral character).

Regarding Aqaa'id, it is indeed fortunate that the 'revolution' of rejection has not yet overtaken the Ummah. Beliefs are not outrightly rejected although some changes have taken place under cover of the Deen. The type of changes affected under cover of Deen fall within the scope of bid'ah (innovation). It is for the sake of bid'ah that the Ahl-e-Baatil (People of falsehood) have become the opponents of the Ahl-e-Haqq (People of Truth) because of the latter's endeavours to rectify the error of bid'ah. In short, the Nusoos (Qur'aan and Ahadith) have not been refuted, but have been subjected to baseless and erroneous interpretation (Ta'weel Baatil).

The evil condition of baseless interpretation is the malady which has overcome the Ulama. But the modernists (i.e. the self-styled reformists, luminaries and western-educated Muslims-Translator) have transgressed further by having adopted the revolution of rejection as well. They not only baselessly interpret the Nusoos, but outrightly reject these as well. In fact, they at times mock and jeer at the beliefs of Islam. As a result of their mocking and jesting at the Deen, the Guardians of Islam (the Ulama-e-Haqq) have labeled them with kufr. The modernist reactionaries in turn retaliated with epithets such as 'bigots' against the Ulama. But those aware of the nature of kufr will not be deluded. They will know that the Ulama had no choice in the matter. They are under Shar'i compulsion to proclaim such kufr. They will therefore be in agreement with the Ulama.

This, then, is the state of the 'revolution' which has overtaken the first constituent part of Deen, viz. Aqaa'id.

Regarding the revolution in the second part, viz., Diyaanaat (Salaat, Saum, etc.) the masses have not wrought a 'revolution' of bid'ah in it, i.e. they have not changed the actual acts and laws pertaining to the teachings in this department of the Shariah, but they have subjected it to neglect and omission. Their attitude of neglect towards this part of Deen is so marked that it conveys the impression that Salaat, Saum, etc., are not obligatory acts of worship. The same attitude of indifference has been adopted in regard to matters pertaining to Nikah, Talaaq, etc. While accepting these issues to be integral parts of the Deen, as well as accepting the exposition and explanation of these issues given by the Ulama, the general public act on the basis of desire. In a conflict between a Deeni demand and the nafs, the latter asserts its domination. For example: the commission of fornication; living together as man and wife in spite of having administered three Talaaq.

This condition of neglect, indifference and omission regarding the second constituent part of Deen applies to the masses. However, the modernists (the products of western education) have no hesitation in denying the validity of even these teachings and practices of the Deen.

The change which the remaining three parts of Deen, viz., Muaamalaat, Muaasharaat and Akhlaaq, have suffered is by far graver than the revolution which has overtaken the first two departments of Deen. Even the masses, due to ignorance, have excluded these three constituent parts from the Deen. These three departments are regarded as mundane affairs---matters applicable to only the world---and as such to be decided upon and chosen by opinion and fancy. Thus, impure motives and corruption of the heart have played havoc in these three fields of the Deen. This attitude of crookedness and corruption in understanding have brought into existence a new practice, a new custom and a new habit in opposition to almost every rule and demand of the Shariah in these three departments. A conglomeration of practices, customs and habits having no affinity and sanction in the Shariah now constitutes the way of life of the Ummah.

In having chosen an un-Islamic innovated way of life, the masses do not feel the slightest inhibition because they do not consider themselves to have erred in this respect. On the contrary, they proudly regard their newly adopted (un-Islamic) way of life as progress. In fact, they regard their personal practices, customs and ways which they have introduced in opposition to the Divine rules and etiquette of conduct to be superior to the Shariah. This fact---their attitude---is amply demonstrated by the severe and unbridled opposition they offer those who call them towards the true Law and Way of life of a Muslim, viz., the Sunnah.

This has indeed been a drastic change in the Ummah.

In the first two departments of Deen (viz., Aqaa'id and Diyaanaat) the constituent parts were not excised from the Deen nor were other beliefs and devotional acts of worship introduced in opposition to those of the Shariah. In other words, in so far as belief and practice are concerned, no Muslim considers any act or practice (which may have been innovated) to be superior to Salaat, Saum, etc. The changes in these two departments are in relation to baseless interpretation (Ta'weel Baatil), neglect, omission and addition to the existing valid practices of Ibaadat. But, the gravity and magnitude of the changes in the latter three departments are so great that these, viz., Muaamalaat, Muaasharaat and Akhlaaq, have been actually detached and expelled from the Deen. After this excision, new rules and norms of conduct have been adopted in diametric opposition to the Shariah's conduct and culture. To aggravate the issue, the newly adopted un-Islamic culture has been assigned superiority over the original culture of Islam. Thus the change wrought in the latter three departments of the Deen are vastly greater and more drastic than the 'revolution' which the first two departments of the Deen have suffered.

The external manifestation and occurrence of the changes in the latter three departments are both abundant and conspicuous. Aqaa'id, although compulsory, are not externally conspicuous. The change wrought in beliefs is therefore less discernable. The occurrence of Diyaanaat (e.g. Salaat, Saum) is in specific times, hence the change in this department too is relatively less in abundance and conspicuousness. But, the last three departments of the Deen (viz., Muaamalaat, Muaasharaat and Akhlaaq) are applicable at all times and in abundance since they govern every facet of man's life and movement. Therefore, the change which these three departments underwent is abundant and very conspicuous. Indeed a great revolution of detriment has overtaken the latter three avenues of the Deen.

Due to the abundance and conspicuousness of this change, an observer will at all times witness the transition---the great change---in the members of the Ummah. The observer (acquainted with true and original Islamic culture) when witnessing this profound change constantly in a member of the Ummah who simultaneously sends up the slogan of اَنَا مِنْ أُمَّةٍ مُحَمَّدَ (I am of the Ummah of Muhammad sallallahu alayhi wasallam), will indeed be astounded. He will be struck with surprise and wonder. He will ask:

*"On what does the claimant base his slogan? In which respect and in what does he agree with Muhammad (sallallahu alayhi wasallam)? On what does he stake his claim?"*

O Muslims! You are again being warned of your condition of degradation. You have to be alert. You must awaken from your slumber. If even now you fail to wake up, then may Allah help! If you have realized your fallen state---your fall from the pedestal of glory---then have you not realized that its reformation and its restoration to its former lofty state are incumbent upon you? If it is incumbent---in other words, if indeed you do acknowledge this incumbency---then what are you waiting for? When will you commence with your spiritual reformation which will bring about your restoration to your proper pedestal of glory? Are you awaiting some obstacle, some incapacitating disease or death or some new wahi (revelation)? For a certainty, there is no hope of any new wahi coming. The Qur'aan therefore asks you:

*"Then, which revelation after it (Qur'aan) will they believe?"*

Obstacles and diseases which will render you helpless are not impossible. But Maut (death) is a certainty. If you are then awaiting the certainty of Maut, what do you think you will then achieve?

### FITRAH

SADAQATUL FITR is the compulsory charity which becomes payable on the occasion of Eidul Fitr.

**YOU WILL NOT EXPERIENCE THE SWEETNESS OF SALAT AND OF FASTING UNTIL YOU DO NOT ERECT A BARRIER OF STEEL BETWEEN YOURSELF AND YOUR LOWLY DESIRES.**

(BISHR HAFI)

### Some Rules of Salaat

● It is Makrooh to leave the elbows uncovered while in Salaat.

● It is Makrooh to leave the head uncovered while in Salaat.



# PLUNDER OF THE MUSAJID

In Hindu India thousands of Musajid--in excess of 10000--are in non-Muslim occupation. Musajid have been mercilessly and brutally snatched away from Muslims in a variety of satanic ways. The loss of these sacred places suffered by the Muslim nation in India can be--and is--attributed to various worldly causes and factors. Be this as it may.

In spite of the worldly causes to which such a heart-rending and colossal loss is attributed, Muslims have overlooked the one and only CAUSE for the Hindu rape of our Places of Worship. The true cause for the Hindu domination of the Musajid in India is Muslim abandonment of the Sunnah of Rasulullah (sallallahu alayhi wasallam). Muslims themselves have cast overboard the teachings of Islam; they themselves have made the Musajid desolate; they themselves have, in large measure, abandoned Salaat and the other departments of Islam, hence Allah Ta'ala has imposed this terrible calamity over the Muslim community.

In one Hadith, Rasulullah (sallallahu alayhi wasallam) is reported to have said that when a community living within the precincts of a Musjid fail to populate the Musjid, i.e. they do not regularly attend the Musjid for Salaat, then the Musjid curses and petitions Allah Ta'ala to uproot the community. When the curse of the Musjid is accepted and the calamity befalls the people, they wail and lament without remedying the sickness which caused the ruin.

As long as Muslims remain with their backs turned onto Islam, their plight will remain lamentable. They will remain pawns to be manipulated by the kuffaar. They will remain crawling after the kuffaar who will batter and buffet them. They will call unto Allah Ta'ala, but their cries will not be heeded. The salvation of Muslims is coupled with Islam, not in emulating the kuffaar.

The hardships, disgrace and humiliation which Muslims all over the world are suffering are due to Muslim abandonment of Rasulullah's (sallallahu

alayhi wasallam) Sunnah and the adoption of kufr ideas and kufr cultures. Speaking on the lamentable condition of Muslims in this age, Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaani (rahmatullah alayh) said:

"Thus, throughout the world we observe avalanches and mountains of hardship and misfortune continuously descending and crashing on Muslims. Despite this calamitous situation, the causes and the remedy have not occurred to anyone. Those who attempt to devise some remedy for this state of degradation and plan to salvage the situation are confronted with utter failure because they have failed to diagnose the disease. An erroneous diagnosis results in an erroneous prescription of a remedy. Hence, the disease instead of being cured, deteriorates further." . . .

However, it is seen that failure upon failure does not deter the misguided diagnosticians who intransigently believe in the correctness of their prescriptions of error.."

Commenting on unqualified "doctors" of the Ummah--those who have deceived themselves into believing that they are able to diagnose the ills of the Ummah and remedy them, Hakimul Ummat Maulana Ashraf Ali Thaani (rahmatullah alayh) said:

"These practitioners do not fully acknowledge the Divine Declarations of the Qur'aan and Ahadith which have pin-pointed the root causes of the calamities which have overtaken the Ummah with such disastrous consequences as we behold. They profess belief in the Divine Declarations, but their acceptance thereof is partial."

## QABAR PUJA

Hadhrat Khwaja Bahauddin Naqshabandi (rahmatullah alayh) said:

"Become the worshipper of Allah. This is better than being a worshipper of creation."

He would often recite a couplet, the translation of which is: How long will you worship the graves of dead people? Reform your Aakhirah by following the Men of Allah.

## A FABRICATION

The Ahl-e-Bid'ah (the grave-worshippers) attribute the following fabricated narration to Rasulullah (sallallahu alayhi wasallam):

"I hear your Durood without any medium."

The motive of this fabrication is to dupe unwary people into believing that Rasulullah (sallallahu alayhi wasallam) is ever present in all places.

The above-mentioned statement is not a Hadith of Rasulullah (sallallahu alayhi wasallam). There is no authentic chain of narrators (sanad) for this narration. It is pure fabrication.

According to the authentic Hadith of Nabi-e-Kareem (sallallahu alayhi wasallam), Durood recited by the Ummah is delivered to him by specially appointed Mala'ikah.

The point of discussion here is not whether it is possible or not possible for Rasulullah (sallallahu alayhi wasallam) to hear the Durood directly being recited by Muslims the world over, nor is the question regarding Allah's power to cause Rasulullah (sallallahu alayhi wasallam) to listen to the Durood directly from wherever it is being recited. The question here is: What is the teaching of Islam in this matter? What did Rasulullah (sallallahu alayhi wasallam) teach the Ummah in this regard? Without any doubt, the authentic Hadith refutes the claim made by the Qabar Pujaaris. All Math-habs of Haqq unanimously hold the view that Durood recited by Muslims is delivered to Rasulullah (sallallahu alayhi wasallam) at Madinah Munawwarah by specially appointed Angels.

## WASEELAH

(Waseelah is supplication (to make dua) through the agency of a superior being). Hadhrat Shah Waliullah (rahmatullah alayh) says in his Balaaghul Mubeen:

"The vilest method of waseelah is the concept understood by the Qabar Pujaaris. They claim that it is Sunnat and Mustahab to supplicate to the lofty souls (the Ambiya and the Auliya). This concept is evil since a sin is being regarded as lawful. In fact such a belief is kufr. May Allah protect us from such calumny.

## QABAR PUJAARI SHIRK

Imaam Rabbaani Hadhrat Shaikh Ahmad Sarhindi Mujaddid Alf-e-Thaani (rahmatullah alayh) commenting on the acts of worship of the Qabar Pujaaris, said in his Maktubaat, Vol.3:

"According to Fiqhi narrations the vows of animals which these people (the grave-worshippers) dedicate to the saints, then taking the animals to the graves of the saints and sacrificing them have also been included in shirk. The Fuqaha have severely castigated such practices and have described such sacrifices as offerings to idols."

## QABAR PUJA FRAUD

Qabar Pujaari peers dupe their followers into believing that proximity with Allah Ta'ala is attainable through the medium of acts of grave-worship and a few other innovated customs and polytheistic rituals borrowed from idolatrous religions. The Shariah is not considered of importance in the endeavour to obtain Divine Proximity. But, there is no other way, other than the Shariah, of obtaining the Pleasure and the Proximity of Allah Ta'ala. Some of the statements of the greatest Auliya are reproduced here in refutation of the deception perpetrated by the grave-worshippers.

\* Hadhrat Junaid Baghdaadi (rahmatullah alayh), acknowledged as a Leader of the Auliya by even the bid'atis, said:

"There are numerous ways of reaching Allah Ta'ala, but all these ways are closed for people and are opened only for those who follow strictly the Sunnah of Rasulullah (sallallahu alayhi wasallam)."

(Balaaghul Mubeen)

\* Sultaanul Aarifeen Abu Yazeed Bustaami (rahmatullah alayh) said:

"Even if you observe a man demonstrating a variety of miraculous deeds to the extent that he flies in the air and walks on water, have no confidence in him until you have not learnt how he acts in the commands and prohibitions (of the Shariah) and how he observes the limits and laws of the Shariah."

(Balaaghul Mubeen)

\* Shaikh Abdullah Haarith Bin Asadi Muhaasabi (rahmatullah alayh) said:

"He whose baatin (soul) is reformed by means of meditation and sincerity, Allah adorns his zaahir (external acts) by means of striving and obedience to the Sunnah."

(Balaaghul Mubeen)

\* Hadhrat Sayyid Abdul Qadir Jilaani (rahmatullah alayh) said:

"Ever reality which is not substantiated by the Shariah is zindaqah (a class of kufr)."

(Balaaghul Mubeen)

# THE EVIL OF THE QABR PUJARIS

(An extract from BALAAGHUL MU'BEEN written by Hadhrat Shah Waliullah Muhaddith Dehlawi--rahmatullaah alayh-- the renowned Savant of Islam, who flourished in the 11th century of the Hijri era. Hadhrat Shah Waliullah (rahmatullah alayh) wrote BALAAGHUL MU'BEEN in refutation of the Qabar Pujaari (Grave-Worshipping) sect which has its headquarters in India.

The title of this treatise is Balaaghul Mubeen. In it have been compiled Qur'aanic Aayaat, Ahaadith of Rasulullah (sallallahu alayhi wasallam), narrations of the Sahaabah Kiraam (radhiallaahu anhum Ajmaeen) and the statements of the Auliya (rahmatullaah alayhim) in the hope that Allah Ta'ala will have mercy on the Ummah of His beloved Nabi (sallallahu alayhi wasallam), thus eliminating the fitnah and fasaad (strife and mischief) which have spread among the general Muslim public as a result of close association with Hindus and Mushriks. As a result of the adoption of such polytheistic influences, Muslims have come within the purview of the Qur'aanic Aayat:

"Numerous people in spite of having accepted Imaan are in fact mushrikoon (associating partners with Allah Ta'ala)."

This treatise has been written so that Truth becomes manifest and falsehood displayed for what it is. Thus the Qur'aan declares:

"...so that Haqq is manifested and Baatil is nullified even though the transgressors detest it."

This mischief of deviation is such an intense darkness which has blinded the hearts of people and because of the non-availability of Deeni Light, has caused people to fall headlong into the abyss of deviation. In this regard, Allah Ta'ala says in the Qur'aan: "He who commits shirk with Allah is (as one) who has fallen from the sky. Then (while he is falling) a bird snatched him or the wind blows him into a far away abyss."

He is thus incapable of accepting the truth. He has landed far, far from the mark of truth.

Know that the fitnah (mischief) referred to earlier is the disease of qabar parasti (grave-worship). These Qabar Pujaaris are also known as peer-parast (peer worshippers). They consider the evil acts of grave-worship superior to Fardh Ibaadat and Masnoon acts. Therefore, according to them grave-worshipping is an adequate substitute for every act of Ibaadat (such as Salaat, Fasting and Hajj). On the contrary they do not regard any act of Ibaadat an adequate substitute for grave-worshipping.

The vilest motive spurring them to gather at the graves is the desire to obtain solutions for worldly affairs. They thus rush to the graves (of the Auliya) and stand in the presence of the graves with the utmost reverence and humility. When they stand in the Musjid in the presence of Allah, they will not demonstrate even a hundredth of the humility and reverence which they show at the graves. They mention the name of the inmate of the qabr and call to him. They petition him. They supplicate to him. They ask for rizq and children from him.

They drape the graves with very expensive and fine sheets. They apply perfume and burn incense at the graves. Considering it an act of thawaab they adorn the graves with lamps. By means of this wasteful expenditure they seek to propitiate the inmates of the graves. They commit numerous similar acts which the Hindus render in the service of their idols.

There is an imperative need to remove the lamps, candles and adornments from graves because Rasulullah (sallallahu alayhi wasallam) has cursed those who light lamps at the graves. The commission of an act cursed by Nabi-e-Kareem (sallallahu alayhi wasallam) is a kabeerah (major) sin.

## DUROOD

Hadhrat Abu Hurairah (radhiallaahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Do not make a festival (urs) out of my grave. Recite durood on me, for verily your durood reaches me from wherever you are."

(Nisaai, Abu Dawood)

Durood recited on Rasulullah (sallallahu alayhi wasallam) reaches him through the agency of specially appointed Mala'ikah who deliver it to him at Madinah Munawwarah. Nabi-e-Kareem (sallallahu alayhi wasallam) does not attend mouloud gatherings nor any other gatherings to come and listen to the salutations recited on him. This is confirmed by the authentic Hadith of Rasulullah (sallallahu alayhi wasallam).

# A BATIL COMMENTARY

A translation and commentary in English of the Qur'aan Hakeem have been prepared in the United States of America. The name of the new translation and commentary is:

**QURAN: THE FINAL SCRIPTURE**  
(Authorised English Version).

The author is one Rashad Khalifa. On the cover of the book appear the following qualifications of Rashad Khalifa:

Phd. Imam, Mosque of Tucson, Tucson, Arizona.

The Mujlisul Ulama of South Africa has been repeatedly requested by concerned Muslims abroad to review the commentary of Rashad Khalifa. Those who had the opportunity of reading the book before us had expressed their repugnance for the views of Rashad Khalifa. We now have had occasion to examine the commentary of Rashad Khalifa and have discovered it littered with views and opinions of shocking kufr. One who adheres to the many views of kufr expressed in the book of Khalifa cannot be a Muslim.

It will be recalled that the author of this new-fangled kufr commentary is the self-same man who has innovated the kufr computer concocted "tafseer" of the Qur'aan-e-Kareem. Muslims should beware of the devious writings and theories of kufr expounded by Rashad Khalifa and disseminated by his followers, the chief of whom here in South Africa is Mr. Ahmed Deedat of Durban.

Insha'Allah, in a series of articles shall we expose the kufr fallacies which Rashad Khalifa has propagated in his baatil commentary of the Qur'aan Shareef.

On the fourth page of the first set of unnumbered pages at the beginning of his translation and commentary, Rashad Khalifa writes in very bold print:

"Unfortunately, our enemy has succeeded in duping us enmasse."

"Our creator sent this Quran to guide all humanity. But the Muslims were equally duped into following Hadith (oral) and Sunna (traditions), which are falsely attributed to the messenger."

Immediately after stating this calumny, Rashad writes:

"On the 27th night of Ramadhan of the year 13 B.H. (Before Hijri), the prophet Muhammad was summoned to the highest possible point, and this Quran was placed into his heart."

"Subsequently, the Quran was released, through Muhammad's mouth, over a period of 23 years, namely, between 610 and 632 AD. At the moment of release, it was scrupulously written down, and divinely guarded since then."

Rashad Khalifah opens his book with an accusation of the gravest nature. He accuses the Ummah of having followed a false religion over the centuries of Islam's history. He alleges that the Ahadith of Rasulallah (sallallahu alayhi wasallam) is false. He avers that the Sunnah of Rasulallah (sallallahu alayhi wasallam) is a concocted and fabricated system of life which has been falsely attributed to Rasulallah (sallallahu alayhi wasallam). The entire Ummah has been duped to follow the Ahadith and Sunnah according to Rashad Khalifa. The Ummah "en masse" which includes the illustrious Fuqaha and Auliya-e-Kiraam, all have been duped, all have failed to understand Islam, all were plodding the path of falsehood for the past fourteen centuries in terms of Rashad's theory. The whole Ummah--all successive generations, one after the other, since the very time of the Sahaabah-e-Kiraam have been duped by some 'enemy' to follow the Sunnah which has been supposedly attributed falsely to Rasulallah (sallallahu alayhi wasallam). This is the slanderous supposition of kufr of Rashad Khalifa.

Although Rashad has rejected the Hadith and the Sunnah, dismissing it as pure fabrication falsely attributed to Rasulallah (sallallahu alayhi wasallam), he says that the "Qur'aan was placed in Muhammad's heart on the 27th Ramadhan". From where did he obtain this information? Did he dig it out of the Qur'aan or did he glean it from the Hadith? But Hadith to him is false and Muslims--the whole Ummah--following the Sunnah are duped by the "enemy". What right then has Rashad Khalifa to present a Hadith fact in his support?

In the aforementioned passage cited from his commentary, this denier of Hadith asserts the popular belief of the Ummah that the Qur'aan was revealed over a period of 23 years. Where did he obtain this information from? The Qur'aan is silent on this fact, but the Hadith proclaims it. If the Hadith is a false attribution, then how can this munkirul Hadith (denier of Hadith) shamelessly present Hadith facts to build up his story?

In the same passage cited above, Rashad Khalifah says that "at the moment of release" of the Qur'aanic verses, these were "scrupulously written down". From where did Khalifa obtain this information? This fact is not recorded in the Qur'aan, but the Hadith mentions it. With what face can the munkirul Hadith accept this Hadith fact?

The compelling truth is that inspite of the sacrilegious and callous denial of the Hadith and Sunnah of Rasulallah (sallallahu alayhi wasallam) by Rashad Khalifa, he is constrained to draw in great measure from the Ahadith. But he has no wish to admit this dubious practice of his. The facts of the Qur'aan's revelation on the 27th Ramadhan, the

period of 23 years of the duration of revelation and the writing down of Wahi by the Wahi Scribes are facts mentioned in the Hadith, not in the Qur'aan.

On page 1 of his baatil commentary, Rashad Khalifah commenting on Surah Faatihah avers:

"This opening statement of the Quran is the foundation upon which a miraculous numbered code is built. This code which remained a divinely guarded secret for 1400 years, presents to the world the first physical, touchable, and utterly indisputable proof that the Quran is a divine scripture... It was the will of the Almighty to bless this very translation with the exclusive discovery of this profound miracle, as a clear sign of divine approval and authorization."

In these statements, Rashad Khalifah makes some preposterous claims which no Shar'i authority will ever uphold to be valid. These claims of Rashad are:

- (1) Bismillaah contains some numerical code on which the miraculous nature of the Qur'aan Hakeem is based.
- (2) This numerical code has remained a secret and an unknown quantity for the past fourteen centuries, no one having had any knowledge of it.
- (3) This supposed numerical code discovered by himself (Rashad) is "one of the greatest miracles".
- (4) Rashad Khalifah, the author of the new-fangled commentary has been chosen by Allah Ta'ala to unearth this "numerical code", supposedly the greatest miracle.
- (5) He (Rashad) is the sole person in the Ummah who has knowledge of this "profound miracle".
- (6) He (Rashad) has divine approval and authorization for the presentation of the "miracle" of this numerical code which he alone has been honoured of discovering and presenting to the Ummah.

The ludicrousness of these suppositions of a man in this belated century will not be hidden to those who possess the slightest knowledge of the Shariah. For this claim Rashad Khalifa is unable to tender the slightest basis which could be termed Shar'i Proof. An opinion can have Islamic significance only if it springs from the sources of the Shariah, viz. Qur'aan, Hadith, Ijma and Qiyaas. A personal opinion arising from an individual's fanciful thinking and not backed up by the proofs of the Shariah can never form part of the Shariah.

In our book, "The Qur'aan and the Fallacy of Computer Concoction" which is in refutation of Rashad Khalifa's numerical code peddled by Mr. Ahmed Deedat of the Islamic Propagational Centre of Durban, the myth and baatil of the numerical code imagination have been thoroughly exposed and exploded. Those who require a free copy of the booklet may write to the Y.M.M.A., P.O. Box 5036, Benoni South 1502, South Africa. We shall, therefore, not go into the details of our refutation here. Read the book and understand well the fallacy of this supposed numerical code hidden in the Qur'aan and discovered by Rashad Khalifa in this belated century in close proximity to Qiyaamah.

The presumptuous attitude and claim of Rashad Khalifa that this numerical dimension of the Qur'aan has remained hidden from the entire Ummah for the past fourteen hundred years implies that Rasulallah (sallallahu alayhi wasallam), the Sahaabah, the Fuqaha, the Auliya and all the Ulama of Islam neither had knowledge of this supposed new dimension of "tafseer" nor were any of them qualified or blessed by Allah Ta'ala to have the honour of undocking this "profound miracle"---"one of the greatest miracles". It implies that not even Rasulallah (sallallahu alayhi wasallam)--the Recipient of Wahi, the Repository of the Qur'aan, the one who stood in the Divine Presence in the closest proximity of Allah Ta'ala on the Night of Mi'raaj, one whose lofty spiritual heights and Ma'rifat-e-Ilaahi not even Hadhrat Jibraeel (alayhis salaam) attained, the Master of all Knowledge, the greatest Mufasssir of the Qur'aan--understood or had knowledge of this new-fangled concept of a numerical code, of a "profound miracle" which reeks of kufr and which is patently rooted in baatil stemming from the dregs of nafaani opinion. This angle too is discussed in our booklet mentioned above. Insha'Allah, the exposition of Rashad's baatil commentary impregnated with kufr will continue in the next issue of the Majlis.

TO BE CONTINUED

## FITRA

### R2, 70

1406 A.H.

### Shaafis Note!

According to the Shaafi madhab it is compulsory to make the niyyat for Ramadhan fasting during the night time. When the time for Sehri expires the time for forming the Niyyat will also end.

## Zakāt — our Condition of Acceptance

WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.

This niyyat by you will enable us to distribute your Zakaat in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute within the Shar'i Zakaat categories in a manner, time and amount as we deem fit.

PLEASE NOTE THAT WE SHALL ACCEPT YOUR ZAKAAT FOR DISTRIBUTION ONLY ON THIS CONDITION. If you cannot agree to this condition, please do not forward your Zakaat to us for distribution. You may in that case divert your Zakaat elsewhere for distribution.



## QUR'AN- ..... SACRILEGE BANNED

The Arab press in the Middle East is notorious for its disrespect for the Qur'aan Shareef. Printing Qur'aanic aayaat and Hadith statements alongside pictures of semi-clad females has never been regarded an evil by the press in the Middle Eastern countries. Newspapers with Qur'aanic aayat have been freely used in toilets and for other despicable acts and practices. It, therefore, comes as a great relief to learn that the Saudi authorities have finally banned this haraam practice of abusing the sacred verses of the Qur'aan.

Arabic newspapers in Saudi Arabia may no longer be discarded in bins, used for wrapping paper and in toilets. The authorities have now understood the villainy of the kufr habit of utilizing newspapers in toilets and for other lowly uses. It is hoped that the Saudi authorities will effectively enforce the prohibition of desecrating the gracious aayaat of the Qur'aan-e-Kareem.

## FOLLOWING THE KUFFĀR INTO THE LIZARD'S HOLE

by  
Maggie Smith

IT HAS been seriously suggested that when archaeologists of the future sift through the wreckage of our civilisation, the one artefact they will uncover, again and again, is a pair of blue jeans.

And then denims will be recognised for what they are: one of the most remarkable common denominators of Western culture.

An original pair of Levi Strauss 501s have already found their way into the Smithsonian Institute in Washington DC, and when builders in Sacramento, California, stumbled on a grave dated 1871 recently during the construction of a supermarket, they found the remains of an old-timer dressed in Levi's.

Denim was first woven in Nîmes in France in the 15th century — and the fact that sailors and the fishermen of Dhuga in India were wearing garments in the same material around the same time, says much for the fabric's durability.

The fishermen of Dhuga, incidentally, gave us the name for hard-wearing overalls — dungarees.

But it is American entrepreneur Levi Strauss who must take the credit for planting the idea of blue jeans so firmly in our vocabulary.

Although he began by making canvas pants, Levi Strauss soon switched to indigo denim,

and blue jeans were born.

The interest of American consumers in the romance of the "old West", brought to them in western movies and then later in television westerns, began to popularise the idea of jeans as leisurewear for adults and children.

As early as the late '40s jeans were adopted by American students on campus, but it was not until the 1950s that denim jeans began to be the uniform of youthful revolution, popularised initially by film stars like Marlon Brando and James Dean.

The early '60s witnessed the first signs of deviant behaviour among jeans wearers.

As far back as 1962 retailers were being asked for "faded" jeans, and the newspapers were quick to respond.

It was "a depressing symbol of youthful sloppiness" said London's Daily Mail, but there was no stopping the army of blue denim which was descending on the high street.

From fashionable apartments to dingy bedsits, youngsters were indulging in the curious ritual called "shrinking to fit".

By sitting in a bath fully clothed, they hoped the new jeans would shrink to the contours of

the wearer.

On the Mediterranean beach resorts some desperate devotees swam fully clothed and then baked on the beach.

The craving for invention in jeans and casual design culminated with Carnaby Street.

The street's brief but influential reign produced such memorable derivations as hipsters, bell bottoms, "Apache Indian" flares, vee-knees, loons and denim suits.

New fabrics also appeared to supplement denim ranges, with corduroy, velvet and flat cottons proving particularly popular.

During the '60s the mood changed dramatically from dressing up to dressing down.

Denim was the symbol of egalitarianism.

As class structures crumbled, so jeans became the great age, social and economic leveller — worn by rich and poor, young and old.

Jeans became the hallmark of a whole new youth-orientated culture; the uniform of the anti-establishment, anti-parents, anti-fashion, anti-everything generation.

Throughout the decade different sub-cultures

embraced blue jeans with equal vigour: in the early years they were de rigueur with Ton-Up boys, motorcycle gangs who behaved as if they were riding the range rather than roaring through suburbia.

Skinheads adopted blue denims as part of their boots 'n braces image.

The cult insisted on Levi Red Tags, and then, as now with the latest skinhead revival, they became an object of pride.

Hell's Angels also made ritualistic objects of their jeans.

They were an important part of the motorcycle gangs' initiation ceremony, and it was considered sacrilegious to wash them — and a triumph for any individual whose denims were so dirty that they could stand up by themselves.

When the jeans were eventually threadbare, they would be worn on top of a new pair.

But it was the Hippies who were most reluctant to part with their denims.

They continually patched and embroidered their jeans until very little of the original article was visible.

Eventually, their popularity spread to the slightly older generation and then the older, older generation, and jeans became

acceptable wear for all types of leisure activities — finally achieving some sort of seal of approval when Jimmy Carter, when a candidate for the American Presidency, was seen wearing them.

(President Reagan has also been photographed riding in jeans.)

The psychedelic '60s still continued to exert an influence on casualwear into the next decade.

Flower power was still strong and companies like Lee Cooper were promoting heavily embroidered jeans and denim tops, featuring beading and sequins.

This new flamboyance gained increased momentum with the rise of pop stars like Gary Glitter, Elton John and David Bowie.

On the retail front there were equally spectacular developments.

Jeans wearers needed shirts and jackets and accessories to wear with their denims.

The jeans and casualwear industry began to expand and by the early '70s there were retail outlets specialising in "jeanswear", with co-ordinated shirts and jackets, T-shirts and accessories.

## NIYYAT FOR FASTING

1. According to the Hanafi Madhab Niyyat (intention) for fasting in Ramadhan is made during the night time or even during the morning.
2. The meaning of "Niyyat" is simply to form the intention: "Today I am fasting, or, tomorrow I shall be fasting." However, it is preferable to recite the following Niyyat formula:  
ALLAHUM MA ASOOMU LAKA QHA-DAN.
3. Participating in Sehri will substitute for the Niyyat. If one forgot to form the Niyyat for fasting, but partook of Sehri, the fast will be valid.
4. Niyyat for fasting in Ramadhan could be made until just before midday if one did not eat or drink up to that time.
5. It is necessary to renew Niyyat for each day's fasting. A single Niyyat made for the whole month of Ramadhan will not suffice.

## DENIM GARMENTS

The process of emulating kuffaar dress has set in so deeply among Muslims that even skolly-type garments are regarded fashionable and respectable by even elderly Muslims. Among the skolly-type garments adopted by Muslims—young and old—is the western denim jeans which is an accepted part of western culture. The article on denim jeans appearing on this page should convince Muslims of the un-Islamic nature of denim jeans.

Denim jeans with its history of evil and flamboyance is not a suitable garment for Muslims. It is not permissible for Muslims to don denim jeans.

Denim jeans are associated with a variety of evils and un-Islamic practices as the article on the subject will show.

Even people who are supposed to be respectable members of the community wear such skolly-type garments in these days. They further demonstrate their disregard for the norms of the Shariah by audaciously coming to Masjid wearing such vulgar garments. Salaat performed in denim jeans is Makrooh. Although the Salaat is valid and the obligation discharged, the thawaab of the Salaat is destroyed. It does not behove Muslims to dress in a style which is highly disrespectful in Islam.

According to the Shariah, the testimony of a man who walks about bare-headed is not acceptable in an Islamic court of law. This ruling can be extended to bring within its scope those who parade around in denim jeans and other forms of skolly garments.

## WESTERN STYLES

Condemning emulation or imitation of the ways and methods of the kuffaar, Rasulullah (sallallahu alayhi wasallam) said:

"Whoever emulates a people, becomes of them."

The degree of emulating the kuffaar will reach total assimilation of Muslims by the cultures of the Yahood and Nasaara. Predicting this total emulation, Rasulullah (sallallahu alayhi wasallam) said: "Most certainly, you will follow the ways of those who preceded you step by step, inch by inch. If they enter into a lizard's hole, you (will emulate them) and follow them into the lizard's hole." Someone asked: "O Rasulullah! Do you mean the Yahood and Nasaara?" Rasulullah (sallallahu alayhi wasallam) replied: "Who else?"

(Mishkaatul Masaabeeh)

We are witnessing to a great degree the materialization of the above prediction of Nabi-e-Kareem (sallallahu alayhi wasallam). In every walk of life, even when totally unnecessary, we find Muslims imitating and aping the ways and styles of the non-Muslims. Whatever method and styles are introduced by the west are adopted by Muslims. Everything with a western mark is considered to be progressive and success. Muslims have abandoned their own ways, methods and styles in a mad stupor of emulation—emulating the west. Young and old, the learned and the unlearned, all are caught in this disease which brings in its wake roohaani (spiritual) corruption and the weakening of Imaan.

When a Muslim adopts a western style, e.g. western way of dressing, he starts to ape the liberal and sinful attitudes of the western man. Modesty, shame and piety are not factors engendered by western forms of attire. When the Muslim adopts such kuffaar dress, he becomes just as shameless as the liberal westerners. He feels freer to sin and his Imaan is corroded.

Emulation of non-Muslim styles produces a change in the Muslim's thinking. He starts to think like the non-Muslim, behave like the non-Muslims and his values and goals of life become those of the non-Muslims. The Khulafa-e-Raashideen being fully aware of the evil consequences of emulating the styles of non-Muslims enacted special laws in the conquered lands prohibiting the emulation of dress-styles of the kuffaar by Muslims.

# Denim jeans are part of the West's culture!

have established production units in communist-bloc countries.

Nothing it seems, including unemployment, can hinder sales.

But the biggest news in casualwear this decade came hotfoot from America's West Coast.

Jogging and aerobics have produced the most dramatic trend in casualwear in recent years.

Tracksuits and sweat-shirts suddenly vied for popularity with denim among the young and not-so-young.

It wasn't important that you didn't exercise, just so long as you looked as if you did.

From the initial jeans-wear ranges, the casualwear market has grown rapidly in the last few years.

A more sophisticated consumer demanding better quality, plus the trend for leisurewear to be worn for almost every situation and occasion, including work, have brought about properly made and co-ordinated casualwear for men and women and, increasingly, for children.

Jeans and casualwear have proved that they can happily co-exist with other styles of dress.

Ironically, the jeans business has itself come full circle.

While jeans are still very much an "in" garment, it is not the high-fashion looks that are popular, but the original and traditional blue denim that has earned its place in history.

A REPLY TO  
JAAME LTD.

# FINANCE HOUSES AND THE SHARIAH

## INTENTIONS

On page 8 of its brochure, Jaame Ltd. says: "Innamal-aamalu-bin-niyyah" (actions are judged according to motives) declares a Hadees. This is the basis on which JAAME structured itself."

Jaame as well as most modernists monotonously cite this Hadith in substantiation of even their acts and practices which are in violation of the Shariah. They have understood from this Hadith that a good intention acquits one of sin even if the deed which is committed is in conflict with the Shariah. The modernist interpretation of this Hadith is that as long as the niyyat is good, the act is condonable. But, this interpretation is manifestly fallacious.

A'maal (deeds) in the context of Divine Acceptance refer to only righteous deeds, and righteous deeds are only such deeds and acts which are lawful in the Shariah. One's niyyat may be to contribute all proceeds of gambling to the poor, but such altruism is evil and unacceptable by Allah Ta'ala despite the noble niyyat. Thus a good niyyat is acceptable in Islam on the basis of a good, valid and lawful deed.

If any of Jaame's transactions or dealings are in conflict with the Shariah, its good niyyat and altruistic motives will not secure its acquittal from the Shar'i charge of violating the Law of Allah Ta'ala. Let Jaame understand this well.

## DEBENTURES—LOANS

Explaining its stand on DEBENTURES (LOANS obtained from investors), it is not sufficient for Jaame to say:

"Instead, debenture-holders are allowed to share in the benefits of the Company. So, there is no element of 'fixed rate of interest' in the Jaame operation."

Such rhetoric will befuddle those not versed in the Shariah. Until Jaame fails to explain in detail the mechanics and the details of the sharing in the benefits of the Company by the debenture-holders, the Ulama can never issue a Fatwa of legality for Jaame's debenture system. For a transaction to be a riba contract, there is no imperative need for the element of "fixed rate of interest". Riba applies even in the non-existence of such "fixed rate of interest".

Jaame should explain in precise detail how the debenture-holders share in the benefits of the Company. Only then can a correct conclusion be obtained.

## RENTAL ON SALES

On page 5 of its Annual Report, Jaame Ltd. states:

Another innovation by the wizards of economics is the device of rental based on turnover. If Muslim landlords should begin to follow this mode of calculating rental, they will have to obtain directives from the Ulama as to whether such or similar practices existed in the Medinite state of Islam or justifiable through Ijtihad and not as a mere opinion but based on solid substance of Shariah.

Rental based on turnover is not lawful according to Islam. The Shariah clearly defines the requirements necessary for the validity of Ijaarah (leasing) transactions. The Shariah, being the Final Shariah delivered to mankind by the Final Rasool (sallallahu alayhi wasallam) has not left the Ummah in the dark on acts, practices and developments which the world will face until the Last Day.

The Books of the Shariah explicitly state the fundamentals of a valid leasing transaction. According to the Shariah, Rasulullah (sallallahu alayhi wasallam) himself commanded that the reward, remuneration and rental in leasing and hiring transactions be fixed and declared. On the basis of this declaration of Nabi-e-Kareem (sallallahu alayhi wasallam), the Fuqaha-e-Kiraam aver:

"Stipulation of the rent is a condition for the validity of the leasing transaction."

"Ijaarah is valid only if the service is known (stipulated) and the rent is stipulated." (Hidaayah, etc.)

"Rental on turnover" is not rental in terms of the Shariah. Rental cannot be left as an unknown entity nor can it be expressed as a percentage of any specific income, turnover, etc. It has to be a fixed sum declared in the leasing contract. If the rental is left ambiguous, the Ijaarah contract will be baatil (null—not valid).

This is the ruling which is "based on solid substance of the Shariah", not on an individual's opinion. An individual's opinion is not part of the Shariah.

## MEANING OF RIBA

On page 4 of its Annual Report, Jaame Ltd. says: "And Riba is not the hiring of money only, it means exploitation of any sort."

This view and interpretation of Shar'i Riba are erroneous. Riba is not "exploitation of any sort". According to the Shariah, Riba is an exploitation of a particular sort. The effect (hukm) of the exploitation of riba differs from the hukm of other forms of exploitation. In times of scarcity a trader charging exorbitant prices for essential foodstuff is an exploiter. But, his exploitation is not riba. The profit which he obtained in valid trade transactions is his legal property inspite of the exploitation. His exploitation being evil is entirely a different matter. A landlord exploiting the shortage of houses charges excessive rental. In spite of the exploitation involved, the money which he thus obtains is his legal property and is not riba.

On the contrary, money obtained in a riba transaction is not the legal property of the devourer of riba. The excess of riba obtained has to be compulsorily returned to the true owners; if this is not possible, then to the heirs of the owner; if this is not possible, then to the poor. But never will the riba money become the property of the one who had accepted it. Riba, therefore, is not "exploitation of any sort".

## COMPULSORY DONATION

Also on page 8, Jaame states:

"Therefore, instead of continually knocking on doors, they believed it prudent to solicit 'DONATION' of R36 for every unit of R240 from the shareholder."

Why "DONATION" in inverted commas? It is clear that this R36 is no true donation. Instead of saying "solicit", the term "stipulate" would have been appropriate for the enforced "donation" which Jaame extracts from shareholders. In terms of the Shariah, a "donation" cannot be extracted from a partner in a business venture. A donation is a pure gift or a pure contribution. It is not to be extracted under the guise of investment, nor is it permissible to stipulate a "donation" as an accessory of capital investment. Jaame's niyyat cannot assist it in acts which are contrary to the Shariah.

## HARAAM AND KUFR

In a childish attempt to justify ALL its activities, irrespective of the verdicts of the Shariah, Jaame retorts:

"Can Muslims imagine the horribleness of their spiritual and economic plight if they had to listen only to the declarations of 'HARAAM' and 'KUFR', and had made no efforts to provide HALAAL alternatives in other fields as well?"

Jaame should adopt a more responsible and a more Islamic attitude. Its approach to a Shar'i pronouncement of "HARAAM" and "KUFR" should be rational and not emotional as the above statement made by it conveys. Declarations of Haraam and Kufr have to be made where the Shariah—the Law of Allah Ta'ala decrees that certain acts are Haraam and certain beliefs are Kufr. Haraam and Kufr are Shar'i terms—Qur'anic terms—and are applicable to the avenues designated by the Shariah. Riba is HARAAM and so it will remain, no matter by what name it is called and no matter how rhetorically it may be explained and how deviously it may be interpreted. The declaration will remain one of HARAAM. Should one claim that riba is HALAAL, then the declaration of KUFR will necessarily have to be made, and it does not matter if all the modernists in the world takes umbrage at such Shar'i declarations. If the Shariah says that something is Haraam and Kufr, then such declarations shall be made.

The provision of "HALAAL alternatives" is not within the office of those who are constrained to make the pronouncements of "Haraam" and "Kufr". The entrepreneurs should seek out such avenues. It rests upon the businessmen to think up ideas in the commercial field. They should then submit their proposals and schemes to the Ulama for Shar'i rulings. It is not the function of the Ulama to go out searching for avenues of investment for those seeking money.

The claim that "HALAAL alternatives" are not provided is false. Modernists are always attempting to make the Ulama a scape-goat for their failures. Alternatives—the correct Shar'i methods and procedures—are made available to them, but since such Shar'i methods do not find favour with western minds, our modernist bretheren invariably refuse to accept the Shar'i rulings and justify their refusal with many a half-truth.

## THAWAAB-E-JAARIYAH

Expanding on its compulsory "donation" system, Jaame alleges:

"This donation provides an opportunity for shareholders to share in 'Sawabe Jaariyah', and is not an extortion as alleged by some."

Opportunities to participate in Thawaab-e-Jaariyah acts are numerous and do not require the stipulation of R240 investment. There is no need to become an investor in any company for enjoying the opportunity to share in Thawaab-e-Jaariyah deeds. There is no need to go about it in this round about way. There are straightforward and simpler ways of participating in Thawaab-e-Jaariyah. Jaame should not hang such religious baits in front of investors to induce participation in business ventures. This forced participation in the "Sawabe Jaariyah" programme of Jaame is not Islamically enticing as it truly smacks of extortion. Thawaab-e-Jaariyah deeds should be separated from pecuniary baits and commercial interests. Such schemes should not be imposed. Say what it wishes, Jaame is indirectly imposing its charitable programme on its investors. However, since the extracted sum of R36 is small, the extortion is not felt.

## GOODWILL AND RIBA

In its brochure, Volume No.10:1, Jaame Ltd, a financial establishment in Transvaal, writes:

'Goodwill' 'Licensing', 'Franchise' and 'Copyright' assume certain values either due to the process of enhancement of a trade or service or of popularity, respectability, or expertise, and as such may be viewed as its PRICE OR FEE one pays when purchasing, leasing, hiring a business, trade or service. These values do not come about unless the owner thereof has striven to raise its merit to prominence. Therefore, as a reward for his striving, he could not be denied its fruit and need not be frowned upon. Of course, any transaction in which the welfare of the next party is not given due consideration falls short of Islamic morality or ethics of trade, which is Adal' — fairplay and justice.

But let us analyse KEY MONEY as distinct from Goodwill.

Key Money is demanded for a new or unoccupied or vacated premises, which is IN ADDITION to whatever legitimate rental is being charged.

In the case of a business premises that has yet to be developed into a paying entity, the tenant has to slog and slave to make it payable. Whether he succeeds or loses in the process, the landlord still gets his full rent, PLUS the Key Money. (This appears like the proverbial Shylock having his pound of flesh!)

According to the Shariah there is no difference between Key Money and Goodwill. Both practices are transactions of riba, hence haraam. The brief which Jaame Ltd holds for Goodwill is patently rooted in commercial considerations and influenced by western patterns of commerce and trade.

The Islamic definition of Riba is:

"All wealth which has no equivalent in the form of material commodity."

All transactions excepting those specifically excluded by the Shariah, in which wealth tendered has no material commodity as the equivalent of the wealth are contracts of riba. Goodwill comes within the purview of this Shar'i definition of riba. A rhetorical presentation and colouring of goodwill cannot exempt goodwill from the Shar'i prohibition since it is clearly riba irrespective of the name given to it.

The reward of trade according to the Shariah is profit, not goodwill as Jaame subtly wishes people to believe. Goodwill is not profit. The reward for service is rent or wages, not goodwill as viewed by Jaame Ltd.

According to the Shariah, popularity, respectability and expertise are not commodities which could be traded for a price or fee as stated by Jaame.

It is accepted that the "values" spoken of by Jaame Ltd "do not come about unless the owner thereof has striven to raise its merit to prominence". This is not the issue of contention. The issue is whether the Shariah permits a transaction such as goodwill. The striving of the owner of the business is rewarded by profits, not by goodwill which is un-Islamic and in conflict with the Shariah because of it being a riba transaction. Since the Shariah not only frowns on goodwill, but declares it to be riba, it is essential that Muslims abstain from this usurious practice. To page 11



# GRAVE-WORSHIPPERS' QABAR PUJA- A MONEY MAKING RACKET

All the ritualistic acts of grave-worship and clamours of hubbe Rasool of the Qabar Pujaari sect are patently connected to monetary gain. It is, therefore, not difficult to comprehend their attitude of desperation, abuse and slander directed against the Ulama who propagate the pure Sunnah teachings of Rasulullah (sallallahu alayhi wasallam). Every follower weaned away from the Qabar Pujaari sect by the realization of truth brings about a decrease in the income which the Qabar Pujaaris derive from their nefarious trade of baatil.

The grave-worshippers are increasingly losing followers. People are realizing the deceit and religious fraud perpetrated by the immoral peers of the Qabar Pujaari sect. People are beginning to realize that the religion of the Qabar Pujaari sect with its external facade of "Hubbe Rasool" (Love of the Rasool) in fact revolves around qabar puja (grave worship). Sajdah, tawaaf and kissing the graves of saints are fundamental parts of the Qabar Pujaari group. No Muslim of intelligence can happily submit to the commission of such idolatrous acts.

People are realizing that the perpetration of qabar puja costs money—money which goes into the pockets and the coffers of the Qabar Pujaari peers. The disguise is wearing thin by the day.

People are realizing that the lectures of Qabar Pujaari molvies are confined to slandering the Ulama-e-Haq and monotonous song of infamous lies and accusations which have not the slightest basis. The distortions, half-truths and blatant lies of the Qabar Pujaari lecturers are becoming more glaring by the day to ordinary thinking people.

People are realizing that the Qabar Pujaaris have nothing to offer other than their festivals of merrymaking. Besides urs, mouloud and qabar puja

they have nothing of Islam to convey to their followers. Their fundamental articles of faith are their qabar puja and customary innovated practices which have neither origin nor sanction in Islam.

Having realized the steady loss of support and following in their traditional stronghold of Natal, the Qabar Pujaaris have turned their attention to Transvaal where they are despatching their emissaries to sell their qabar puja wares. They create and attempt to survive on fitnah wherever they go. Under the guise of "Hubbe Rasool" they seek to implant their religion of qabar puja among unwary Muslims. It is for this reason that they are always on the lookout to establish darghas or haunts at cemeteries from which they may peddle their religion of grave-worship. Whereas Muslims who set out into other areas endeavour to erect Musajjid for the Ibaadat of the One Allah, the Qabar Pujaaris always contemplate the establishment of darghas (mausolea). A mausoleum is generally the headquarters of this sect of grave-worshippers. Instead of worshipping the One Creator, Allah Ta'ala, the Qabar Pujaaris worship the dead saints; they implore and supplicate to the dead saints; they commit the worst crimes of shirk by their acts of qabar puja. Unwary Muslims—those who have no knowledge of this sect and its evil deceptive tactics—should beware. Stay far from those who worship graves. Qabar puja annihilates Imaan. Shirk is the unpardonable sin according to the Qur'aan Shareef.

"Verily, Allah does not forgive the commission of shirk with Him, but He forgives besides shirk for whomever He wishes." (Qur'aan)

(Shirk being an unpardonable sin is explained in the Questions & Answers on page 3)

## SADAQATUL FITR.

### RULES OF SADAQATUL FITR

- \* Sadaqatul Fitr (or Fitr) is Waajib (compulsory) upon all Muslims - male, female and children who on the Day of Eidul Fitr are owners of the Nisaab of Zakaat, i.e. approximately R250 which is the current price of 19,6875 troy ounces of silver. (Hanafi Mazhab). According to the Shafi Mazhab, Fitr becomes obligatory, if one has sufficient food for one's household for one day and one night (twenty four hours). Thus, even if one is not the owner of the Zakaat Nisaab value, Fitr will yet be compulsory according to the Shafi Mazhab.
- \* According to the Hanafi Mazhab, the Fitr becomes Waajib when the Day of Fitr dawns with the commencement of Fajr time. Therefore, if someone died before entry of Fajr on the Day of Eid, Fitr will not be paid out of his (the deceased's) estate, since this Fitr is not Waajib on him. And, if a child is born before the rising of Fajr, Fitr will be paid on his behalf. If the child is born after the entry of Fajr (on the Day of Eid), Fitr is not Waajib on his behalf.
- \* According to the Shaafi Mazhab, Fitr becomes incumbent with the commencement of the Night of Eidul Fitr, i.e. immediately the sun sets on the last day of Ramadhan. Thus if someone dies after sunset on the last day of Ramadhan (i.e. the first night of Shawwaal) Fitr shall be paid out of his estate. And, Fitr will not be Waajib upon a child born after sunset of the last day of Ramadhan.
- \* According to the Hanafi Mazhab, the father has to pay the Fitr on behalf of his under-age children, i.e. those who have not attained the age of puberty.
- \* According to the Hanafi Mazhab, it is not obligatory upon the husband to pay Fitr on behalf of his wife. If she is the owner of Nisaab, she shall have to pay her own Fitr.
- \* According to the Shafi Mazhab, it is obligatory upon the man to pay the Fitr on behalf of his minor children as well as his wife.
- \* If a minor is the owner of wealth to the amount of Nisaab, then payment of Fitr on behalf of the minor could be made from out of his (minor's) wealth. This is according to both Hanafi and Shaafi Mazhab.
- \* The Fitr should preferably be paid before the Eid Salaat.
- \* It is not permissible to delay the payment of Fitr later than the Day of Eid. However, if it was not paid on the Day of Eid or before, the obligation remains and the Fitr will have to be paid.
- \* It is permissible to pay the Fitr in advance at any time during the month of Ramadhan. This is according to both Hanafi and Shafi Mazhab. However, according to the Hanafi Mazhab, the Fitr could be paid even before Ramadhan whereas according to the Shafi Mazhab, payment of Fitr before Ramadhan is not valid.
- \* Sadaqatul Fitr is Waajib upon all those who fasted as well as those who did not fast for some reason or other. This is according to both Hanafi and Shafi Mazhab.
- \* The approximate amount for Fitr today is R2, 70
- \* The Fitr can only be paid to "the poor" - those who are entitled to accept Zakaat.
- \* Fitr cannot be utilized in any charitable purpose other than the poor. Therefore, if Fitr monies are accumulated and then spent on some other charitable cause, the Fitr obligation of the Fitr-payers will not be discharged.

(Mujlisul Ulama Zakaat Organization of S.A.)  
P.O. Box 3393, Port Elizabeth.

## ZAKAAT - Fundamental of Islam

The auspicious month of Ramadhan is approaching us. Fasting is one of the FIVE FUNDAMENTAL PILLARS OF ISLAM. Like Fasting, ZAKAAT too is one of the FIVE FUNDAMENTAL PILLARS OF ISLAM. Payment of Zakaat is COMPULSORY upon all those who own an amount equal to what is known as the NISAAB. The current NISAAB amount is R250

Thus whoever owns this amount or more in the form of cash, merchandise (stock-in-trade), gold or silver (whether in the form of coins or jewellery) is liable for payment of Zakaat. Once you own the Nisaab and twelve months have passed over your wealth, you will have to pay Zakaat which is equal to 2½% of your wealth.

Zakaat is not a voluntary charity, but a FARDH - compulsory obligation which you must discharge in accordance with the rules laid down by the Shariah of Islam. Therefore, do not fail in fulfilling this very important obligation, for if you are neglectful in this duty of Zakaat, you will be weakening the very structure of your IMAAN which is based on the FIVE FUNDAMENTAL PILLARS of which ZAKAAT is one.

### HOW TO CALCULATE YOUR ZAKAAT

#### EXAMPLE:

| ASSETS PAYABLE BY ZAKAAT      |        |
|-------------------------------|--------|
| Stock-in-trade                | R5 000 |
| Gold and silver jewellery     | 2 000  |
| Cash on hand                  | 500    |
| Cash in Bank                  | 1 000  |
|                               | R8 500 |
| Less Liabilities              | 4 000  |
| Nett amount taxable by Zakaat | R4 500 |
| Zakaat = 2½% of R4 500        |        |
| = R112,50                     |        |

\*Zakaat of R25 is payable on every R1 000 or R2,50 on every R100.

### ZAKAAT IS NOT PAYABLE ON THE FOLLOWING ITEMS:

- (1) Fixed property
- (2) Plant and equipment
- (3) Fixtures and fittings
- (4) Vehicles for use
- (5) Precious stones (unless for selling-purpose)
- (6) Household goods: furniture, utensils, clothing, etc. irrespective of value.

## Zakaat-Taxable Wealth

The following are the types of wealth on which the Shariah levies Zakaat:

- (1) Gold and Silver in whatever form (jewellery, utensils, bullion, etc.)
- (2) Merchandise, i.e. goods procured for trade purposes (to sell).
- (3) Cash
- (4) Bank Savings
- (5) Livestock

From page 10

# A REPLY TO JAAME LTD

## UNQUALIFIED OPINION

On page 8 of its Annual Report, Jaame Ltd. states:

"In addition to MURABAHA, JAAME deals in:

**MUDARABAH  
MUSHARAKAH  
(tion); EEJARA "**

The mere mention of Shar'i terms such as Mudhaarabah, musharakah, ijaarah, etc., is not sufficient to legalize transactions in the Shariah. The rules and conditions imposed by the Shariah for the validity and permissibility of the various transactions and contracts have to be observed. The detailed rules cannot be discarded on the basis of a "good intention". In most instances "legal obstacles" are surmountable. Such "legal obstacles" should not be presented as an excuse to override the requirements of the Shariah. We concede that there are times and cases where such obstacles make it very difficult to act fully in accord with Shar'i requirements. But, necessity and difficulty are exceptional cases for which Shar'i concessions could be invoked on the basis of Shar'i principles, not on the basis of the opinion of unqualified businessmen who are not versed in Islamic Law.

The trouble with modernists is that they suffer from the disease of self-opinion inherited from their western learning. They generally are eager to influence the original verdicts of the Shariah by presenting their own fanciful arguments. A typical example is Jaame's brief for Goodwill and rental on turnover. Since the premeditated opinion of the modernists is in favour of goodwill, they present the question in a way which in their opinion will yield a verdict of permissibility from the Ulama. When the Ulama present a Shar'i verdict which is contrary to their desires and opinions, these modernists sulkily clamour that they have "to listen to only declarations of kufr and haraam and that no efforts are made to provide halaal alternatives." They are not in actual fact interested in Obedience to Allah Ta'ala since they entertain a very slack concept of the Real Life of the Akhirah. The Akhirah is an extremely remote and hazy concept to them, hence they are impelled on by only commercial and monetary gain and considerations.

Our advice to Jaame is to genuinely seek the rulings of the Shariah and not attempt to influence Shar'i decisions with their prejudices and opinions. Jaame should not run away with the notion that since this is the space age and the age of technology, the Shariah of fourteen centuries ago has no answers and solutions for the expedencies and developments which arise from time to time. The fact that Risaalat has terminated is sufficient evidence that the Shariah comprehends and embraces all time to the Last Day.

## JAAME'S FOLLY

In its brochure, Jaame attempts to give advice to the Ulama on the Shariah--on Ijma, Ijtihad and Shar'i Dalaail. Our advice to Jaame is to stick to its pecuniary activities and restrict itself to seeking the Shar'i rulings on its activities from those who are qualified to voice themselves on the Shariah. Jaame is no authority on the Shariah. Its advice on Shar'i matters of academic import is consequently of no significance and does not benefit anyone.

When requiring a ruling of the Shariah on any activity, there is the need to explain the activity in detail. Simply present the facts and the details without attempting to colour and coat the question in a way designed to obtain a fatwa which will conform to personal opinion and desires influenced by western methods. If the Shariah's decree is Haraam, then abstain from the activity. Do not attempt to subvert Shar'i decisions and circumvent the rulings with rhetorical expressions and the presentation of altruistic motives.

It is indeed folly on the part of Jaame to expect a fatwa of Halaal for every activity it wishes to embark on. If a transaction is in conflict with the Shariah, it will be incumbent on the Ulama to proclaim its illegality and prohibition. It will then be gross injustice to accuse the Ulama of "finding fault" and being "arm-chair critics". Amr Bil Ma'roof Nahy anil Munkar (Commanding righteousness and prohibiting transgression) requires that the truth of Islam be proclaimed even though the detractors and the transgressors detest it. If Jaame lacks the capacity to submit to the rulings of the Shariah--such rulings which violate Jaame's grain and pleasure--we cannot be bothered. The truth will be hurled into the faces of those who seek to refute and violate Allah's Laws.

From page 1

## FUTILE PURSUIT

haraam for the trustees of such funds to have used the money for this purpose. If they had, it is Waajib that they repay the money out of their pockets. The utilization of public funds for such nonsensical acts is not permissible. Even for decorative purposes of a Masjid, e.g. beautifying the walls with tiles, it is not permissible to use the funds of the Masjid. If the mutawallees have a desire to adorn the Masjid, they must dig into their own pockets or solicit halaal funds for the specific purpose of adornment. They will be under Shar'i obligation to declare the purpose for which the funds will be used.

However, even if people contribute money for the express purpose of erecting a silly neon sign which makes a mockery of Islam, it will not be permissible to use the money for this idle pursuit. For those, such as the erectors of the neon AL-Quran sign, who are engaged in amusement and futility, the Qur'aan says:

**Most certainly, the life of this world is only play and amusement.**

(Surah Muhammad)

Those emulating the kuffaar in every idle and nonsensical act, should heed the following Qur'aan command:

**Leave alone those who take their deen as an object of play and futility. They have been deceived by this earthly life.**

(Surah An'aam)

Indeed, the fulfilment of Rasulullah's (sallallahu alayhi wasallam) prediction regarding the emulation of the non-Muslims is being witnessed in our day in abundance--Muslims are crawling after the kuffaar into the "lizard's hole". The Qur'aan asks: **"What! Are you searching for respect from them? Verily, all izzat (respect) belongs to Allah."**

## WESTERN JUSTICE!

### Jurors weep over their verdict

LONDON — Women jurors wept in court here after they had cleared a man of a sadistic sex murder — and were then told by the judge that he had confessed to six brutal attacks on girls, one aged 11. They acquitted 27-year-old Patrick Kelly

of murdering seven-year-old Leonie Darnley, but under the rules of British justice they could not be told during the trial that he had admitted three previous rapes, one attempted rape and two indecent assaults.

The jury of eight women and four men were stunned when the judge told them the offences had been kept secret because if they had known about them their opinions could have been prejudiced.

Three of the women burst into tears and men sat with their heads in their hands. — Sapa

## Current Nisaab of Zakaat

R 250

Sha'baan 1406

**MAHR-E-FATIMI**

R 750

Hadrat Anas (radiyallahu anhu) narrates the following Hadith of Rasulullah (sallallahu alayhi wasallam):

"Allah Ta'ala has commanded Kiraaman Kaatibeen (the Angels recording men's deeds). After Asr do not record the errors of those who fast much."

## DISPLAYS OF JAHILIYYAH

Bidding farewell and welcoming the return of Hujjaaj--those who have been blessed with the sacred Ibaadat of Hajj--are acts of high merit which occasion great thawaab. However, such merit and thawaab do not apply to the un-Islamic pageantry which mars the beginning and the ending of the fundamental Ibaadat of Hajj.

Islamically speaking, it is utterly a disgraceful display of jaahiliyyah which prevails at airports on the occasion of the departure of Hujjaaj. Free intermingling of Muslim men and women occurs to such a degree on this occasion that one having even a bit of consciousness of the Aakhirah will be forced to conclude that these flagrant and shameless transgressors of Allah's Law have no belief in the meeting with Allah Ta'ala.

Women adorned in all their finery and styles rub shoulders with males and vie with one another in the vile pursuit of capturing the attention of the greatest number of admirers. Supported by their dayyooth menfolk, they trample on the Divine Command in the Qur'aan which declares:

**"And (O women!) remain firmly in your homes and do not make an exhibition of yourselves like the displays of jaahiliyyah of former times."**

About the women who adorn themselves and attend gatherings where males are, Rasulullah (sallallahu alayhi wasallam) said:

**"A woman who applies perfume and passes by a gathering of men is like an adultress."**

Intermingling of sexes is not the only baneful factor at these gatherings to bid farewell and welcome back the Hujjaaj. Pride, vanity and ostentation are among the despicable attributes which find free-play on these occasions. Many returning Hujjaaj labour under the impression that they have become important personalities. They proudly submit to their pictures being taken. They return clad in flowing Arab garments as they alight the plane imagining themselves to be some oil-sheikhs or members of the Arabian royalty. After the dust has settled and the publicity stunts have ended, the flowing garments are tucked away to serve some future occasion when ostentation and pride will again have to be served. Western and kuffaar dress is once again adopted. This is clear evidence that the wearing of Arabian garments by the returning Hujjaaj is a mere act, a hollow and an insincere demonstration of piety schemed for show and pride. There is no Islamic motivation in these Hujjaaj wearing Arabian garments. If their adoption of such dress was rooted in piety or motivated by a desire to lead a Muslim life, they would not have so shamelessly resumed the wearing of kuffaar dress.

It is not permissible to attend such farewell and welcoming gatherings attended by evil and un-Islamic acts and attitudes. There is no thawaab in going to a gathering where the laws of Allah Ta'ala are flagrantly violated. The excuse of seeing off or welcoming the Hujjaaj is not worthy for people who are concerned about the Deen. A total breakdown of the Islamic rules of Hijaab and Hayaa occurs at airports on the occasions of the departures and arrivals of Hujjaaj. The Wrath of Allah Ta'ala descends on gatherings of transgressors.

## RASULULLAH

(sallallahu alayhi wasallam)

## EXPELS A BIDATI

In the book, Ikhaarul Akhyaar, Shaikh Abdul Haqq Muhaddith Dehlawi (rahmatullah alayh) narrates the following interesting episode about Shaikh Abdul Wahhaab (rahmatullaah alayh).

Once during a discussion on istidraaj (miraculous deeds exhibited by evil persons) Shaikh Abdul Wahhaab averred that even deviates, irreligious persons and bid'atis are able to acquire certain powers by means of which they cause the hearts of the public to incline towards them and in this way they deviate and mislead people from the Shariah. In this regard he narrated:

"Once I happened to travel to a city in the land of Dakkan. The Qaadhi of the city was Abdul Azeez a follower of the Shaafi Math-hab. One day I asked the Qaadhi if there was any Faqeer (Saint) in the city since I wished to spend a few days in his company. The Qaadhi informed me that there was one such person who attracted crowds of people to him. Numerous people were his disciples. However, because of his acts which conflicted with the Shariah, the Qaadhi was displeased with him.

I went to the address indicated to me by the Qaadhi to meet the dervish. I found him seated on a high stage with a crowd of men and women around him. On seeing me approaching the dervish became delighted. He welcomed me and after showing much kindness and hospitality began to consume liquor. He indicated to me to also drink of the wine. I retorted that liquor is haraam and that never will I drink it. The dervish insisted that I drink and I repeatedly refused. He then exclaimed:

"You do not drink the wine. Watch out. See what I shall do to you."

I departed from the dervish grief-stricken and returned to my friends. I did not narrate this episode to anyone. In despondency I fell asleep. I dreamt about a beautiful orchard, full of luxurious vegetation, trees and fruit. Several streams were flowing. In every way that orchard was most wonderful. It is beyond description. But the pathway leading to the orchard was strewn with thorns, impediments and difficulties so much that it was impossible to reach the orchard. Suddenly that same dervish appeared in front of me holding a glass of wine and said: "Drink this wine and I will permit you entry to the orchard."

However, I refused just as I had refused when I had confronted the dervish when I was awake. My eyes opened in this state of distress. I recited "Laa haula wala quwwata illa billaah", and went to sleep. I then saw the same vision. Allah knows best that I repeatedly saw this vision for forty or fifty times.

Finally, in a state of great distress I sat up and commenced to recite Durood on Nabi (sallallahu alayhi wasallam). I then supplicated to Allah Ta'ala and went to sleep. I now dreamt that I was in the presence of Rasulullah (sallallahu alayhi wasallam) who was holding a staff in his hand. Suddenly that bid'ati dervish appeared on the scene. Rasulullah (sallallahu alayhi wasallam) flung the staff at him. Behold! The dervish was transformed into a dog and it ran from the presence of Nabi-e-Kareem (sallallahu alayhi wasallam). Rasulullah (sallallahu alayhi wasallam) addressing me said:

"He has fled. He will now no longer stay in this city."

In the morning I went to his place and saw that the shaitaan was no longer there. People there informed me that he had taken his belongings and departed in haste. Peace on those who follow guidance." (Balaaghul Mubeen)

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# MUSLIMS AND MAY DAY

"WHAT! DO YOU SEEK THE  
LAW OF JAHILIYYAH (IGNORANCE)?  
(QUR'AAN)

## WHAT IS MAY DAY?

The Encyclopedia Britannica describes May Day as follows: "Secular modernist festivals are often mixed with previous religious festivals. May Day, once mainly a springtime fertility festival that can be traced back to the Magna Mater (Great Mother) festivals of Hellenistic (Greco-Roman) times, has become a festival of the labouring class in Socialist countries."

"May Day, in the Socialist and Communist countries, a holiday on May 1 honouring workers; an important holiday in the Soviet Union."

The Encyclopedia International states:

**MAY DAY**, a spring celebration held chiefly in Britain since medieval times on the first day of May. The principle rites include the decoration of buildings with boughs and an intricate dance around a maypole. Such rituals relate to ancient beliefs, common to all cultures, in the power of tree spirits. The custom, which probably originates from the fertility goddess festivals of India and Egypt, is also similar to the festival of the Roman goddess Flora, held from April 28 to May 3. The maypole dance, forbidden during the Puritan Revolution, was restored later. The custom still survives in of England and the United States. May 1st was designated a holiday for radical labor by the Second Socialist International in 1889, and since that time May Day has become a national holiday throughout Europe."

The Home University Encyclopedia states:

"**MAY DAY**, the first day of May, has everywhere been an important period in the religion of nature-worship. The festival of dancing round a tree, or Maypole, on the 1st of May, is another manifestation of the same idea."

"With the rise of labor organizations, the nature of the observance changed. After the Labor Congress at Berlin in 1890, May 1 was dedicated to labor demonstrations throughout Europe. Since the World War this usage has been spreading in the United States. Workers affiliated with the Socialist and Communist parties have given the day a political character which distinguishes it from the purely holiday observance of Labor Day."

Recently, in response to a call made by kuffaar political organizations to observe **MAY DAY**, Muslim shopkeepers closed their shops on the 1st of May. A few Muslim traders, in spite of veiled threats and subtle attempts of intimidation, ignored the call of the kuffaar and opened their businesses. Most Muslims who observed May Day, did so out of an unfounded fear--the fear of their shops being burnt. It is imperative that Muslims be made aware of the Shariah's view and ruling on such observances.

From the introduction at the beginning of this article it is sufficiently clear that May Day is a day of celebration associated with kufr, shirk and immorality. There can, therefore, be no relationship between Muslims and a day, the very origin of which is seeped in kufr and shirk. It is a day of idolatry, of kufr celebration, of immorality, of sex-idol-goddesses--a day of communist and atheist celebration. The political character of May Day emanates from the atheist communist ideology which stands in diametric opposition to Islam.

Muslims have permitted themselves, by their inordinate fear for phantoms, to observe the holiday of such a nation (Russian Communists) who have been butchering millions of Muslims over the past few

decades in the Soviet Union, in China, in Afghanistan and elsewhere. Muslims, being the members of the Ummah of Rasulullah (sallallahu alayhi wasallam) can have no truck with godless communists and their allies. Communism is the worst and the most brutal monster confronting Islam. Muslims should therefore not allow themselves to be hoodwinked by the vociferous proponents and supporters of socialism and communism.

Islam abhors emulation of the kuffaar. Islam prohibits Muslims to voluntarily observe the holidays and festivals of other communities. When Rasulullah (sallallahu alayhi wasallam) arrived in Madinah Munawwarah he observed that even the Jews were fasting on the 10th Muharram which is an auspicious day in Islam. To negate even the superficial resemblance which was created by Muslims also fasting on 10th Muharram, Rasulullah (sallallahu alayhi wasallam) advocated the fasting of two days on this occasion. It is thus Sunnah to fast on either the 9th and 10th or 10th and 11th Muharram. But, in having observed May Day, Muslims are guilty of openly and blatantly emulating the worst type of kuffaar--the communists.

Muslims must understand that communists are the worst enemies of Allah Ta'ala and Islam since they are a godless people and flagrantly advocate abhorrence to Deen. What has happened to Muslim intelligence? The intelligence of a Mu'min is supposed to be imbued with the Noor of the Wahi (Revelation) which came to Muhammad (sallallahu alayhi wasallam). A mind which is imbued with the Qur'aan can never submit to the opinions, desires and calls of atheist kuffaar. What relationship is there between Islam and kufr May Day observance? Indeed, we must hang our heads in shame for having betrayed our Deen in such a flagrant manner.

Some Muslims fail to close their shops for even Juma' Salaat, yet they answered the kufr May Day call of godless people. People bearing Muslim names--officials and members of kufr political organizations--went around canvassing support for communist May Day observance. They sought to influence shopkeepers into closing their shops, threatening them with boycotts and other veiled impending disasters to be perpetrated by the supporters of communists. But, did these Muslims ever go around to those Muslim businessmen who do not close their shops on Juma' and who neglect the Juma' Salaat in the pursuit of pecuniary gain? Did these Muslims ever warn that the Fire of Jahannum awaits those who do not perform Juma' Salaat? How can they? In fact, some of them do not even perform Salaat--they stay far away from the Musjid because of the atheism which lurks in their hearts. Such "Muslims" are the sympathisers of communists and socialists. Muslims should beware! Do not sacrifice your Imaan at the behest of the ignoramuses who lay prostrate at the political feet of kuffaar and communists.

Muslims should not be overwhelmed by intimidation and the veiled threats of misguided juhala (ignoramuses). Our safety and our protection lie in upholding the pure Sunnah of Rasulullah (sallallahu alayhi wasallam). Once a Mu'min develops his Yaqeen by his submission to the commands of Allah Ta'ala, then he need have no fear of the kuffaar and of the political developments which arise from time to time. Allah Ta'ala says in the Qur'aan Majeed:

"What! Is Allah not sufficient for His servant? They scare you with those other than Allah. And, whomever Allah leads astray, he shall find no guide."  
(Surah Zumar, Aayat 36)

Allah Ta'ala assures Rasulullah (sallallahu alayhi wasallam) of His Protection. The threats of the kuffaar are to be ignored with contempt. The Muslim has to fear Allah Ta'ala. Fearing Allah

Ta'ala is not an empty slogan or mere lip-service. Fearing Allah Ta'ala is to submit wholeheartedly to the commands of the Sunnah. Following the teachings of Islam and refraining from emulating the kuffaar is the Islamic conception of fearing Allah Ta'ala. When true Fear of Allah settles in the heart of the Mu'min, he shall have no place in his heart to contain the fear of created beings. Thus, Allah Ta'ala commands:

**AND FEAR ME AND DO NOT FEAR THEM.**

In regard to following the people of baatil, kufr and dhalaal, Allah Ta'ala declares in the Qur'aan:

"And should you obey the majority on earth, they will lead you astray away from the Path of Allah. Verily, they follow nothing but conjecture. Verily, they only conjecture."

"And should you follow them, then most certainly, you too are (among) the mushrikoon (those who commit shirk)."

In these times of distress, mischief and political anarchy Muslims should focus their attention to the Deen--to the Sunnah which has long been discarded by the majority of the Ummah, the world over. Our success and salvation are inextricably interwoven with submission to Allah. Our safety is not in following in the footsteps of aliens. Muslims became dominant in the early days because they adopted the way of life which stemmed from Wahi, not by emulating the ways and methods of the kuffaar. Our direction is Islam and our Goal is Allah Azza Wa Jal. Muslims do not belong in any political camp of the non-Muslims, leave alone godless communists.

It is essential that Muslims understand well the following rulings of the Shariah and act accordingly:

- \* It is not permissible for Muslims to join any political organization.
- \* It is not permissible for Muslims to join any traders association.
- \* It is not permissible for Muslims to participate in trade boycotts.
- \* It is not permissible for Muslims to observe the calls of political organizations to close shops or to initiate solidarity action irrespective of any good or noble intentions such organizations may have.

If Muslims are threatened with violence by political organizations and their supporters as a result of their (Muslims) non-participation in the calls of kufr and communism, then the Shariah allows Muslims to institute measures to defend and protect themselves. Muslims must not give way to intimidation of the communists. Allah will protect us. Our non-participation in kufr politics should not be interpreted as impotency. If the anarchists can cowardly burn and loot defenceless people, we can, by the Fadhl of Allah Ta'ala, stand up and defend ourselves with whatever means at our disposal. Muslims who act in accordance with the Sunnah are not spineless jellyfish over which godless people can trample without compunction. Allah Ta'ala calls to us:

"O People of Imaan! If you aid (the Deen of) Allah, He will aid you and plant your feet firmly (against the kuffaar)." (Surah Muhammad)

A Mu'min "aids" the Deen of Allah by thinking as a Muslim, acting as a Muslim and dying as a Muslim. Spineless following and emulating the kuffaar can bring neither protection nor honour for Muslims.

**ZAKAAT NISAAB R 245**  
**MEHR-E-FAATIMI R 730**  
**Zil Qadh 1406**

from page 12

## GRAVE WORSHIPPERS

The Qabar Pujaaris claim that this belief is contained in the book, Barahine Qaatiah. But, this is also another brazen and vile slander against our Ulama. Never ever did any of the Ulama of Deoband make such a blasphemous statement. Such evil words are not to be found in Baraahine Qaatiah. The allegation is false and rotten slander from top to bottom. The curse of Allah on those who slander the Representatives of Rasulullah (sallallahu alayhi wasallam).

# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
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**Q.** A certain gelatine producing firm has obtained a halaal certificate for all its gelatine which is now marketed as halaal. Can you throw some light on this?

**A.** We have studied the process and the way in which the gelatine is manufactured by the plant which holds the MJC's halaal certificate. We differ with the MJC in this matter. The gelatine is haraam. The changes which the haraam products undergo at the plant do not render the final product (gelatine) halaal. Animal gelatine contains all or most of the haraam substances in the animal's skin. Products containing animal gelatine are thus haraam even if the gelatine used is such gelatine which has been sanctioned by a "halaal certificate".

**Q.** I have been reliably told that according to the Shiah Rasulullah (sallallahu alayhi wasallam) was killed by a Jewish woman. My informant also tells me that during Ramadhan Shiahs are allowed to smoke 1 gram tiryaq which is a drug heavier than hashish. Please comment.

**A.** It is nothing surprising if these are the beliefs and practices of Shiahs. Shiahs entertain some of the worst beliefs and adhere to some of the most heinous practices. They even accuse the holy wives of Nabi (sallallahu alayhi wasallam) of having murdered him at the instigation of Hadhrat Abu Bakr and Hadhrat Umar (radhiallahu anhum). Although there is nothing surprising in the information you have passed onto us, nevertheless, we have no documentary proof to confirm the correctness of the information. But, do read our books on Shi'ism to gain a proper understanding of this evil sect.

**Q.** I have been told that in the Shi'i book, Tahreerul Waseelah, the author of which is Khomeini, on page 72 it is said that it is permissible to have sex with one's wife in her anus during the state of haidh. Is this so?

**A.** We have not read the book mentioned by you. We shall endeavour to obtain a copy. But, again, there is nothing surprising if this is stated in Khomeini's book. A people who slander Rasulullah's (sallallahu alayhi wasallam) pious wives and Sahaabah commit immorality in the name of religion.

**Q.** According to information which I have, female political prisoners are sexually abused in the Iraani prison known as Sijn Eeven. They are sexually abused, told that they will not enter Jannat and killed. Please comment.

**A.** This is entirely expected of Shiahs. The fore-runners of the Shiah sect murdered Ameerul Mu'mineen Hadhrat Uthmaan (radhiallahu anhu). A group which proclaims that Hadhrat Aishah and the illustrious Sahaabah of Rasulullah (sallallahu alayhi wasallam) are inmates of Hell are liable to commit the worst of crimes.

**Q.** Is a pregnant woman and a woman who breast-feeds her infant allowed to abstain from fasting during Ramadhan?

**A.** They are allowed to abstain from fasting only if fasting is harmful to the unborn baby or the mother's milk ceases as a result of fasting. There is no blanket permission for them to abstain from fasting. Most women in these states are able to fast during Ramadhan. These conditions should not be used as excuses to escape fasting.

**Q.** I am confused regarding the Fitrah. On whom is Sadqah Fitr obligatory? I have read somewhere that if one has the minimum amount of Zakaat in either cash or kind, then Fitrah is Waajib. I find it difficult to make ends meet due to a small income, but I own a house in which there is a stove, fridge, household furniture. I have no TV and no radio. I have a small car which I

daily use. The stove alone is worth more than the minimum amount of Zakaat. Is Fitrah Waajib on me?

**A.** As long as you do not possess cash, gold, silver or free stock-in-trade equal in value to the Zakaat Nisaab, Sadqatul Fitr (Fitrah) is not Waajib on you. It is not correct to say that Fitrah becomes Waajib on the one who has the Zakaat Nisaab amount in cash or kind. If the goods which one possesses are in excess to one's needs and such excess goods equal the Zakaat Nisaab amount or more, then Sadqah Fitr becomes Waajib. All the items which you have mentioned to be in your possession are not considered in excess to your needs by the Shariah. Even if you have expensive garments, they are not regarded as superfluous to one's requirements. Your car, stove, fridge, etc. are far in excess to the Zakaat Nisaab amount. But, since these items are regarded as goods of necessity by the Shariah, the possessor thereof is not liable to pay Fitrah.

**Q.** Recently a political prayer meeting was organized at a church hall. Various denominations were presented. A Maulana was also invited to be a speaker at the prayer-meeting. Is it permissible for Muslims to attend such mixed religious and political gatherings?

**A.** The "maulana" who attended this gathering of kuffaar was no Maulana. He is some quack who parades as a Maulana. Only an ignorant Muslim--ignorant of the Deen--attends such gatherings. It is not permissible for Muslims to participate in this type of gathering, be it religious or political.

**Q.** In a booklet published by a certain Muslim organization, Kalimah Tayyib is fashioned into the shape of a man kneeling. What is the Shariah's ruling in this regard?

**A.** This is a mockery of Allah's and Rasulullah's holy names. It is to jest with the Declaration of Imaan. Such jesting is termed Istikhfaaf in the Shariah. Istikhfaaf is kufr. The culprits responsible for such despicable mockery should hang their heads in shame. They have utterly no respect for Allah Ta'ala and Rasulullah (sallallahu alayhi wasallam). In the despicable picture, the Sacred Name of Allah and Muhammad form even part of the buttocks and the entire satr portion of the image. These miserable fools labour under the notion that they are serving Islam by such ludicrous and despicable drawings.

**Q.** Recently a Muslim attended a church to participate in the funeral service of a non-Muslim friend. However, before the service commenced he was insultingly ordered to leave the church. What is his position in so far as the Shariah is concerned?

**A.** This faasiq deserved the insult well. His attendance and participation in kuffaar religious services make him a murtad. It is an act of kufr for a Muslim to attend any non-Muslim place of worship and participate in the religious service or ceremony. This faasiq must renew his Imaan. He must repent and recite his Kalimah afresh.

**Q.** A certain Muslim organization is offering copies of the Holy Qur'aan as consolation third prizes in some competition which is being advertised in the press. People of all creeds are invited to participate. What is the Shariah's ruling regarding the presentation of Qur'aans to non-Muslims as prizes?

**Q.** It is haraam to offer Qur'aan copies

to non-Muslims. This type of competition constitutes a mockery of the Qur'aan Majeed. It is not permissible to misuse the Qur'aan in this evil manner. The purpose of the Qur'aan is to make Tilaawat, not to offer as prizes to every Tom, Dick and Harry who has no understanding of the reverence and lofty rank of Allah's Word. The organizers of this evil competition are guilty of sacrilegious conduct by dishing out Qur'aan copies to the kuffaar. The ones responsible for this competition in which the Qur'aan is taken for a plaything are emulating the example of kuffaar who have no value for sacred objects. Allah Ta'ala commands Muslims:

"Leave those who take their religion as an object of play and sport. And, the worldly life has deceived them. . ."  
(Qur'aan)

Our modernist propagators of Islam being entirely ignorant of the Deen, follow blindly in the footsteps of the kuffaar. The degree of respect which our modernists have for the Qur'aan is comparable with non-Muslim respect for the bible.

**Q.** Is the fast of a breast-feeding woman valid?

**A.** Yes, her fast is valid. Breast-feeding does not break the fast.

**Q.** Can a woman breast-feed while in the state of janaabat?

**A.** It is permissible. However, the woman should endeavour to take ghusl as soon as possible and not remain in the state of janaabat because of laziness.

**Q.** We would like to verify certain products which we already sell or intend to sell. Please advise in this regard about the following products:

(1) Bonny Bird Chickens from East London, which are certified halaal by the Muslim Judicial Council.

(2) Packo Canned Foods certified by the Islamic Council of S.A.

(3) Sweets where the ingredients are specified to include gelatine.

(4) Malt, Jellies.

**A.** All meat and chicken products marketed by non-Muslims are haraam irrespective of any halaal certificate held by such firms. It does not matter which organization has issued the halaal certificate, the meat products of non-Muslim firms remain haraam. Our investigations in the past have conclusively established that halaal certificates and halaal inspectors are unable to prevent the discrepancies setting into this type of business. Our investigations in the past of several chicken plants have convinced us of this fact.

Sweets containing gelatine are haraam for eating as well selling. If by malt you refer to the type which is used exclusively for liquor production, then it is not permissible to sell such malt. It is not permissible to sell jellies in view of the gelatine content.

**Q.** What was the name of the Pharaoh who ruled during the time of Nabisa Musa (alayhis salaam)?

**A.** There is no certainty about his name. The name of the Fir'oun (Pharaoh) who ruled during the time of Musa (alayhis salaam), according to some authorities was Walid Bin Mus'ab Bin Rayyaan while according to others his name was Minfitaah, the son of Ramses, the second.

**Q.** There are some students of a Deeni Madrasah in South Africa who say that it is permissible to watch television if the programs are good. Is this correct?

**A.** No, it is not correct. Television is not permissible. All television shows are



# QUESTIONS and ANSWERS

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haraam. In terms of the Shariah all television shows are evil. The view stated by the students concerned is baatil.

**Q. When is a person allowed to recite the Ruku and Sajdah Tasbeeh only once instead of thrice? Will the Salaat be valid if the Tasbeeh is recited only once for no proper reason?**

**A.** It is Sunnat to recite these Tasbeeh at least three times in Ruku and Sajdah. Sunnat does not mean that one is allowed to discard the Tasbeeh or recite it less than thrice whenever one feels so. It only means that the Salaat will be valid even if the Tasbeeh is recited less than thrice or even if it is entirely omitted. But, if such reduction or omission is without valid reason then it will be sinful. Departure from the Sunnah and deliberate neglect and violation of the Sunnah methods are not permissible. If there is a valid reason, the Tasbeeh of Ruku and Sajdah may be reduced to even one, e.g. Jamaat Salaat has commenced and one is still engaged in the Sunnat Salaat. In this case only one Tasbeeh may be recited to enable one to link up with the Jamaat as soon as possible.

**Q. During the month of Ramadhaan I got up at night to eat Sehri with the intention of fasting. During the day I broke my fast without a valid reason. This I did on two different days. What is the kaffaarah I have to discharge?**

**A.** Sixty consecutive days of fasting is the Kaffaarah or penalty for this grievous sin. Although two fasts were destroyed this way, only one sixty-day kaffaarah is obligatory since the fasts negated belong to only a single Ramadhaan.

**Q. Recently a Maulana attended an opening ceremony held on the occasion of a new clinic being established. The person in charge of the ceremony was a Hindu priest. The Maulana participated with the priest in the ceremony. Pictures were taken while the Maulana stood with the priest in charge. The Maulana stood with folded hands (as in Salaat) in front of the stone tablet bearing some inscriptions. What is the Shariat's view on a Maulana attending such functions?**

**A.** The shaitaan who participated in this ceremony of shirk is no Maulana. He is undoubtedly a qabar pujaari—a grave-worshipper. Only grave-worshippers will join Hindu priests and stand in reverence in the presence of a stone tablet. Only grave-worshippers have the shameless audacity of participating in idolatrous customs. The Imaani conscience of even a layman—one not versed in higher Islamic knowledge—can never tolerate participation in such functions of shirk and idolatry. Such "maulanas" who participate in idolatrous ceremonies come within the scope of the following pronouncement of Rasulullah (sallallahu alayhi wasallam):

"...there tongues are sweeter than sugar while their hearts are the hearts of wolves."

"...they are shayaateen in human bodies"

**Q. Does a woman need to make ghusl after she masturbates?**

**A.** Masturbation is immoral, unnatural and sinful. It is not permissible to indulge in this evil. Ghusl will become obligatory if discharge of mani (semen) occurred.

**Q. In our Mosque while people are busy with their Sunnat and Nafl Salaat, others are busy talking audibly. This at times disturbs the musallis. People also engage in talking while making wudhu. What does the Shariat say about this?**

**A.** It is sinful to engage in worldly discussion inside the Musjid even if the

talk is conducted in tones which do not disturb the musallis. To speak audibly thereby disturbing musallis is an aggravated sin. It is among the signs of Qiyaamah that people will raise their voices in the Musjid. This is a disease which is prevalent in many places.

It is contrary to the Sunnah to speak while making wudhu. The thawaab of the wudhu is reduced or destroyed by indulging in worldly talk while making wudhu. Wudhu is also an act of ibaadat. The significance of wudhu has been elaborately explained by Rasulullah (sallallahu alayhi wasallam). It does not benefit Muslims to wreck such an important ibaadat by their inconsideration.

**Q. It is said that the dead person's soul visits its earthly home until forty days after its death. Is this correct?**

**A.** It is baseless. The dead person's rooh does not return for forty days or for any other period.

**Q. I work in a clinical laboratory. Sometimes we have to do HVS (High Vaginal Swabs) tests. These swabs are inserted into the vagina to collect moisture or fluids for examination and identification of disease. These swabs contain a stick with a cotton bud. Many Muslim women come for these tests. Does the fast break by these tests? A similar test is done to men.**

**A.** This type of internal test breaks a woman's fast. However, the test done to a man does not break his fast.

**Q. A man uttered three talaqs in anger. He later regretted his action and he wishes to have his wife back. The Ulama say that there is no way in which he can get back his wife since the nikah has been severed irrevocably. But a certain learned man argues that the three talaqs given by this man equal only one, hence he can again live with his wife. What is the correct ruling?**

**A.** Three talaq are three talaq irrespective of the condition, time or attitude prevailing at the time of the administration of the three talaq. The three talaq uttered are known as Talaaq Mughallazah. The nikah is irrevocably severed. The learned man who claims the contrary is in error manifest and has not understood the Shariah's ruling in this regard. Once three talaq have been given, the nikah is totally severed and the couple cannot come together again.

**Q. My husband adamantly insists that we indulge in a haraam form of sex. He orders me to obey him. Am I allowed to disobey him in this matter?**

**A.** It is not lawful for a wife to obey the haraam wishes and orders of her husband. A husband has no right of demanding the commission of sin from his wife. The Shariah forbids an obedience to creation which involves disobedience to Allah Ta'ala. You have to refuse your husband's haraam demands and orders.

**Q. Is it permissible for a Muslim to use the title, Al-Haaj before his name after he has performed Hajj?**

**A.** "Al-Haaj" merely means one who has performed Hajj. As-Saaim means one who fasts. Al-Musalli means one who performs Salaat. Just as it is improper for a performer of Salaat to advertise this fact by giving himself the title of "Al-Musalli" and just as it is improper for the one who fasts to advertise himself as "As-Saaim", so too is it improper for the performer of Hajj to advertise himself as "Al-Haaj". Appropriation of this "title" smacks strongly of riyaa (show and exhibition).

Such display and craving for public attention by advertising one's acts of ibaadat are among the signs of Qiyaamah. It is not permissible to adopt a "title" of riyaa.

**Q. Here in my village (in Mauritius) the Athaan is given after burial. The belief is that the deceased will hear the Athaan and perform Salaat. Is this correct?**

**A.** The reciting of Athaan after burial is bid'ah. It is unlawful to do so. It is in conflict with the Sunnah of Rasulullah (sallallahu alayhi wasallam). There is no Salaat for the dead. This practice of Athaan at the graveside is a dark bid'ah innovated by the Qabar Pujaari sect.

**Q. How necessary is it to wear headgear when performing Salaat? A man who studied in the Middle East says that it is not necessary to wear headgear in Salaat. According to him headgear is only to identify a Muslim.**

**A.** Wearing headgear while performing Salaat is necessary and a requirement of the Shariah. It is Makrooh Tahrimi (which is a forbidden act) to leave the head bare while performing Salaat. Headgear for a Muslim is of great importance. A Muslim is required to cover his head at all times, not only Salaat. It is the style of the kuffaar to leave their heads uncovered. It never was the custom of any Muslim community from the time of the Sahaabah to be without headgear whether in or out of Salaat. Rasulullah (sallallahu alayhi wasallam) ordered that the topi be worn even if one has a turban on. The topi has to be worn under the turban. Modernists take greater fancy to the style of the non-Muslims since they are emulating the kuffaar in practically every sphere of life. To justify their total emulation of kuffaar styles and fashions they conjecture all sorts of interpretations and distortions to minimize the importance of the styles of Rasulullah (sallallahu alayhi wasallam). Why should a Muslim desire to imitate a non-Muslim style when there is a Sunnah style in opposition to the style of the kuffaar? What makes a Muslim opt for the ways of non-Muslims when he is aware of the Sunnah styles of the Sahaabah? The modern students of Deen in this belated age are no authorities on the Shariah. The Sahaabah and the Aimmah Mujtahideen are the authorities of Islam. We follow them. Muslims cannot follow the new-fangled distorted and corrupt interpretations of these modernists who possess no insight in the Deen. Islam is not what is taught by men awed and intoxicated by western materialism. Islam is what was expounded by Rasulullah (sallallahu alayhi wasallam) and spread throughout the world by his illustrious Sahaabah. The thawaab of the Salaat is adversely affected by deliberate discarding of headgear.

**Q. Why do South Africans observe the Day of Arafat a day later than in the Middle East? The Sheikhs of Al-Azhar are of the opinion that we in South Africa share the same night as in Makkah. Therefore, we should abide by them on this issue. Please comment.**

**A.** We do not abide by the opinion of anyone whose opinion is in conflict with the Shariah. It does not matter who issues the statement or from whence the opinion emanates. We are the Muqallideen (followers) of the illustrious Fuqaha—the Aimmah-e-Mujtahideen. We do not take our direction from the Sheikhs of Al-Azhar. We are under no obligation whatever to follow the decisions and opinions of the Sheikhs of Al-Azhar. We follow the Shariah of Allah Ta'ala. By the Fadhil of Allah Ta'ala we

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are grounded on firm rock and holding onto a powerful Rope by means of our Taqleed of the Aimmah-e-Mujtahideen. Our strong Taqleed of the Fuqaha have totally set us free from subservience to other lesser beings.

In determining the Islamic months we adhere to the direction of Rasulullah (sallallahu alayhi wasallam) that the new month commences with the sighting of the hilaal (crescent moon). If the hilaal is not sighted at the end of the 29th day of the Islamic month and no reliable news of the sighting reaches us from another centre, we complete the month with thirty days as commanded by Rasulullah (sallallahu alayhi wasallam). We do not accept any method of calculation for plotting the beginning or ending of the Islamic months. Hence, if on the basis of Shar'i principles our dates differ from those in Saudi Arabia or any other country or town, we adhere to this Islamic determination and ignore the calculations of others. If the hilaal was sighted a day before us in Saudi Arabia then obviously our month here will trail by a day. But, there is nothing Islamically wrong in such difference. Such differences existed even during the times of the Sahaabah and will exist always. There is absolutely no problem if we submit to the rulings of the Shariah and renounce our opinions and desires.

**Q. Could you please inform me if in the Shariat there is a clear distinction between a Musjid and a Jamaat Khaanah?**

**A.** Yes, there is a distinction between a Musjid and a Jamaat Khaanah. The rules applicable to a Musjid do not all apply to a Jamaat Khaanah. A Jamaat Khaanah may or may not be a Waqf institution while a Musjid is always Waqf. Lawful things prohibited in a Musjid, e.g. trade, worldly discussion, etc., are permissible in a Jamaat Khaanah. It is not permissible to enter a Musjid in the state of janaabat while this is permissible in a Jamaat Khaanah. It is Makrooh to enter a Musjid without wudhu, but not so in a Jamaat Khaanah. A Jamaat Khaanah which is not Waqf may be disposed of in any way whatever. But, a Musjid remains a Musjid even if the building has been demolished. The ground of the Musjid remains a Musjid until the day of Qiyaamah. The earth below the Musjid, as far as it extends, and the space above the Musjid, as far as it extends, are classified as the Musjid.

**Q. If the prison authorities allow us to perform Juma' Salaat in jail, what are the conditions under which we have to perform Juma'?**

**A.** It is not permissible to perform Juma' Salaat in a prison. Juma' is not valid in prison even if the prison authorities consent. Prisoners have to perform Zuhur Salaat, not Juma' Salaat. On Fridays, prisoners in a prison should perform Zuhur Salaat individually, not in jamaat. Furthermore, the Zuhur which prisoners perform in a prison on Fridays has neither Athaan nor Iqaamah.

**Q. What does the Shariah say about operating on human corpses for the purposes of medical study, criminal investigation and determining the cause of death?**

**A.** Such operation, cutting and mutilating of human corpses are not permissible even if there are medical or other benefits. Islam does not permit such sacrilege.

**Q. Is it halaal to accept royalties on religious books?**

**A.** It is not permissible to accept such royalties, be the books religious or otherwise. Similarly, copyright registration is not permissible.

**Q. Money devalues with time. Therefore, money received in payment**

**of a debt may be less than the value of the same amount lent out in the first place. How shall the difference in value be recovered without resorting to charging interest?**

**A.** There is a way by which the disadvantage of inflation and money devaluation may be overcome. When giving a loan, it can be given in actual gold, silver or any other metal, e.g. bronze, nickel coins, etc. The loan should be given by weight. Repayment will then also be by weight. Example: A loan of R5000 is required. Obtain gold coins or silver coins for this amount. Weigh the coins and give these as the loan. The debtor has to repay the same weight in the same kind of metal.

**Q. I have read a book which claims that modern scientific research proves that a woman's brain is smaller in volume than that of a man. The result according to the research is that the smaller brain affects her mental faculties. Is this true or false?**

**A.** We are not aware of the article mentioned by you nor of the findings of the research into the brains of men and women. We cannot comment on the accuracy or inaccuracy of the findings of such research. However, according to Rasulullah (sallallahu alayhi wasallam) women are of imperfect intellect. Rasulullah (sallallahu alayhi wasallam) equated their intellect to half that of males. Women are therefore known as Naaqisaatul Aql (of imperfect intellect). It is for this reason that the Shariah equates the testimony of two women to that of one man.

**Q. I am an official of an organization which collects and distributes Zakat. In the past blankets, etc. were bought with Zakat funds and distributed to non-Muslims. We have been informed by someone that this is not permissible. Please advise what steps should be taken if our informant is correct.**

**A.** It is not permissible to distribute Zakat money to non-Muslims. Zakat money has to be compulsorily given to the Muslim poor. The obligation of Zakat is not discharged by distributing Zakat to non-Muslims. It is incumbent that you arrange for an amount equivalent to the sum distributed to non-Muslims, to be again given out as Zakat, but to only Muslim poor. As long as this is not done, the Zakat obligation remains unfulfilled. The officials of the organization responsible for this malpractice are responsible for this grave act of misappropriation.

**Q. In some places people visit the graveyard in groups on Eid Day. A dua is made by the Imaam and the rest of the group participate. Is this a Sunnah?**

**A.** This is not a Sunnat practice. It is permissible and meritorious to visit the qabrastaan (cemetery) on any day. But, it is wrong and bid'ah to fix any specific day for this purpose. What the Shariah has not stipulated, Muslims have no right to stipulate.

**Q. Is it permissible for a menstruating woman to answer to the Athaan?**

**A.** It is permissible. A woman in her state of haidh is not allowed to recite any verse from the Qur'aan Majeed, but she may and should engage in Thikrullaah and dua.

**Q. Is it necessary for women who perform Salaat at home to wait for the Musjid Athaan to be called before they can make their Salaat?**

**A.** It is not necessary. As long as the time for the Salaat has already commenced, they may perform their Salaat. They need not wait for the Musjid Athaan.

**Q. A man and a woman are engaged to get married. The nikah will take place after a year. Is it permissible for this couple to**

**meet one another?**

**A.** Engagement has no Islamic significance. As long as the nikah has not been performed the man and woman are strangers to each other. It is haraam for them to meet. Islamic Hijaab (Purdah) between them is Waajib (obligatory).

**Q. Before embarking on some important project it is Sunnat to perform Istikhaarah Namaaz. It is said that this Namaaz assists one in ascertaining whether to proceed with the project or not. After this Namaaz has been performed, what are the indications to go by? I have been told that a positive or negative answer comes to one in a dream. Is this correct?**

**A.** There is no incumbent necessity in seeing any such dream or vision to guide one. Salaatul Istikhaarah is in fact a Dua made for goodness and guidance--seeking the assistance of Allah--petitioning Allah Ta'ala to save one from harm and calamity. After Salaatul Istikhaarah has been made, one still has to seek advice from experienced persons and reflect. After having exploited all the lawful agencies correctly and having made the Salaat, a decision should be made. Insha'Allah, there will then be success. People generally are under the impression that some positive or negative answer is conveyed to one in a dream or vision after Salaatul Istikhaarah. This is not correct.

**Q. I do not understand quite how I should go about working out my Zakaat. I earn a salary of R1200 per month. How do I work out my Zakaat on this salary?**

**A.** Zakaat is not paid on salary or income. Zakaat is paid on the amount of Zakaat taxable assets which one possesses at the end of the Zakaat year, i.e. 12 Islamic months after one has become the owner of the Nisaab amount. The Nisaab is the amount of wealth which makes one liable for Zakaat payment. If, for example, one is the owner of the Nisaab value in Zakaat taxable assets on the 1st Zil-Qadh then on the 1st Zil-Qadh of the following year if one still has the Nisaab amount or more in the form of Zakaat taxable wealth, then Zakaat of 2½% is payable. Thus, if at the expiry of the twelve months you have cash, savings, gold, silver or stock-in-trade which is equal to Nisaab or more then you have to pay Zakaat. Zakaat is not paid on that part of income which has already been spent or converted into such wealth or property which is not taxed by Zakaat. If, for example, cash is converted during the course of the year into furniture, garments, vehicles or any other item for use, then Zakaat is not payable on such amount. What remains of your salary in the form of cash or any other Zakaat taxable wealth at the end of the Zakaat year, is taxed by Zakaat.

**Q. Is it Sunnat to shake hands or embrace after Eid Salaat?**

**A.** It is not a Sunnat practice to do so. But people have assigned the category of Wujoob (compulsion) to this practice. This compulsion has transformed this practice into a bid'ah (innovation). It is necessary to refrain from this custom.

**Q. Is it permissible to take an intoxicated man into the Musjid and induce him to perform Salaat?**

**A.** It is not permissible to take such a person inside the Musjid nor is it permissible to induce him to perform Salaat while he is intoxicated. The Qur'aan expressly forbids this.

**Q. A child was conceived out of wedlock. However, before birth of the child, the couple got married and five months thereafter the child was born. Is**



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this child regarded legitimate in Islam? And what about inheritance for this child?

**A.** A child born even a day before six months from the date of Nikah will be illegitimate according to the Shariah. This is the ruling in terms of both Hanafi and Shaafi Math-habs. An illegitimate child does not inherit in the estate of the man who fathered him/her. Such a child inherits in the estate of its mother. This is in terms of both Math-habs. Although an illegitimate child does not automatically inherit in the estate of the man who illegally fathered it, he (the man) can make a wasiyyat (bequest) in favour of the child. But, the wasiyyat must not exceed one third the value of the estate.

**Q.** In our town there are butcheries owned by non-Muslims who have been issued with halaal certificates by the Muslim Butchers Association of the town. These non-Muslim butcheries have a separate cold room for storing halaal meat. The halaal meat is also sold from a separate counter. A Muslim staff sells the halaal meat. Further alongside the halaal counter other staff are working with pork and other meat products. Is it permissible for Muslims to buy meat at such butcheries?

**A.** It is not permissible for Muslims to buy meat from these non-Muslim butcheries. These halaal certificates hold no significance in the Shariah. They are more destructive to the Imaan of Muslims who have been influenced to buy from kuffaar meat products which in many instances were and are haraam.

**Q.** The Imaam of our Musjid is in the habit of participating in non-Muslim functions, ceremonies and anniversary celebrations. Is it proper to perform Salaat behind him?

**A.** This Imaam is a faasiq. It is Makrooh Tahrimi (which is a forbidden act) to appoint a faasiq to lead the Salaat. If there is another Musjid nearby where Salaat could be performed with Jamaat, then do not perform behind this faasiq imaam. However, if there is no other place where one can execute the obligation of Jamaat Salaat, then it will be permissible to perform behind even a faasiq. It is the duty of the mutawallis of the Musjid to dismiss this faasiq.

**Q.** A house was built with money which was obtained from gambling and other haraam sources. What is the Shariah's ruling in this regard?

**A.** Living in a house built of haraam wealth is also haraam. It is not permissible to occupy this house. The house has to be sold and the money returned to the original owners if at all possible. If the owners or their heirs are unknown or untraceable, the money has to be compulsorily given to the poor.

**Q.** A friend offers me some gift or invites me to his home for meals. I am certain that the greater part of his income is from haraam sources. It is difficult to refuse. What should I do?

**A.** A Muslim's prior duty is to serve Allah Ta'ala. We are commanded to cultivate the Pleasure of Allah Ta'ala. Where there is a conflict between pleasures, the Pleasure of Allah Ta'ala will necessarily be given preference. It is not permissible to accept the gifts of your friend nor to eat the food he offers you. Politely and firmly refuse his offers. Imaan will be tested in this world every now and again. Such little tests should be accepted. We should not fail in even such simple tests.

**Q.** The heirs in an estate inherited a property which was usurped from its lawful owner by the deceased. Are the heirs entitled to hold on to this property which

they have inherited?

**A.** The heirs are not the owners of the usurped property. They have no right over the property. It is compulsory to return the property to the true owner if he/she is still alive otherwise to the heirs of the owner. If this too is not possible for some reason, then it is Waajib to give the property in Sadqah to the poor. Either the property may be given or it may be sold and the money distributed to poor and needy Muslims--such Muslims who are entitled to accept Zakaat.

**Q.** Is it permissible to use live bait when fishing?

**A.** It is haraam to use live bait. To do so is cruelty. Such a brutal person is deprived of the Rahmat of Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) said: "He who has no mercy (on creation), mercy (of Allah) will not be shown to him."

**Q.** Governments place restrictions on fishing in the seas. If such restrictions are disobeyed, will it be sinful?

**Q.** A Madrasah hall is divided into two sections with an intervening partition. Is it permissible for women and men to attend weddings at such a hall?

**A.** Even if the Madrasah hall is partitioned in this way, it is not lawful for either men or women to attend the type of wedding functions which are organized in our day. Islamic nikahs are not accompanied by wedding functions. Only the Walimah is Sunnat. After the nikah, an unostentatious (devoid of riba) feast is given by the man. At the Walimah males are invited. Women should remain at home. The Walimah should not be an extravagant and wasteful function at which un-Islamic activities take place.

**Q.** Several Maulanas in our town attend wedding receptions in the hall. The Maulanas are seated separately although the gathering is a mixed one. Men and women attend. A Maulana gives a lecture on Islam at the reception. This seems contradictory to what the Majlis teaches About Purdah.

**A.** What the Majlis teaches about Purdah and the prohibition of customary wedding functions is the unadulterated Law of Allah Ta'ala. The Majlis propagates the Shariah of Islam. The action of the Maulanas stated by you is a contravention of the Shariah. Such Maulanas make fools of themselves by attending the ludicrous wedding functions of ignoramuses. These Maulanas who participate in such haraam functions sully their honour, dignity and respect. They bring disrepute to Islamic Knowledge. They aid in ruining the Imaan of Muslims. No man of Deeni Knowledge--an Aalim who understands the worth of Ilm--will ever disgrace himself in the despicable way of those who attend the unlawful and Islamically immoral wedding functions of these days. It is neither permissible for any Muslim to attend these wedding functions nor to aid in their organization. It is indeed an insult to Islam for a learned man to give a lecture at a gathering which Islam does not permit.

**Q.** Recently a ladies tablighi group arrived from overseas to give talks to ladies. Announcements were made in our Musjid informing the menfolk to encourage their womfolk to attend the talks which were to be held in the Madrasah hall adjacent to the Musjid. The talks were given between 2 p.m. and 4 p.m. In response to this call women from all over the town flocked to the hall, walking freely in the streets for two days. Please comment and advise us if it is proper for

the men to encourage their womenfolk to attend such Deeni talks?

**A.** This style of tabligh activity for women is in violation of Allah's command stated in the Qur'aan Majeed as follows:

**"And (O women!) remain in your homes and do not make an exhibition of yourselves like the displays of jaahiliyyah."**

Islam does not permit its females to assert and openly express themselves in this way. When it is forbidden for women to even attend the Musjid for Salaat, then to a far greater degree will the prohibition apply to gatherings of the nature described by you. Those who organize such gatherings have failed to discern the inherent dangers in the emergence of women. The Sahaabah foresaw these dangers, hence they resolutely issued the ban on women attending Musjids. No matter how sincere the intentions may be, an act which violates the spirit and teaching of the Shariah is fraught with disastrous consequences. It is not permissible for men to encourage their womenfolk to leave their homes, walk in the streets to attend gatherings even if such gatherings are purely Deeni functions.

**Q.** I am informed that it is not permissible for a Muslim man to shave his head bald.

**A.** The information is wrong. It is permissible to shave one's hair.

**Q.** Is it permissible for a man to remove the hairs on his legs and thighs?

**A.** It is permissible.

**Q.** I have a friend who has asked me to purchase certain goods for him. I am not acting in the capacity of a paid agent or employee in this regard. On account of our friendship I agreed to make the phone call and placed the order. However, the price of the goods was very low. Without informing my friend of the actual price, I gave him a substantially higher amount. He is under the impression that the price he is paying is the actual price which I paid for the goods. What is the Shariah's ruling in a case like this?

**A.** You are guilty of a grave act of deception. It is not lawful for you to misinform your friend and conceal the true price. He did not purchase the goods from you. You only rendered him a favour (Ihsaan), the reward of which is thawaab in the Akhirah. If you wanted to make a profit, you should do so without deception. The amount in excess of the actual price is haraam for you. It is incumbent that you return the excess to your friend. In doing so, you will not be the loser.

**Q.** A husband gives his wife two talaqs. The wife is waiting for her iddat to expire. Is sexual relations permissible during the iddat period?

**A.** If one or two clear talaqs (i.e. a talaq in which the word talaq, divorce or any of its derivatives is used) were given, it is permissible for the husband to have sexual relations with his wife as long as her iddat has not expired. Such relationship constitutes Rujoo' or retraction of the Talaq. If the iddat (a period of three haidhs) has expired, then the nikah is severed. In that case, nikah will again have to be performed. But, such nikah cannot be imposed on the woman. If she consents to again marry her former husband, then only will the nikah be validly performed.

**Q.** A person in janaabat cannot recite the Qur'aan. What about him listening to the Qur'aan being recited?

**A.** It is permissible for such a person to listen to the recital. Reciting is not permissible.

# THE BEARD

Rasulullah (sallallahu alayhi wasallam) commanded:

"Oppose the mushrikeen, clip the moustaches and lengthen the beards."

"My Creator commanded me to lengthen the beard and clip the moustache."

The command of Rasulullah (sallallahu alayhi wasallam) regarding the keeping of the beard is explicit. The law of the Shariah is well-known. But, some misguided Muslims following in the footsteps of the kuffaar jeer and ridicule the commands and Sunnah of Nabi-e-Kareem (sallallahu alayhi wasallam). For the benefit of such misguided Muslims here is some advice from one of their own western intellectual masters:

"And, when all else fails, try the method of preventing colds expounded by a Florida physician. Unfortunately, it works only if you're a man. Sinet M. Simon, L.L.D.M.D., of Fort Myers recommends that his patients grow moustaches and beards to ward off respiratory ailments.

"The cold virus is a filterable virus, and the hairs of the beard act as a filter," Dr. Simon told us. In 40 years of general practice, he said, 70 percent of his male patients who have hirsute jaws usually weather the cold and flu season without a sniffle. It's terrific," he said."

(Extract from the book: Prevention's NEW ENCYCLOPEDIA OF COMMON DISEASES, page 203)

## MALPRACTICES IN AN ORPHANAGE

In South Africa there is a certain "Muslim" orphanage which operates under the name of Islam while its methods and activities are in flagrant violation of Islam. Haraam methods of fund-raising, e.g. cinema shows, are adopted. Zakaat monies are misappropriated and diverted to un-Islamic channels such as secular educations for even non-Muslims.

Officials of this particular orphanage misuse and abuse even the young girls living at the orphanage. The fussaag (immoral) people in charge of the orphanage should beware of Allah's Wrath. Their malpractices will not escape unpunished. When the Whip of Allah strikes, they will be thoroughly exposed and disgraced. Let them beware and heed this warning.

# Qadianis

Due to subtle and devious propaganda of the agents of Qadianism and Ahmadism, many people are not acquainted with the actual beliefs of kufr of these sects. Among the facts of kufr of these false religions, which Muslims should know are the following:

\* Mirza Gulam of Qadian claimed to be a Nabi--and the highest Nabi.

\* Mirza Gulam, the founder of the Qadinani/Ahmadi religion claimed that Wahi (Divine Revelation) was revealed to him.

\* The Qadiani/Ahmadi religion teaches that Nabi Isa (alayhis salaam) was not raised bodily to heaven and that he will not return again to earth as Islam believes.

\* Mirza Gulam claimed that while the moon was eclipsed for Muhammad (sallallahu alayhi wasallam), two bright moons were eclipsed for him (i.e. for Mirza). (I'jaaz-e-Ahmadi, page 79)

\* Mirza Gulam accused Rasulullah (sallallahu alayhi wasallam) of eating cheese which contained pig's fat. (Letter of Mirza: the paper, Al-Fadhl dated 22nd February 1924)

\* According to Mirza, the people of the west consume wine because Nabi Isa (alayhis salaam) was a drunkard--Nauthubillaah! (Kashti-e-Nooh, page 65)

\* Nabi Isa (alayhis salaam), according to Qadianism was a "glutton, a drunkard, never prayed, nor feared Allah, and he was a non-believer. He was haughty, self-centred and claimed to be Allah--Nauthubillaah! (Footnote on Zamimah Anjame-Atham, page 5)

\* Mirza also accused Nabi Isa (alayhis salaam) of speaking lies. (Baraahine Ahmadi, page 369)

\* Revealing his immoral frame of mind, the impostor Mirza said: "Hadhrat Faatimah, in a vision, plaited my head on her thigh and indicated to me that I am from it." (Ek ghalati Ka Izaalah)

\* Mirza said: "Every moment of my life is itself Karbala. Hundreds of Husains are in my pocket. (Nuzul-e-Masih)

These are just a few of the vile teachings of Qadianism/Ahmadism. The beliefs propagated by the founder of Qadianism/Ahmadism are undoubtedly beliefs of kufr which renders him a murtad. Since Mirza himself was a kaafir all those who accept this impostor and kaafir as a Nabi or a Mujaddid are kaafir.

# THE ARRIVAL OF MAUT

The abode of this world is a stay of a short while. Man is a traveller here although he has forgotten this fact. But, when he is about to depart from this earthly realm, his eyes will be finally opened and he will discern the reality of his sojourn here on earth. When the reality of Maut (death) stares him in the face, he will be constrained to sever all worldly ties and proceed alone, without companion, along the journey into the Akhirah.

When Maut approaches a person, his relatives and friends should prepare him as a traveller is prepared for his journey. As far as possible maintain him in clean surroundings. Garments and bedding should be clean for this occasion. When his final moment arrives, lay him on his back with the feet in the direction of the Qiblah. Place a pillow under his head so that his face is also in the direction of the Qiblah.

Sit close to him and recite the Kalimah audibly until he also recites the Kalimah. Even if the dying man overcome by the severity of the pangs of Maut is unable to proclaim the Kalimah verbally, your recitation near to him will most definitely have a beneficial effect in his heart. Do not order the dying one to recite the Kalimah. One never knows what he may reply in this condition of hardship. This fact should be well-remembered. Once the dying one has recited the Kalimah once, cease reciting it. However, if after having recited the Kalimah, the dying one utters some worldly talk, then renew the recital of the Kalimah. Reciting Surah Yaaseen close to the dying one lightens the pangs of Maut.

At such a critical juncture, never mention any worldly matter to the dying one. Do not speak about his wealth, wife and children. Permit his Rooh to incline towards Allah Ta'ala.

After the departure of the Rooh (soul), set right the body. Place the hands at the sides; straighten the legs; close the eyes; tie a ribbon of cloth from under the jaws to over the head so that the mouth does not hang open; when closing the eyes recite:

**Bismillaahi wa alaa millati**

**Rasulullaah.**

Tie the big toes of the feet together to prevent the legs spreading open. Then cover the whole body with a sheet. Announce the death and make preparations for ghusl.

Those in the state of janaabat, haidh and nifaas should not approach the mayyit (deceased). Do not recite Qur'aan Shareef by the mayyit prior to ghusl.

After ghusl and kafan have been given do not unnecessarily delay the burial. This is contrary to the teaching of the Shariah.

Do not allow ghair mahrams to view the body. The Shariah's rules of Hijaab (Purdah) apply to the dead body as well. It is haraam for women to gather shamelessly outside, standing in a crowd to view the janaazah being taken away. Rasulullah (sallallahu alayhi wasallam) prohibited such gatherings.

Do not unduly delay the burial in anticipation of more people attending the Janaazah Salaat nor for people who have to arrive from other towns. The mayyit has to be despatched with haste to continue with the journey. This is Rasulullah's (sallallahu alayhi wasallam) command.

Do not organize bid'ah functions and khatms, e.g. the seven and forty-day khatm. These are innovations which have neither origin nor sanction in Islam. For Muslims the Sunnah of Rasulullah (sallallahu alayhi wasallam) is sufficient.

# AHLUS SUNNAH

Defining the meaning of Ahlus Sunnah (the People of the Sunnah), Hadhrat Shaikh Abdul Qadir Jilaani (rahmatullah) alayh says in his famous Kitaab, Ghunyatut Taalibeen:

"... Hence, every Mu'min is obligated to follow the Ahlus Sunnah Wal Jama'ah. Sunnat is the Path on which Rasulullah (sallallahu alayhi wasallam) was, and Jama'at refers to the unanimous verdicts of the four Khulafa (Abu Bakr, Umar, Uthmaan and Ali) during their time. These are the people of the Straight Path. . ."

The Path of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah is the meaning of Sunnah. Those who follow this Path are the People of the Sunnah (Ahlus Sunnah wal Jama'ah). Those who follow practices, customs, acts of worship, etc., which did not exist during the time of Rasulullah (sallallahu alayhi wasallam), the time of the Sahaabah and the age of the Aimmah-e-Mujtahideen are not among the Ahlus Sunnah. Those who have departed from the Path of the Sahaabah are the Ahl-e-Bid'ah. The Ahl-e-Bid'ah comprises of many different errant and deviated sects. Rasulullah (sallallahu alayhi wasallam) explained very clearly that the Sunnah Path is "the Path on which I and my Sahaabah are". Any other path is the path of bid'ah. A group which worships graves, and centre all their activities of worship around graves and dead people have no right to appellate themselves with the title of "Ahl-e-Sunnah Wal Jama'ah". Bid'ah is the opposite of Sunnah. Bid'ah displaces Sunnah. A study of any Bid'ati sect will establish beyond any doubt that there is absolutely no resemblance between the acts of "worship" and the ways of Bid'atis and the acts and ways of the Sahaabah. Without any exception, the acts, beliefs and rituals of the Ahl-e-Bid'ah are the products of influences exercised by religions of kufr.



## PART 2

# A BATIL COMMENTARY

On page 2 of his baatil commentary of the Qur'aan Majeed, "QUR'AN:THE FINAL SCRIPTURE, Rashad Khalifa states:

"The word 'salat' designates a specific set of actions, including bowing, prostrating and reciting specific words. The salat prayers must be observed at five specific times each day."

Rashad here concedes that Salaat is a special and a specific act with specific postures and specific words. Yet, no where in the Qur'aan are the details of the Salaat specified. He agrees that "salat designates a specific set of actions. . .", but where are these "specific actions" to be found in the Qur'aan in the form and manner the Ummah knows? Rashad has branded the Hadith and Sunnah as falsities attributed to Rasulullah (sallallahu alayhi wasallam), but the only source from where this "specific set of actions" is forthcoming is the Hadith of Rasulullah (sallallahu alayhi wasallam). The Qur'aan does not describe the number of raka'ats of the Salaat; the Qur'aan is silent on the specific words which have to be recited at the different stages in Salaat. Everyone is compelled to refer to the Hadith and Sunnah for the detailed explanation of Salaat--for its specific set of actions and words.

On page 6 of his commentary, Rashad says:

"Just as Salat prayers are a specific set of practices, the zakat charity is a specific proportion of one's properties to be given to the needy on regular basis. In Islam, zakat is 2% of one's capital possessions annually."

What has constrained Rashad to claim that Zakaat is a "specific proportion of one's properties"? He is a total denier of the Hadith and Sunnah of Rasulullah (sallallahu alayhi wasallam). The Qur'aan is silent on any specifications of Zakaat. From whence did he derive the figure of 2%? The Qur'aan does not indicate that Zakaat is to be paid annually. What then is the source of Rashad from where he obtains his details for the acts of Ibaadat stated in the Qur'aan? In actual fact the percentage Zakaat payable is 2½%, not 2% as claimed by Rashad. In spite of rudely denying the Hadith and Sunnah, Rashad is forced to seek direction and guidance in these very Ahadith of Rasulullah (sallallahu alayhi wasallam) for the exposition of the Qur'aanic aayaat. Rashad brazenly states:

"Our creator sent this Quran to guide all humanity. But the Muslims were equally duped into following the Hadith (oral) and Sunna (traditions), which were falsely attributed to the messenger."

It does not behove such a denier of the Hadith and Sunnah to seek assistance from these sources of the Shariah for his explanations.

On page 6, Rashad denies the Islamic belief of Shafaa'ah (Intercession) in the following manner:

"The myth of 'intercession' is prevalent in both Christianity and Islam. The Christians claim that Jesus will intercede on their behalf, and the Muslims claim that Muhammad will intercede on their behalf. The divine truth, as shown throughout the Quran, is that neither Jesus nor Muhammad, nor anyone else, will possess the power of intercession."

In Appendix 7 of his book, Rashad further emphasises on the rejection of the Islamic belief and concept of Shafaa'ah. It is grossly erroneous to compare the Islamic concept and belief of Intercession with the Christian doctrine of atonement and salvation. It is kufr to refute the Islamic belief in Intercession. The Qur'aan Majeed and the Ahadith of Rasulullah (sallallahu alayhi wasallam) are explicit regarding the validity and incumbency of this belief. On the Day of Qiyaamah, Allah Ta'ala will grant permission to the Ambiya, Ulama and Auliya to intercede on behalf of Muslims. The proofs for this Islamic belief are so abundant and so clear that only one who has deliberately chosen blindness will intransigently deny the Islamic belief of Shafaa'ah.

Shafaa'ah or intercession on behalf of sinners by those whom Allah Ta'ala grants permission will take place most certainly. Rasulullah (sallallahu alayhi wasallam) has already informed the Ummah that Allah Ta'ala will grant such permission to the Ambiya, Ulama, Auliya and the Shuhada, etc. This permission is firstly for Rasulullah (sallallahu alayhi wasallam). He will occupy the loftiest platform of Intercession. After him will be the turn of other Ambiya to intercede. Intercession will be only on behalf of sinful Muslims, not in favour of kuffaar. There are various classes of Shafaa'ah. In having rejected this Islamic belief, Rashad has followed his personal opinion. His view is not based on any Shar'i fact. He has adduced neither Qur'aanic nor Hadith proof to substantiate his baseless opinion of kufr.

On page 10, commenting on the word, **raainaa**, Rashad says:

"The word **Raina** sounds like a dirty word in one of the old languages."

The Qur'aan does not say anywhere that **raainaa** "sounds like a dirty word in one of the old languages". Not even the Hadith (which Rashad rejects) describes this term as a "dirty word in one of the old languages". Since the term had a double meaning--a meaning for obedience and a meaning for disobedience--the Jews intending the latter meaning, the Qur'aan forbade Muslims to use this ambiguous word when addressing Rasulullah (sallallahu alayhi wasallam). Rashad, being in a quandary as to the correct meaning and interpretation of this word and its prohibition, simply tendered just any meaning which may remotely apply. But, he has no Islamic basis for this misinterpretation.

On page 14, Rashad Khalifa makes the following blasphemous statement in denigration of the lofty rank of Muhammad's (sallallahu alayhi wasallam) Office of Nubuwwah and Rissalat:

"Many Muslims entertain the erroneous idea that Muhammad was the source of religious practices in Islam, namely, salat, zakat, fasting and hajj pilgrimage. However, the Quran teaches us that all religious duties were revealed to us through Abraham."

Insha'Allah, the kufr and baatil of this statement will be discussed in the next issue of the Majlis.

## KNOWLEDGE AND SUNNAH

Once when Hadhrat Ali (radhiyallahu anhu) went on a tour of Basrah he issued an order banning all public speakers from delivering lectures. On passing through the city, Hadhrat Ali (radhiyallahu anhu) found Hadhrat Hasan Basri (rahmatullah alayh) giving a lecture. On entering the gathering Hadhrat Ali (radhiyallahu anhu) exclaimed: "O Hasan! Are you an Aalim or a student?" Hadhrat Hasan replied: "Be what I may. But, whatever has reached me authoritatively from Rasulullah (sallallahu alayhi wasallam), I am delivering to the people." On hearing this answer, Hadhrat Ali (radhiyallahu anhu) granted Hadhrat Hasan official permission to lecture to people.

At this occasion when Hadhrat Ali (radhiyallahu anhu) confronted Hadhrat Hasan Basri, he was not aware that his interlocutor was Ameerul Mu'mineen Hadhrat Ali (radhiyallahu anhu), hence the abrupt reply. After Hadhrat Ali (radhiyallahu anhu) departed, Hadhrat Hasan was told of the identity of Ameerul Mu'mineen. On hearing this, Hadhrat Hasan alighted from the mimbar and in haste set out after Hadhrat Ali (radhiyallahu anhu). When he caught up with Hadhrat Ali (radhiyallahu anhu), Hadhrat Hasan exclaimed:

"For the sake of Allah teach me wudhu."

A jug of water was brought and Hadhrat Ali (radhiyallahu anhu) practically demonstrated to Hadhrat Hasan the way of making wudhu. Since that time the place where this episode was enacted has been known as Baabush Tasht (or the Gate of the Tray, i.e. the utensil from which the wudhu water was poured). (Tabsiratul Asfiya)

Two significant lessons are learnt from this episode:

\* (1) Respect for the Sahaabah of Rasulullah (sallallahu alayhi wasallam). A great man of such vast knowledge and piety as Hadhrat Hasan Basri (rahmatullah alayh) considered himself an infant in knowledge and practice in the presence of a Sahaabi.

\* (2) Love for the Sunnah. Hadhrat Hasan (rahmatullah alayh) obviously did not lack knowledge of the simple act of wudhu. But he yearned to be shown exactly how Rasulullah (sallallahu alayhi wasallam) had performed wudhu. None other than a Sahaabi held the honour to demonstrate practically and precisely the acts of Rasulullah (sallallahu alayhi wasallam).

Another point of great significance is that Hadhrat Hasan (rahmatullah alayh) did not question Hadhrat Ali (radhiyallahu anhu) about any intricacies and subtleties of knowledge. He did not dwell on metaphysics and philosophy. He desired to know of a simple act which will be of a benefit to him in the Aakhirah--the Sunnah of Rasulullah (sallallahu alayhi wasallam) in its minutest detail.

## THE GRAVE

Hadhrat Hasan (rahmatullah alayh) once attended a burial. As the mayyit was buried, Hadhrat Hasan cried so profusely that the sand where he was standing was moistened with his tears. He said: "O people! The grave is the first stage of the Aakhirah and the last stage of the world. What are you priding yourself about this world? The end of this world is the grave. Why then have you no fear? At the end of this world is death. O neglectful ones! Prepare yourself for the Aakhirah."

(Tabsiratul Asfiya)

### MAN'S DESTRUCTION

Hadhrat Hasan said: **Man's destruction lies in the death of the heart. Death of the heart is to love the world.**

# THREE THINGS

Admonishing Hadhrat Saeed Bin Jubair (rahmatullah alayh), Hadhrat Hasan Basri (rahmatullah alayh) said:

"Abstain from three things:

- (1) Do not go near to rulers even if they deal affectionately with you.
- (2) Never be in privacy with any woman even if she happens to be the Raabiah of the time or even if you have taught her the Qur'aan of Allah.
- (3) Never listen to music even if you have attain the lofty ranks of spiritualism. Music is not devoid of calamity. It will assert itself and take its toll.

## A LUSTFUL GAZE

Hadhrat Imaam Abu Amr (rahmatullah alayh) was a renowned Qaari and Haafiz of the Qur'aan Majeed. Once a handsome young lad came to learn the Qur'aan by him. A gaze of lust from Abu Amr fell on the lad. Immediately, the whole Qur'aan, from the Alif of Alhamd to the Seen of An-Naas, departed from the heart of Abu Amr. He forgot the entire Qur'aan in entirety unable to recall even one letter. This was the calamity which befell him as a consequence of the evil glance.

Shocked and overwhelmed by fear, Abu Amr hastened to Hasan Basri (rahmatullah alayh) and poured out his story. Hasan Basri advised him to wait until after the Hajj period has passed and then go to Masjid-e-Khaif where he will find an old saint sitting close to the Mihraab. Abu Amr was instructed to explain this calamity to the saint and seek his dua.

Abu Amr continues with the story: "According to this instruction I went to Masjid-e-Khaif and saw a saintly man sitting in one corner of the Masjid with the greatest of reverence. . . . After all the people had departed I mustered up courage and addressed the saint: Assalamu Alaikum. O Shaikh! For the sake of Allah listen to my petition. I then explained the calamity which had overtaken me. On hearing my story, the Shaikh was overcome with grief. With sorrow in his eyes he gazed towards the heaven. And, lo, even before he returned his gaze, the entire Qur'aan had returned to my heart. Unable to restrain my joy I fell at his feet in gratitude."

## MUCH SPEECH

Rasulullah (sallallahu alayhi wasallam) said:

"Do not increase speech besides the Thikr of Allah, for verily, speech in abundance hardens the heart, and the furthest from Allah is a person with a hard heart."

Much talking leads towards nonsensical discussions and gheebat (speaking ill of others). Much speech induces forgetfulness of Allah, hence a hardening of the heart occurs.

Once on the occasion of Eid, Hadhrat Hasan Basri (rahmatullah alayh) passed by a group of people laughing and joking. He admonished: "The condition of these people is surprising. They are unaware of their end. They laugh, not knowing that Maut is laughing at them"

## A HYPOCRITE

Once on seeing a man eating in the qabrastaan (graveyard), Hadhrat Hasan Basri (rahmatullah alayh) remarked: "This man is a munaafiq". People enquired of the reason for this conclusion. Hasan replied: "A person who has the desire to eat while

Once Hadhrat Maalik Bin Dinaar (rahmatullah alayh) visited a man in his dying moments. Hadhrat Maalik Bin Dinaar made talqeen of the Kalimah, but in reply the dying one would say, "ten eleven". He then said: "O Shaikh h! Whenever I intend to recite the Kalimah I see a mountain of fire rolling towards me". Hadhrat Maalik enquired from others about this person and he was told that the dying man was a devourer of riba and cheated when weighing.

## DESTRUCTION

Hadhrat Maalik Bin Dinaar (rahmatullah alayh) said:

"He who loves to speak much with people, his heart is forgetful of Allah's Remembrance and he has destroyed his life. What does he know of supplication? (Dua)?"

## A PUNISHMENT

Hadhrat Maalik Bin Dinaar (rahmatullah alayh) said:

"It is recorded in some previous Revelation of Allah that the least punishment which will overtake an Aalim who befriends the world, is the effacement of the sweetness of Allah's Thikr from his heart."

## QADR

A fundamental requirement for the validity of Imaan is the belief in Qadr or predestination. The Islamic Doctrine of Qadr is among the mysteries of Allah Ta'ala. It is not fully comprehensible to the human mind. Qadr is related to the Eternity of Allah Ta'ala. Allah Ta'ala is the ONE and only Uncreated Being. He is Infinite, having neither beginning nor ending. Qadr thus is a concept directly related to Divine Eternity. Man and everything else are created, hence finite. All finite beings have limitations in every respect. Man's intellect and understanding being created are finite and limited in their grasp. The finite and limited mind of man cannot encompass or comprehend fully and in entirety a concept which is infinite and limitless.

On account of the inherent limitations of the human mind and the inability of the created intellect to grasp in totality the infinite, unlimited, uncreated and eternal realities and truths of Allah Ta'ala, Rasulallah (sallallahu alayhi wasallam) forbade probing into the concept of Qadr. It will suffice for Muslims to believe that everything that happened, happens or will happen is in accordance with the set plan and command of Allah Ta'ala.

## DUA

Rasulullah (sallallahu alayhi wasallam) said: The dua of a person is accepted as long as he does not ask for sin or for severing family ties and as long as he is not impatient." When asked the meaning of "impatience", Rasulallah (sallallahu alayhi wasallam) said: "He says: I have made dua upon dua, but my dua goes unheeded. He then becomes despondent and gives up making dua."

## MALADY OF KUFR

Among the dangerous attitudes and spiritual maladies which have set into modernists Muslims are Istihza and Istikhfaaf. **Istihza** means to jest, to mock or to make fool of. In the context of the Shariah it means to jest or mock at any teaching, tenet, belief, concept or advice and admonition of Islam. **Istikhfaaf** means to consider lightly; to regard as insignificant. In the context of the Shariah it means to regard lightly or insignificant any affair, teaching, belief, etc., of Islam. The Islamic ruling in this regard is stated as follows in Sharhul Aqaaid:

**"Istihaanah is kufr, and Istihza of the Shariah is kufr since these are signs of the rejection of Imaan."**

"Istihaanah" is another word for the concept of Istikhfaaf.

Every teaching, belief and attitude of Islam is linked with Allah Ta'ala. Hence, Islam, its beliefs, practices, teachings, places and personalities are all objects of respect and honour. The slightest disrespect to these is intolerable in the Shariah. But due to western liberal influences many Muslims are sacrificing their Imaan with the evils of Istihza and Istikhfaaf. The teachings of Islam are subjected to mockery and rejected with an air of indifference. Many important practices of Islam are dismissed as insignificant. In this baneful attitude is the elimination of Imaan. They invite the Wrath of Allah and bring about the annihilation of their Imaan.

## BAKHEEL

\* Some people are in the habit of taking vows to spend in the Path of Allah when they are in difficulty. When some calamity overtakes them, they make a vow unto Allah that if the hardship is removed they will give so much and so much in charity. However, they never think of spending in the Path of Allah when they are not faced with difficulties. Such vows indicate the niggardliness of such persons. They are described in the Hadith as Bakheel (miser). Spending in the Path of Allah according to one's means should be a constant practice, not only when calamity strikes.

### POSTPONING HAJJ

Once Hajj has become Fardh on one, it is not permissible to postpone it unnecessarily. Business and employment are not valid grounds for postponing Hajj. Rasulallah (sallallahu alayhi wasallam) ordered haste in the execution of the Fardh Hajj. Many people postpone their Fardh Hajj because of business engagements. This is evil. One who dies before having performed the Fardh Hajj in spite of having been able to do so, dies like a Yahudi or a Christian according to the Hadith of Rasulallah (sallallahu alayhi wasallam).

### OATHS

Some people are in the habit of taking oaths by beings other than Allah Ta'ala. They swear by the Nabi, by the Qur'aan, by the light and by other objects. It is haraam to swear such oaths. If such an oath has been taken, hasten to recite the Kalimah.

### CLAIM ON WEALTH

It is not only Zakaat which has a claim on the wealth of people. Spending in the Path of Allah becomes incumbent whenever occasion demands

comment, it is not permissible for others to brand a person as a munaafiq. Nifaaq is an internal condition--a condition of the heart. The Auli ya sometimes are apprized of things hidden from us.



# DEENI TEACHINGS

- \* The most despicable profession is begging. The profession of begging is sinful. Manual labour is a thousand times superior to begging.
  - \* Do not endeavour to legalize something haraam by means of interpretations and schemes. Allah Ta'ala is aware of the conditions of the hearts.
  - \* Abstain from something which disturbs the conscience.
  - \* Do not trade in anything which is a means for sin.
  - \* Do not change one's way of livelihood unnecessarily. Means of livelihood is fixed by Allah Ta'ala. Do not seek to interfere with it.
  - \* Honesty is a fundamental constituent of trade. Honesty enhances one's worldly reputation and in the Akhirah one will be with the Ambiya, Siddiqueen and Shuhada.
  - \* Make it a practice to give in charity a share of one's profits (this is besides Zakaat). Charity wards off calamities.
  - \* Declare any fault or defect in one's merchandise. Barkat is effaced by concealing a defect.
  - \* Abstain totally from dealings of riba. Do not even witness such transactions. All participants in riba are cursed.
  - \* Do not press your debtors for payment.
  - \* Do not accept gifts or invitations from your debtors if this was not customary between you and the debtor prior to him becoming your debtor.
  - \* When a man in need sells any of his goods to alleviate his need, do not take advantage of his distress to obtain the goods as cheaply as possible. Pay a fair price.
  - \* If your debtor is poor, either grant him an extension or waive part or whole of the debt. Allah will save you from the hardships of Qiyaamah.
  - \* It is an act of great injustice to unnecessarily delay in paying one's debt in spite of one having the means of paying.
  - \* As far as is possible do not become a debtor.
  - \* When circumstances compel one to take debt then be ever concerned about repaying as soon as possible. Do not become unconcerned. If the creditor is demanding and insulting bear his attitude with patience.
  - \* If you are by the means, settle the debts of other debtors.
  - \* Never abuse Amaanat (Trust).
  - \* Wealth obtained by usurpation, extortion, pressurizing others or by means of one's position in society is not halaal.
  - \* Do not jestfully conceal the things of others thereby causing them worry.
  - \* Be helpful to neighbours. Overlook their shortcomings and little inconveniences.
  - \* Do not cut down trees which provide shade for people and animals.
  - \* Tending to sheep and goats was the way of the Ambiya.
  - \* Do not delay in paying the wages of labourers.
  - \* In searching for a marriage partner look more for the attribute of piety. Do not hanker much after wealth, beauty and lineage.
  - \* When returning from a journey, give prior notice of your coming. Do not enter unexpectedly one's home.
  - \* A marriage in which the expenditure is less, has greater goodness.
  - \* It is not permissible to remove chicks of birds from their nests. Such heartless action distresses the parents.
  - \* A man who seeks to be appointed a leader is not fit for leadership. He is a self-centered and selfish person. One who detests the posts of leadership is better qualified for this trust.
- (Extracts from Ta'leemuddeen of Hadhrat Maulana Ashraf Ali Thaanvi)

# GOLDEN LEGACY

In his Wasaaya (Legacies), Hadhrat Shaikh Haaji Imdaadullaah (rahmatullah alayh) offers the following essential Deeni program to be adopted by every Muslim:

"It is incumbent on the searcher of the Truth to firstly acquire the necessary rules of the Deen and the beliefs of the Ahle Sunnah Wal Jamaa'ah. Thereafter be purified of the base qualities of greed, long and distant hopes, anger, falsehood, back-biting, niggardliness, envy, show, pride, malice, etc. Inculcate the following attributes of piety: Patience, contentment, gratitude, knowledge, faith, trust in Allah, resignation, submission, obedience, etc. (These attributes are explained in our book, SHARIAT & TASAWWUF--The Majlis).

Adhere firmly to the Shariah. If a sin has been committed, hastefully compensate by means of a virtuous deed. Perform Salaat on time with Jamaat. Never be forgetful of Allah at any time. If you experience pleasure in Thikr, be grateful. Do not hanker after kashf (inspiration) and karaamaat (miracles). Do not mention your spiritual conditions to any ghair mahram. Banish the world and whatever is in it from your heart. Do not remain in the company of dervishes who violate the Shariah. Associate with people according to need. Regard yourself inferior to others. Do not unnecessarily criticize others. Speak with tenderness. Love silence and solitude.

Regulate your time. Abstain from confusion and things which destroy peace of mind. Whatever condition confronts you, consider it to be from Allah. Do not destroy the sincerity of your niyyat in Deeni affairs by permitting the thought of others entering the intention. Adopt moderation in eating. Neither eat excessively nor too less. Excessive eating causes indolence while too less food creates weakness in one's acts of Ibaadat. Have no hope on anyone. Fear none. Remain restless in the quest for Allah Ta'ala. Be grateful and thankful for a ni'mat (bounty). Do not become despondent if overtaken by poverty.

Be kind and affectionate with your associates (friends, relatives, employees, etc.). Overlook their mistakes. Accept their apologies and excuses. Do not speak ill of others. Conceal the faults of others. Keep your gaze on your own faults and keep your faults in front of you. Do not argue with anyone. Be hospitable to travellers and guests. Associate with the poor, Ulama and the pious. Adopt the habit of contentment and sacrifice. Love hunger and thirst. Laugh less and cry more. Fear the punishment and independence of Allah.

Remember Maut at all times. Daily take a reckoning of your actions. Be grateful for the good you do and repent for your sins. Adopt truthfulness in speech and eating halaal as your salient features. Do not attend gatherings and functions which are in contravention of the Shariah. Abstain from the customs of ignorance. Do not be proud of your excellences... Always make dua for istiqamat (steadfastness).

## WUDHU

Rasulullah (sallallahu alayhi wasallam) said: "Wudhu is the weapon of the Mu'min."

The importance and significance of wudhu have been thoroughly explained in the Ahadith. This Hadith teaches that wudhu is a protection against evils and calamities. In view of its importance, a Mu'min should endeavour at all times to be in the state of wudhu. There is much virtue and great benefit in adopting this practice.

### WUDHU AFTER GHUSL

Many people are under the wrong impression that it is necessary to make wudhu after ghusl has been taken. The ghusl is sufficient for the tahaarah (purity) of the body. There is no need for wudhu at the end of ghusl.

## DEBT

Hadhrat Abu Saeed Khudri (radhiyallahu anhu) narrates that he heard Rasulullah (sallallahu alayhi wasallam) supplicate:

"I seek refuge with Allah from kufr and debt."

A man said: "O Rasulullah! You compare debt with kufr?" Rasulullah (sallallahu alayhi wasallam) replied: 'YES.'

Hadhrat Abdullah Bin Umar (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Sin less and Maut will become easy for you. Indulge less in debt and you will live a free man."

Hadhrat Abu Hurairah (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Whoever incurs debt with no intention of paying, Allah will destroy him."

## WADEE-AH

WADEE-AH is the act of leaving an object in another's custody for protection. The one who gives the object in custody is known as the moodi'; the one who keeps the object in custody is known as the mooda'. The object given in custody is also known as wadeeah. The wadeeah is amaanat (trust) in the custody of the mooda'. Therefore, should the wadeeah (the object) be lost, stolen or perish in the custody of the mooda', he is not liable to pay any compensation. However, in the case of gross negligence and transgression, the mooda' can be held liable for the loss of the wadeeah.

The mooda' is entitled to keep the wadeeah either in his own custody or in the custody of members of his family. ONLY in cases of emergency, e.g. fire or other danger, may he pass custody to others.

It is not permissible for the mooda' to make use of the wadeeah. If he does and the wadeeah is lost or damaged, he will be liable to pay compensation. If the mooda' goes on a journey he is entitled to take the wadeeah along with him.

If a purchaser after payment for goods leaves the latter in the custody of the seller, such goods will be wadeeah.

Taking good care of the wadeeah is waajib (compulsory) on the mooda'.

Money given for safe-keeping is wadeeah. The coins given must be held in custody separately and not added to the money of the mooda'. Such money may not be used without the consent of the moodi'. Once the mooda' makes use of such money, with or without the consent of the moodi' (the owner), such wadeeah no longer remains an amaanat. The mooda' now remains liable. His obligation will be discharged only after repaying the sum. However, if prior to using the money, it was stolen or lost without any negligence on the part of the mooda', then he is not liable for any compensation.

## PRIDE

Pride is to consider oneself superior to others in knowledge, intelligence, lineage, ibaadat, wealth, respect, etc.. A corollary of pride is to despise others--to think of others lowly. This is a grave sin and a severe spiritual malady. According to the Hadith of Rasulullah (sallallahu alayhi wasallam), a person with even an iota of pride will not enter Jannat.

People detest a proud person even if they ostensibly respect him. A proud person has many enemies although they may outwardly show respect because of fear.

A proud person suffers from the sickness of refusing to heed advice and admonition. He is not prepared to accept the truth which is told to him. On the contrary he is angered if admonished or if advice is offered.

The remedy for the disease of pride is to reflect and ponder one's own humble and lowly beginning and one's nature. One's origin is sand and impure fluid. All excellences possessed by man are bounties of Allah Ta'ala. He has the power of snatching away these bounties whenever He wills. When man has no control over the excellences he possesses, then what constrains him to be proud? He owns nothing. Ponder the greatness of Allah and the imagination of one's greatness will disappear. Be humble in the presence of those whom you despise and respect them. Pride will then vanish from your heart. (Hakimul Ummat)

## THREAT TO IMAAN

A grave danger to Imaan is the evil habit of criticizing and reviling the Auliya of Allah Ta'ala. Calamities descend on such a reviler in both worlds. One who reviles and abuses the Auliya stands in the danger of being destroyed. Disrespecting the Auliya threatens Imaan. Even Imaan can be effaced by dishonouring the Auliya. It is better to perish before one ever reviles the Auliya of Allah.

(Hadhrat Maulana Thaanvi)

## HARAAM WEALTH

Halaal wealth spent correctly in the Path of Allah acts as a kaffarah (expiation) for sins and the obtainal of thawaab. On the otherhand, haraam wealth spent in charity with the hope of thawaab is sinful and spiritually damaging. Rasulullah (sallallahu alayhi wasallam) said that haraam wealth given in sadqah (charity) is not accepted; there is no barkat in spending such wealth; leaving such wealth to be inherited is a preparation for entering Jahannum.

According to some Ulama it is kufr to hope for thawaab when giving haraam wealth in charity. It is also kufr for a poor person to make a dua for a person when given haraam wealth, i.e. if the poor person knows that the money being given to him is haraam.

Haraam wealth is totally devoid of any good fortune. Those who spend from haraam inheritance will derive no benefit therefrom. There is nothing but harm in such wealth.

Spending haraam wealth in charity is sinful. A sin cannot be a means for achieving goodness. Haraam wealth has to be compulsorily returned to the true owners if known otherwise to their heirs. If they are not traceable, the wealth has to be eliminated by giving it to the poor without making a niyyat of thawaab.

## TWO FUNDAMENTALS

Two conditions of fundamental importance for roohaani (spiritual) progress and success are:

(1) Correct Belief. Everything for a Muslim commences from the bastion of Imaan. Imaan is to believe correctly. To believe correctly means to believe in the Aqaaid (beliefs) of the Ahlus Sunnah Wal Jama'ah. The Ahlus Sunnah Wal Jama'ah is the Ummah of Islam which follows the Sunnah of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah.

(2) Discharge of Huqooqul Ibaad. Huqooqul Ibaad refer to the rights of others. Rights and obligations towards others apply to all spheres of life. Rights of the family, friends, neighbours, creditors, etc., are sacred and incumbent. As long as usurped rights have not been discharged, there can never be roohaani progress. Unpaid rights and obligations make incumbent the Wrath of Allah Ta'ala on the defaulter who deliberately neglects or refuses to discharge Huqooq.

It is a futile hope to expect spiritual reformation and progress without having attended to these two vital fundamentals. As long as beliefs are not correct, Ibaadat is devoid of blessings and efficacy. As long as rights and obligations are not discharged, the Rooh (soul) cannot rise in the realm of the spiritual journey leading to proximity of Allah Ta'ala.

It is, therefore, vital that every person on whom the importance of self-reformation and the life of the Akhirah has dawned firstly set about the rectification of these two fundamentals. Without fulfilling this requirement, there can never be progress and success.

## DURING HAIDH

Thikrullaah--to remember Allah Ta'ala--is a permanent condition in a Muslim's life. A Muslim is required to be constant in Thikrullaah. Thikr is not restricted to Salaat or other specific times and occasions. The Qur'aan Shareef is quite explicit in ordering constant Thikr at all times. Permanent Thikr is an obligatory duty since the very purpose of life on earth is Thikrullaah.

In view of the vital importance of Thikrullaah, women should not labour under the notion that their states of Haidh and Nifaas exempt them from Thikrullaah. During the state of haidh and nifaas only Salaat, Tawaaf and Tilaawat of the Qur'aan Majeed are prohibited. Besides these, Thikr and Dua are permissible. Thus, in the state of haidh and nifaas, Thikrullaah should not be abandoned. Such abandonment and neglect corrode the heart and Imaan.

It is an essential requirement for women in haidh and nifaas to make wudhu as usual at the Salaat times, sit on their musalla and engage in Thikrullaah for a while. If they give up this practice and remain like non-Muslims for the whole haidh and nifaas periods without general and specific Thikr, their hearts will become spiritually lethargic; their Imaan becomes dull; their nafs becomes rebellious; and all base qualities of the nafs assert themselves. The natural consequence of abstention from Thikrullaah is the hardening of the heart. A hard heart according to Rasulullah (sallallahu alayhi wasallam) is deprived of the special Rahmat of Allah Ta'ala. When the heart is sealed, it becomes the haunt of shaitaan.

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## PARENTS and RIGHTS

Displeasure of parents is a great calamity for children. The pleasure of Allah Ta'ala is obtained by cultivating the pleasure of parents. Displeasing parents results in the displeasure of Allah Ta'ala. Terrible torments and punishments have been mentioned by Rasulullah (sallallahu alayhi wasallam) for those who unjustly and wrongly displease their parents.

Obedience to parents apply to only such of their wishes, demands and orders which are lawful in the Shariah. If any order or wish of parents is in conflict with the Shariah, it is not permissible to obey them in the unlawful things. However, when compelled by the Shariah to disobey their unlawful demands and wishes, such disobedience has to be offered with tenderness, respect and without abusing or shouting at them. Even if one's parents happen to be non-Muslims, respect and service to them are compulsory, but within the limits prescribed by the Shariah. Transgression of the Shar'i limits in obedience and respect to parents are not permitted. This fact should be well understood.

Children are required to fulfil the wishes of their parents to the best of their ability and means without doing injustice to others. Even if a parent's wish is not among his/her obligatory rights, children should fulfil the wish if it is within their means and ability to do so. Children are required to tolerate with dignified patience and understanding the rebukes and reprimands of their parents even if they have acted wrongly and unjustly in reprimanding. Children are never absolved of their duties to parents. Age makes no difference whatever. No matter what age a man attains, he remains the child of his parents.

Greater emphasis on obedience and service to parents is demanded by Islam when parents become ill, infirm and old. Muslims are not allowed to adopt the inhuman and unjust ways of treatment which westerners mete out to their parents. In old age parents are to be cared for by their offspring in their homes. Parents are not chattel and lepers to be discarded and assigned to some "old-age home" as is the custom of the kuffaar.

A non-Muslim child feels free of his parents when attaining the age of 21 years. He then no longer considers himself under the obligation and command of his parents. Parents in a western society generally have to fend for themselves. They are unwanted by their grown-up children who feel that they have no time and obligation to tend to old parents. They labour under the colossal absurdity of fulfilling the rights of parents by the silly custom of "mother's and father's day". In Islam, everyday is Mother's Day and everyday is Father's Day. Parents were the gateway for children in this world and they will be the gateway for their children in the Akhirah. Correct obedience and respect are thus incumbent duties which every Muslim must accord to his/her parents. Those whose parents had died while being displeased with them, should render numerous acts of Isaal-e-thawaab on their behalf. Reciting Qur'aan and spending wealth in Allah's Path are highly beneficial acts. Make dua that Allah Ta'ala bestows the thawaab of such acts to your deceased parents who had left this world displeased with you. Visit their graves often and make dua for them. If possible visit their graves every Friday.



# UTHMAAN

Hadhrat Uthmaan (radhiyallahu anhu) and Hadhrat Muaawiyah (radhiyallahu anhu)--two senior Sahaabah of high rank--are the frequent targets of Shiaah criticism, abuse and slander. Hadhrat Uthmaan (radhiyallahu anhu), third among the Khulafa-e-Raashideen is one of the ten Sahaabah to whom Rasulullah (sallallahu alayhi wasallam) conveyed the certainty of their entry into Jannat.

On the occasion of his murder by the forefathers of the Shiah movement, Ameerul Mu'mineen Hadhrat Uthmaan (radhiyallahu anhu), said in reply to the advice of certain Sahaabah:

"I have no aspirations for the Khilaafat nor am I in need of it. But, one day Rasulullah (sallallahu alayhi wasallam) said to me: 'O Uthmaan! Allah will clothe you with a Robe. There will be people who will desire to remove this Robe from you. Do not remove it for them.'"

The Robe to which Rasulullah (sallallahu alayhi wasallam) referred to is the Mantle of Khilaafat which Allah Ta'ala thrust on the shoulders of Hadhrat Uthmaan (radhiyallahu anhu). This was the Mantle which the murderers and rebels--the forerunners of Shi'ism--strove to remove by conspiracy, treachery and murder.

Lauding praise on Hadhrat Uthmaan (radhiyallahu anhu), Rasulullah (sallallahu alayhi wasallam) said: "Every Nabi had a close companion. My rafeeq in Jannat will be Uthmaan."

Hadhrat Jaabir (radhiyallahu anhu) narrates that once Rasulullah (sallallahu alayhi wasallam) came to the Janaazah of a person, but did not lead the Janaazah Salaat himself. When questioned about his abstention from the Imaamate on this occasion, Rasulullah (sallallahu alayhi wasallam) said: "This man (the deceased) had malice in his heart for Uthmaan, hence Allah has cursed him."

This then is the illustrious Sahaabi of Nabi (sallallahu alayhi wasallam), the great Khalifa of Rasulullah (sallallahu alayhi wasallam), the Rafeeq of Rasulullah (sallallahu alayhi wasallam) in Jannat whom the Shiahs brand as kaafir, murtad, usurper and with many other vile epithets. The curse of Allah must necessarily descend on those who curse the noble Sahaabah of Rasulullah (sallallahu alayhi wasallam).

## Mu'awiyah

Among the excellences of Hadhrat Muaawiyah (radhiyallahu anhu) is the fact that Rasulullah (sallallahu alayhi wasallam) had appointed him as one of the scribes of Wahi. Revelation of the Qur'aan was recorded by him under the direct supervision of Rasulullah (sallallahu alayhi wasallam). This fact should be sufficient to refute the Shi'i charges of kufr, irtidaad, dishonesty, treachery, etc. levelled against Hadhrat Muaawiyah (radhiyallahu anhu).

Rasulullah (sallallahu alayhi wasallam) had also appointed Hadhrat Muaawiyah (radhiyallahu anhu) to be commander of an army. The following dua was made by Rasulullah (sallallahu alayhi wasallam) for Hadhrat Muaawiyah (radhiyallahu anhu):

"O my Rabb! Make him a rightly-guided leader and lead others through him."

After the martyrdom of Hadhrat Ali (radhiyallahu anhu), despite the mutual differences between Hadhrat Muaawiyah and Hadhrat Hasan (radhiyallahu anhu) regarding the Khilaafat, the latter accepted Hadhrat Muaawiyah (radhiyallahu anhu) as the lawful Khalifah. Even Hadhrat Husain (radhiyallahu anhu) accepted the Khilaafat of Hadhrat Muaawiyah and for about 20 years

Every now and again the Qabar Pujaari sect releases for distribution its age-old and worn out pamphlet crammed with lies and blatant distortions in condemnation of the Ulama of Deoband and the Tablighi Jamaat. The monotonous accusation of falsehood levelled against the followers of the Sunnah by the commercial thugs of the grave-worshipping sect is so vile in its untruths that no man of intelligence can ever accept the slanders stated in the pamphlets of the Qabar Pujaaris.

The Qabar Pujaari group specializes in two things: One, acts of grave-worship. Two, slandering the Ulama-e-Haqq who condemn grave-worship. The hatred and malice of the Qabar Pujaaris are specially directed against the Ulama-e-Deoband because of the simple fact that these illustrious Ulama, the Guardians of the Sunnah of Rasulullah (sallallahu alayhi wasallam), have all along been in the fore-front exposing the evil and shirk of the grave-worshippers. Thus, in order to sow suspicion and distrust for the Ulama among the general public, the grave-worshippers have conspired to mislead ordinary folk with lies, half-truths and downright fabrications attributed falsely to the Ulama-e-Deoband.

Lest unwary and gullible people swallow the falsehood contained in the pamphlet of the Qabar Pujaaris, we deem it expedient to answer the false accusations and slanders which these vile grave-worshippers are always levelling against some of the finest and highest Representatives of Rasulullah (sallallahu alayhi wasallam).

In its pamphlet of corruption, the grave-worshippers seek to convey the impression that the Ulama of Deoband are a new group or a sect which has arisen recently, hence they refer to the Ulama of the Sunnah as the "Deobandi Movement". Deoband is merely the name of a town in India where the famous Darul Uloom is located. If the Deobandi Ulama's beliefs and teachings are unacceptable to the grave-worshippers then in actual fact their dislike is for the beliefs and teachings propagated by the Sahaabah since the beliefs and teachings of the Ulama-e-Deoband are in fact the Shariah of Islam which was handed to the Ummah by the Sahaabah of Rasulullah (sallallahu alayhi wasallam). There is not a single teaching or belief of the Ulama of Deoband which the Qabar Pujaaris can point out to be at variance or in conflict with the Sunnah of Rasulullah (sallallahu alayhi wasallam). But, grave-worship is a rotten evil. Those given up to such rotten practices as qabar puja will stop at nothing in their desperate efforts to pile lie upon lie in their conspiracy to blacken the fair names of the Ulama-e-Haqq. The rotten beliefs and the falsehood which the grave-worshippers attribute to the Ulama-e-Haqq in their vile pamphlet are not the beliefs of the Ulama-e-Haqq.

Since grave-worship is among the worst acts of kufr and shirk, those addicted to this qabar puja think absolutely nothing of seizing statements out of context; of joining unrelated sentences and of speaking downright lies and then attribute such concocted falsehood to the Ulama who are

received and accepted an annual stipend from Hadhrat Muaawiyah (radhiyallahu anhu).

The construction and interpretation which Shi'ism gives to the differences among the Sahaabah bear no relationship to truth. In spite of their differences which arose on account of certain factors unconnected with nafsani (base) motives, the Sahaabah were not enemies among themselves as portrayed by the Shiahs. Rasulullah (sallallahu alayhi wasallam) said: "All my Sahaabah are uprighteous."

The Sahaabah were a group for which history cannot find a comparison. They were specially and divinely chosen to carry and transport Islam to all corners of the world. It is inconceivable that this august body of illustrious souls failed in the mission for which Rasulullah (sallallahu alayhi wasallam) prepared them. The Shiah propaganda that the Sahaabah turned their backs on Islam is among the worst slander which the enemies of Rasulullah (sallallahu alayhi wasallam) level against Islam. Such slanderers in fact are the enemies of Allah, the enemies of Rasulullah and the enemies of Islam.

# THE RACKET OF THE QABR PUJARIS

dutibound by Islam to expose the evils of qabar puja.

Among the tricks employed by the Qabar Pujaaris is to appeal to the emotions of the public who lack Islamic knowledge. Their presentation of arguments is designed to stir the emotions of people not versed with the Shariah. They will present a half-truth on an emotional basis to churn up hatred for the Ulama-e-Haqq. For instance, if the Ulama proclaim that the custom of khatam which is in vogue among the Qabar Pujaaris--the custom together with its un-Islamic frills and fancies--is contrary to the teachings of Islam, the Qabar Pujaaris slander that the Ulama of Deoband say that making khatam of the Qur'aan is haraam. If the Ulama say that it is not the Sunnah practice to recite Muhammadur Rasulullah at the end of Athaan, the Qabar Pujaaris slander that the Ulama of Deoband assert that it is not necessary to believe in Muhammad as the Rasool of Allah. When the Ulama proclaim that the meelaad practice of the Qabar Pujaaris is not an Islamic custom and was never taught by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah, the Qabar Pujaaris accuse the Ulama of Deoband of disrespecting Rasulullah (sallallahu alayhi wasallam) in spite of the evil factors which accompany the meelaad and urs festivals of the grave-worshippers.

The pamphlet of the grave-worshippers claims practices such as their peculiar way of faatehah, dua-e-thaani and dua after Janaazah Salaat are not sinful. They accuse the Ulama of Deoband of prohibiting Ibaadat by speaking against these customs. The peculiar rituals of faatehah, dua-e-thaani and dua after Janaazah Salaat are not Islamic practices even if they are given the hue and form of Ibaadat. If someone performs four raka'ts Fajr Fardh instead of two, it will be only proper to claim that the four raka'ts thus performed are sinful. Only those whose minds have become warped by the rituals of grave-worship will argue that those who forbid four raka'ts Fardh for Fajr are in fact prohibiting the performance of Salaat. When Islam does not teach dua after Janaazah Salaat, dua-e-thaani and these faatehah practices of the Qabar Pujaaris, then the Ulama of Deoband are merely proclaiming the Sunnah of Rasulullah (sallallahu alayhi wasallam) in condemning the practices of dark and evil bid'ah originated by the grave-worshippers.

In its pamphlet the Qabar Pujaaris lump together several different ahadith to convey the impression that what they have quoted is one single Hadith. Then by means of their crooked way of interpretation they assert that the subject being condemned in the various ahadith (which they conglomerated into one) is the Tablighi Jamaat. Let us analyse briefly the statements and interpretation presented by the Qabar Pujaaris.

About the Tablighi Jamaat, the votaries of qabar puja say in their pamphlet: "Do not be surprised for the Great Prophet (S.A.W.) of Islam has warned us of this dangerous movement 1400 years ago. He said, 'In the final era there will appear liars who will speak of things unheard by you, your fathers and forefathers.'"

What is it that Rasulullah (sallallahu alayhi wasallam) said about the liars which will appear? He said that they "will speak of things unheard". Now what does the Tablighi Jamaat speak of? Millions of people the world over can testify. Even numerous former members of the Qabar Pujaari sect who joined the Tablighi Jamaat and reformed themselves can testify. The propagations of the Tablighi Jamaat are no secrets. The Tablighi Jamaat calls on people to recite the Kalima La ilaha illallaahu Muhammadur Rasulullah correctly. Is this something unheard of in the ranks of Islam and Muslims? The Tablighi Jamaat propagates correct and punctual performance of the daily five Salaat. Is this something which you and your forefathers have never heard about? The Tablighi Jamaat teaches that you must order your daily life in accordance with the Sunnah of Rasulullah (sallallahu alayhi wasallam). Is this something unheard of among Muslims? What is new that the Tablighi Jamaat is propagating? Let the Qabar Pujaaris point out a single propagation of the Tablighi Jamaat which can come within the purview of the "unheard of things" stated in the Hadith.

Yes, it can be asserted without the slightest fear of contradiction that qabar puja is unheard of among Muslims. Muslims are not grave-worshippers. The Sahaabah never worshipped graves. This Hadith therefore fits the Qabar Pujaaris aptly. Dua-thaani, the rituals of faatehah of the grave-worshippers and the dua after Janaazah Salaat are things unheard of in the Shariah. These rituals were never taught by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. The Hadith which the Qabar Pujaaris cite against the Tablighi Jamaat thus applies to these grave-worshippers in

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# GRAVE-WORSHIPPERS

every aspect. The things, customs and rituals of kufr, shirk, qabar puja and dark bid'ah introduced by the grave-worshippers are the unheard of things mentioned in the Hadith of Rasulullah (sallallahu alayhi wasallam). No sensible and unbiased Muslim will ever believe that the subject of the Hadith can be persons who call on others to learn the Kalimah, perform Salaat, fast and generally lead a life in accordance with the Sunnah.

If the Tablighi Jamaat is propagating a new concept, a new way or a path which diverges from the Sunnah of Rasulullah (sallallahu alayhi wasallam), then the Ulama-e-Haqq will be the first to pounce on them and expose the innovated bid'ah. But, the bid'ah and the evil of shirk are like rotten sores in the religion of those who have opted for qabar puja. In fact, Qabar Pujaaris are the worst of creation since they propagate the worst of evils, viz., shirk--worshipping graves--making sajdah to the graves--making tawaaf of the graves--kissing the graves--directing their prayers to the graves instead of to Allah.

In its pamphlet of slander, the Qabar Pujaaris citing a hadith supposedly referring to the Tablighi Jamaat state:

"They will call people towards the Quraan (Tabliqi Jamaat)."

Millions of people can testify that the Tablighi Jamaat never calls people to make a study of the Qur'aan. Like Islam demands of Muslims, the Tablighi Jamaat and all uprighteous Muslims propagate that Tilaawat of the Qur'aan should be made. The Tablighi Jamaat does not organize Qur'aan study classes like modernist bodies which present their personal opinions as the Deen. The Tablighi Jamaat teaches nothing apart from what a Muslim is required to do in daily life, viz., perform Salaat, fast, respect Muslims and abstain from evil. The manner in which the Qabar Pujaaris have manipulated the Hadith gives the impression that it is totally sinful to call towards the Qur'aan. But calling to the Qur'aan by qualified men of Islam, the Ulama, is commanded by Allah Ta'ala. Yes, the type of calling to the Qur'aan practised by modernist groups making use of some baatil English commentary of the Qur'aan is undoubtedly proscribed and condemned by Islam. Such calling of the modernists is undoubtedly evil. Although the Qabar Pujaaris may argue that they do not call to the Qur'aan, nevertheless, they cannot deny that they call towards qabar puja--grave-worship. While the Tablighi Jamaat does not call on people to make individual study and pass opinion on the Qur'aan, it (Tablighi Jamaat) does undoubtedly call to Muslims to put the Qur'aan into practice in the way expounded by the Sahaabah of Rasulullah (sallallahu alayhi wasallam).

In its pamphlet the Qabar Pujaaris present the following Hadith in opposition to the Tablighi Jamaat:

"They will claim to be followers of Hadis."

The intention of the Qabar Pujaaris in citing this statement of a Hadith is to give out the impression that while the Tablighi Jamaat professes to be following the Sunnah it is propagating in conflict with the Hadith. But, in proclaiming Salaat, Saum, Hajj, Zakaat and the Kalimah the Tablighi Jamaat is doing nothing other than following the Hadith of Rasulullah (sallallahu alayhi wasallam). There is no conflict between the propagation of the Tablighi Jamaat and the Hadith of Rasulullah (sallallahu alayhi wasallam). It serves no purpose for the Qabar Pujaaris to cite ahadith out of context and then tag the Tablighi Jamaat with labels which do not apply to it. Qabar Puja cannot survive by levelling slanders against the Tablighi Jamaat or the Ulama of Islam. Qabar Puja is baatil. Grave-worship is the worst evil and shirk. It has absolutely no place in Islam. The above hadith statement which the grave-worshippers cite against the Tablighi Jamaat in actual fact applies to the Qabar Pujaari sect because the worshippers of graves in spite of their vociferous slogans of "Hubbe Rasool" (Love of the Rasool) act in diametric conflict with the Sunnah and Ahadith of Rasulullah (sallallahu alayhi wasallam). They claim to be followers of Hadith, but their rituals of qabar puja and their hotch-potch of other paganistic rituals are all in violent conflict with the Hadith of Nabi-e-Kareem (sallallahu alayhi wasallam).

Hurling another slander against the Tablighi Jamaat, the Qabar Pujaari pamphlet says:

"...Tabliqi Jamaat, which appoints ameers who go around saying this is Bidat, that is Shirk, Haraam and Kufr etc."

Every man who has the least bit of honesty and who has heard any Ameer of any Tablighi Jamaat group anywhere in the world speak, will testify that NEVER did any Ameer dwell on any contentious issue; never did any Tablighi Jamaat Ameer pronounce fatwas of bid'ah, shirk, kufr and haraam. Such pronouncements do not form part of

the Tablighi Jamaat programme. Only grave-worshippers are guilty of levelling such lies against the Jamaat since qabar puja effaces all vestiges of truth and moral integrity from the heart of man. The Tablighi Jamaat operates in a restricted area of Tabligh. Its talks and propagation are confined to Kalimah and Salaat. It does not delve into academic issues. Such issues which require pronouncement of kufr, bid'ah, shirk, haraam and halaal are the domain of exclusively the Ulama. Yes, the Ulama will proclaim that the evil of qabar puja is kufr, shirk and haraam. The Ulama will pronounce as bid'ah the rituals of innovated worship invented by the Ahl-e-Bid'ah and the grave-worshippers. Such pronouncements are the function of the Ulama who will of necessity make these Shar'i pronouncements whenever occasion demands. If we make such pronouncements, it is false to attribute it to the Tablighi Jamaat. Even the activities of the Tablighi Jamaat come under the scrutiny of the watchful eye of the Ulama. Should the Ulama-e-Haqq discern any deviation in the way of the Tablighi Jamaat, then the correct and true pronouncements will be made in the interests of the Ummah. But, never was it the function of the Tablighi Jamaat to make pronouncements of kufr, shirk, bid'ah and haraam. The Qabar Pujaaris have deliberately mis-directed their charge. Let them level their CHARGE AGAINST US, FOR WE ASSERT WITHOUT THE SLIGHTEST HESITATION THAT QABAR PUJA IS KUFR, SHIRK AND HARAAM. Ask any man in the street--any man who has ever heard any Ameer of a Tablighi Jamaat group speaking--if at any time an Ameer of the Jamaat had made pronouncements of bid'ah, shirk and kufr!

In its pamphlet, the Qabar Pujaaris monotonously list some lies and attribute these to be the beliefs of the Ulama of Deoband. Let us now answer these slanders briefly.

(1) "The Ulama of Deoband believe that Allah Ta'ala speaks lies."

This allegation is among the worst slanders which the grave-worshippers direct against our Ulama. Never has any Aalim of Haqq ever propounded such a vile belief. The references cited by the Qabar Pujaaris in support of their contention are false. No such statements are found in any of the books written by the Ulama of Deoband.

(2) The Prophet (S.A.W.) is not the only Rahmatul-lil-Alameen.

(NB The terms S.A.W. mentioned here are not ours. They are the abbreviations used by the Qabar Pujaaris for Durood on our Nabi. They loudly claim that they are the lovers of Rasulullah (sallallahu alayhi wasallam), but they are too lazy and lack the decency to follow the Shariah and state as required: sallallahu alayhi wasallam.)

The question of "Rahmatul-lil-Alameen" has been explained in detail by us in a separate article which was published sometime ago. Those who wish to know more about this question and the Qabar Pujaari accusation may write to the Majlis for a copy of the relevant article.

(3) "To lecture on or discuss the Shahadat of Hadhrat Husain (radhiyallahu anhu) is Haraam."

This is another false allegation of the grave-worshippers. The reference cited in the pamphlet in substantiation of this accusation against Hadhrat Gangohi (rahmatullah alayh) does not assert what is being contended. No one has ever said that it is haraam to discuss the Shahaadat of Hadhrat Husain (radhiyallahu anhu). However, the baatil customs and un-Islamic rituals introduced by the bid'atis, which accompany the festivals and float-processions so notorious on these occasions are unlawful. The whole innovated practice and rituals which accompany the celebrations and the death anniversary renewed each year by the grave-worshippers and the Shiah are haraam. But, the grave-worshippers have taken the Fatwa of Hadhrat Maulana Rashid Ahmad Gangohi (rahmatullah alayh) out of its proper perspective and presented a totally distorted meaning. In short, the accusation is false.

(4) "Feeding people and providing sharbat in the month of Muharram is haraam."

This allegation is similar to No.3 above. A half-truth is presented. The prohibition is directed at the customs, celebrations and festivals with their un-Islamic factors which have neither sanction nor origin in Islam. Muharram festivals which neither Rasulullah (sallallahu alayhi wasallam) nor the Sahaabah nor the illustrious Fuqaha taught or practised are in fact the target of the prohibition stated in Fataawa Rashidiyah. No intelligent and unbiased person can accept that any Muslim will say that it is unlawful to feed people in any month. But, the circumstances, the form and customs attached to the type of eating and "feeding" and merrymaking in the name of Islam practised by the Qabar Pujaaris have to be viewed

in the light of the principles of the Shariah. In the light of the principle of the Shariah the innovated Muharram customs, festivals and rituals are haraam.

(5) "To read Alhamdu Faatehah before eating food is bid'ah."

To read Alhamdu Faatehah in Salaat is also bid'ah. To recite Surah Faatihah in Tashahhud is bid'ah notwithstanding the fact that Surah Faatihah is part of the Qur'aan. To recite Muhammadur Rasulullah at the end of Athaan is also bid'ah. In short, if a Sunnah act is eliminated, displaced, added to, deleted from or mutilated, then such act is bid'ah. Before eating food, Rasulullah (sallallahu alayhi wasallam) has instructed the Ummah of the dua to be recited. To displace the Masnoon dua and substitute it with an innovated "Alhamdu Faatehah" innovated by Qabar Pujaaris is undoubtedly a dark Bid'ah. Muslims prefer the duas of Rasulullah and the proper dua for the proper occasion. No Muslim in his sane mind can opt for a bid'ah of the Qabar

Pujaaris and reject the established Sunnah practices which the Ummah has inherited from Rasulullah (sallallahu alayhi wasallam).

(6) "Giyarwi Sharief is Haram and Kufr, even if Quran is read."

The false accusation will become very plain after the actual Fatwa of Maulana Gangohi (rahmatullah alayh) has been seen. The actual words in Fataawa Rashidia on the question of Giyaarwi are as follows:

"With the intention of Isaale Thawaab to practise Giyaarwi and feed people are permissible. But the stipulation of a specific day and specific food is a bid'ah which has become amalgamated with it (the custom of Giyaarwi) even if the organizer does not regard the stipulation as essential. However, since the general public is misled by this (stipulation of specific day and specific food), the organizer (of Giyaarwi) should change the day and the type of food. If this is done, then there is nothing wrong."

This is Hadhrat Gangohi's Fatwa on Giyaarwi. Indeed a far cry from the allegation of Haraam and Kufr slandered by the Qabar Pujaaris. Since the Shariah has not stipulated any specific day or special type of food to be served to the poor as acts of Isaale Thawaab (Thawaab for the dead), it is bid'ah to introduce customs and stipulations which have no Islamic sanction.

(7) "It is Sawab to eat vultures."

Only grave-worshippers possess the audacity to level such blatant slander against the Ulama of Islam. Nowhere in Fataawa Rashidia nor in any other book of any Aalim of Islam has it ever been said that it is an act of thawaab to eat vultures. Vultures are haraam for consumption. There is no doubt in this fact. This accusation indicates the degree of untruth which the Qabar Pujaaris are prepared to pedal. They brazenly state name of book and page number while none of their blatant falsehood appears in the books which they name. But, they are aware that the man in the street has no access to these books, hence they feel snug in their lies.

(8) "We can not make nikah with any person who takes part in Urs etc.""

This statement attributed to Hadhrat Maulana Gangohi (rahmatullah alayh) does not appear anywhere in Fataawa Rashidiyah mentioned by the Qabar Pujaaris, nor does it appear in any other book. In Fataawa Rashidiyah it is stated that although nikah with the perpetrators of bid'ah is valid, it is not permissible to give one's daughter in nikah to a faasiq. The perpetrator of bid'ah is among the worst of fussaqa. It is not permissible to associate with fussaqa (flagrant sinners) according to the Shariah, hence it is not permissible for a Muslim to permit his daughter to marry a faasiq who grovels in acts of bid'ah.

(9) "Ashraf Ali Thanwi, a founder member of Deobandi says:

"The Holy Prophet (S.A.W.) has an education like that of children, lunatics and animals of every category."

Who other than those addicted to qabar puja can speak such lies and blasphemy? The worshippers of graves cite Hadhrat Thaani's book, Hifzul Imaan as the book in which this blasphemous statement appears. But, nowhere in Hifzul Imaan nor in any other book of Hadhrat Thaani (rahmatullah alayh) does such kufr appear. How is it ever possible for such a great Aalim of Islam--for such a great Saint of Allah to utter such blasphemy? Suffice to say that the Qabar Pujaaris can never escape the Wrath of Allah Ta'ala for having levelled such a vile slander against such a great Man of Islam.

(10) "Prophets are not free of sins"

The Qabar Pujaaris attribute this belief to Hadhrat Maulana Qaasim Nanotwi (rahmatullah alayh). It is the belief of Hadhrat Nanotwi (rahmatullah alayh) and all the Ulama of Deoband that all the Ambiya are Ma'soom--free of sin. Ambiya are sinless. This accusation made by the Qabar Pujaaris is another of their vile slanders against the Ulama of Deoband.

(11) "Shaitaan has more education than the Prophet (S.A.W.)."

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REP. OF SOUTH AFRICA



# Mr Majlis

"VOICE of ISLAM"

Vol 7, No.6

## RUIN OF DEENI TALEEM

The malady of emulating the life-styles of the kuffaar is an incremental process which ultimately ruins Muslim thinking and Islamic social and spiritual life. Adoption of one style of aliens leads to the acceptance of another. Those who are involved in this disease lose all conscious perception of them being sucked into the systems of life of the kuffaar, hence Rasulullah (sallallahu alayhi wasallam) said:

"Whoever emulates a people, becomes of them."

The bane of imitating and aping the kuffaar is reaching alarming proportions in the Muslim community. We say alarming, since even Ulama and Deeni Ustaads who are supposed to be the upholders and disseminators of Islamic knowledge, Islamic morals and Islamic values, are falling prostrate in the path of kufr influences and western ways of life. As the days pass we increasingly witness the materialization of the following prediction of Rasulullah (sallallahu alayhi wasallam):

"Most certainly you will follow the ways of those who preceded you, step by step and inch by inch. If they (the kuffaar) enter into a lizard's hole you will (in emulation) follow them into the (lizard's) hole." (Someone asked: O Rasulullah! Do you mean the Yahood and Nasaara?) Rasulullah (sallallahu alayhi wasallam) replied: Who else?" (Mishkaatul Masaabeeh)

Islamic systems and Islamic social and moral life are being destroyed today at the hands of the very persons whose sacred duty it is to guard the Deen. Throughout the history of Islam the Bearers of Islamic Knowledge, viz., Deeni Ustaads and Ulama, played a vital role in safeguarding, propagating and upholding the Islamic system of life, viz., the Sunnah of Rasulullah (sallallahu alayhi wasallam). The holy duty and sacred task of Ustaads in Deeni Madaaris are not confined to only imparting book knowledge. It is the incumbent duty of the Deeni Ustaads to exercise Islamic influence (Taqwaa) on the impressionable minds of the young Muslim pupils in their temporary custody. But, it is observed with pain that Deeni Ustaads in Madrasahs have fallen prostrate at the feet of secular officials who set the tune and trend for Deeni Ta'leem in the Madrasahs where these Deeni Ustaads happen to be. In doing so, Deeni Ustaads have sacrificed their Islamic honour and abdicated their holy trusts.

The excessively harmful process of imitating the ways of the kuffaar has been gradually asserting its tentacles in one major Madrasah in Transvaal. In spite of the Madrasah being staffed predominantly by Aalims and Huffaaz, western influences have been permitted to displace the age-old sacred ways and methods of Deeni Ta'leem which we have inherited from our illustrious forbearers--the noble Salf-e-Saaliheen. It is both surprising and saddening to observe that this detrimental and baneful process of kufr influence is entering the Madrasah under the very noses of the Ustaads and in some cases with their cooperation. Deeni Ustaads are acquiescing to the introduction of methods alien to Islam and in so doing are associating themselves with the process of displacing our heritage of the Sunnah.

Firstly, some Madrasahs felt that the tried, trusted and sacred methods of imparting Deeni Ta'leem no longer serve the purpose of Islamic education, hence they endeavour to reconstruct the entire inherited Islamic system and substitute it with western ways and methods. Towards this end, recently attempts were made to introduce over-head projectors in the Madrasah to impart Deeni Ta'leem. Sinking deeper into the quagmire of emulation of the kuffaar the Madrasah officials have introduced the western system of assembly-gatherings as is the custom at non-Muslim secular schools. Indeed, our Muslim brethren have proven themselves to be extremely short-sighted. In the adoption of western ways they fail to foresee the evil consequences which will finally transform the character of the Madrasah and wreck whatever vestige of piety, holiness and Islamic character it possesses. What is the need for a Madrasah to ape the western way of assembly-gathering? Deeni Ta'leem cannot progress or attain any better quality by the introduction of superfluous western customs.

Among the silly western methods introduced in the Madrasah under the influence of secular school teachers is the teaching of kuffaar nursery rhymes to little Muslim kids. What relationship has the nursery rhymes of the non-Muslims with Muslim children? Muslims should hang their heads in shame for allowing the Islamic mentality of their children to be plundered and pillaged in this un-Islamic way. It is indeed a disgraceful commentary on both the Madrasah administration and the acquiescing Deeni Ustaads to abdicate their Islamic Trust and submit to the proposals and suggestions of secular school teachers who have extremely slight connection with the Sunnah of Rasulullah (sallallahu alayhi wasallam). Muslim parents should sit up and take stock. They should not become party to the ruin of their children's Islamic outlook--an outlook which should be fostered and developed as much as is possible in the Madrasah under the guidance of Ustaads who have true love for the Sunnah of Rasulullah (sallallahu alayhi wasallam). The greatest danger to Islamic education is introduced by such Aalims who operate at the behest of irreligious men devoid of Deeni Knowledge and bereft of Taqwa. Aalims who have abandoned the holy system by which they have gained Deeni Ilm are not fit to serve in a Madrasah. Such persons are not qualified to hold the Amaanat of Ilm nor can they be trusted with the Amaanat of Muslim children put in their custody for Deeni Ta'leem.

Madrasah premises is utilized for immoral and evil purposes such as weddings at which occur mixed gatherings, photography, video, etc. What type of religiosity does one expect from children being tutored under such un-Islamic conditions?

Deeni Ustaads should never allow themselves to become part and parcel of such spiritually destructive institutions. It is far nobler and of tremendous benefit for both the Ustaad and the pupils for a Deeni Ustaad to separate himself from such a Madrasah plodding a baatil route, and station himself in some Musjid or private house imparting Deeni Knowledge to a handful of children. Allah Ta'ala is Raaziq. He will provide. It is imperative that the Ulama inculcate more dependence on Allah ta'ala. Sacrifice, patience and contentment are necessary attributes for those who wish to strive in the Path of Allah Ta'ala. The occupation of Deeni Ustaads should be motivated by the desire to attain Allah's Pleasure in the Akhirah. While salaries are accepted for teaching, monetary and material gain should never be the aim of the Deeni Ustaad.

It is imperative that the Ustaads and the Ulama apply pressure on the officials of the Madrasah to rectify the deteriorating state of affairs. Secular school teachers should be axed from the Ta'leemi Board of the Madrasah. There is absolutely no need to seek the advice of secular school teachers in matters pertaining to the operation of a Madrasah.

To page 10

**CAN THEY BE MUSLIM?**

On page 121 of his book, *Kashful Asrar*, Khomeini speaks highly of the books of Baqir Majlisi and exhorts Shi'ahs to study his works, especially the book known as *Haqqul Yaqeen*. Khomeini, himself cites extensively from the works of Baqir Majlisi. This Baqir Majlisi, when referring to Hadhrat Umar (radhiallahu anhu) in his books, writes "Umar Bin Khattab on whom be la'nat (curse) and alldh (punishment)."

## A BAATIL CASE

A booklet titled: *The Legality of Slaughtered Animals by Non-Muslims*, is being circulated in South Africa. The author of the booklet is Sheikh Abdullah Bin Zaid Al-Mamoud of the State of Qatar. In his booklet the author presents a case for the hillat (legality) of meat slaughtered by non-Muslims. The Muslim community should know that the arguments tendered by the author of this booklet are utterly baseless and in conflict with the Shariah. The meat of non-Muslims in our time, with the sole exception of kosher meat of the Jews, is totally haraam. The exclusion of kosher meat from the haraam category does not mean that Muslims should freely consume the meat of the Jews. The Fuqaha (Jurists of Islam) have made it clear that where Muslim slaughtered meat is available, consumption of the meat of Jews is Makrooh notwithstanding its hillat.

Those responsible for distributing the baatil booklet are guilty of a despicable act by aiding in the effort to deceive and mislead unwary Muslims. Insha'Allah, we shall publish a detailed refutation of the case offered by the author.

## CARRION

In reply to the booklet of Sheikh Abdullah, the following terse refutation by the Qur'aan will suffice for a while:

Do not eat from (the flesh of such animals) on which the Name of Allah was not recited. And, verily it (haraam meat) is *fisq* (filth--carrion). Most certainly, the shayaateen are whispering to their friends to dispute with you. If you should obey them, then assuredly, you too will become *mushrikoon*."

(Surah An'aam)

## ISLAMIC MONTHS

Rasulullah (sallallahu alayhi wasallam) said:

"The (Islamic) month is 29 days. Therefore, do not fast (for Ramadhan) until you have sighted the hilaal (crescent moon) and do not make iftaar (i.e. do not end Ramadhan) until you have sighted the hilaal (of Shawaal). If conditions are overcast over you then complete (the month with) thirty days."

Thus, astronomical tables and calculations have no Shar'i role to play in confirming the actual and physical sighting of the hilaal. Such calculations cannot be employed to override the Command of Rasulullah (sallallahu alayhi wasallam).

I consider it unlawful to maintain a contact of social niceties and etiquette with a man who in spite of laying claim to the Deen, has no honour for the Deen and the People of the Deen. His Deen is further corrupted by such contact.

(Maulana Ashraf Ali Thaansi)

# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
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**Q.** Once again Muslims in Transvaal have been divided by the Transvaal Ulama's decision to have Eid on Sunday instead of Saturday as was the case all over the country. Please comment.

**A.** Celebrating Eid on different days is not division or disunity in the Islamic sense. The Ulama of Transvaal were fully within their rights to have decided that Sunday will be Eid. They were under no Islamic obligation to accept the decision or the sighting of Cape Town. Islam does not compel the Ummah to celebrate Eid on the same day in all places. There are Shar'i rules and conditions governing the occasions of Eid. But on account of ignorance people misinterpret the decision of the Ulama. Neither the Ulama of Cape or Natal nor an ignorant public as a whole has any right to impose their wishes and decision on the Ulama of Transvaal. Although we here in the Cape had Eid on Saturday, we are in full agreement with the Transvaal Jamiatul Ulama and fully endorse their stand and decision of having celebrated Eid on Sunday. Read our article on the sighting of the moon elsewhere in this issue.

**Q.** According to a report in the Sunday Times Extra, a Cape Town Sheikh of the Muslim Judicial Council said that Saturday was the official day for the celebration of Eid and that most Muslims celebrated Eid on Saturday. If Saturday was the official day for Eid, then is the Eid Salaat of those who had Eid on Sunday in Transvaal valid?

**A.** Saturday was the "official" day for the celebration of Eid in Cape, not in Transvaal. The official day for the celebration of Eid in Transvaal was Sunday--the day announced by the Jamiatul Ulama of Transvaal. The announcement of the M.J.C. regarding Eid in no way obligates the Ulama of Transvaal to adopt that decision. There is thus no question of the Eid Salaat on Sunday not being valid in Transvaal.

**Q.** Here in the Transvaal some of the towns had Eid on Saturday 16th August. However, the Jamiatul Ulama of Transvaal had proclaimed Eid to be on Sunday, but some towns rejected this decision. What is the position of the Eid Salaat-Qurbani of those who celebrated Eid on Saturday in Transvaal?

**A.** If those who had dissented from the decision of the Jamiatul Ulama of Transvaal were members of the Ahl-e-Bid'ah group, then there is nothing to comment on their celebration since they follow a path generally in conflict with the Shariah. They are the followers of base desires which permeate most of their religious activities. If the dissenters were people who normally follow the Jamiatul Ulama of Transvaal, it will have to be seen on what grounds they celebrated Eid on Saturday. If they had sighted the moon in their town or if the reliable Ulama in their town accepted the sighting of another place and had declared Eid for the town's community, then such declaration is valid. In this case their Eid on Saturday is valid. However, if the moon was not sighted in their town nor did the Ulama of the town announce Saturday to be Eid, then the "eid" of such people on the Saturday is not valid. Neither their Salaat of Eid nor their Qurbani of the Saturday was valid. It was incorrect for the town jamaats to have rejected the Jamiatul Ulama's decision and go by the announcements of Cape and Natal in this question of Eid.

**Q.** Governments place restrictions on fishing in the seas. If such restrictions are flouted, will it be sinful?

**A.** Such restrictions have no validity in the Shariah. Only violation of the Shariah is sinful. It is not sinful to fish in the seas--anywhere in the seas regardless of the

restrictions imposed by man.

**Q.** In my neighbours house where a lady was dying some ghair mahram males were sitting in the adjoining room. A few ladies were sitting near to the dying lady. One lady was reciting Surah Yaseen and the Kalimah near to the dying person in such loud tones that the men were able to hear her reciting. Was this correct?

**A.** The woman should not have recited in such a loud voice which was audible to the males in the adjoining room. She should have recited sufficiently audible for the dying person to hear. In the case mentioned by you, the men should have left the room, not sit and listen to the voice of the female. The voice of a female is also an entity to be concealed from ghair mahram males.

**Q.** I have observed that many people shake hands and embrace with the deceased person's family members. Is this form of sympathising with the family of the deceased Sunnat?

**A.** It is not Sunnat to embrace or shake hands on the occasion of someone's death. Such hand-shaking and embracing are not Islamic ways of sympathising with the mayyit's family. On such occasions the Sunnah teaches us to recite a dua.

**Q.** It is a custom among our Muslims and even learned Maulanas to prepare kheer and serve this to people after burial of the deceased. Is there any Islamic significance in this custom?

**A.** Bid'ati "maulanas" indulge in the bid'ati custom of serving kheer and porridge on such occasions. It is not permissible to participate the bid'ah porridge-custom of the grave-worshippers.

**Q.** After burial of the deceased the ladies recite one sipaarah (juz) each in the room of the deceased. In this way a Qur'aan Khatam is made. Then one of the ladies reads Surah Faate hah, Aayatul Qursi, etc., aloud, lifts her hands and together all the women make dua. What is the Shariah's ruling regarding this practice?

**A.** Reciting the Qur'aan Majeed on behalf of the deceased is highly meritorious and very beneficial for the mayyit. Any amount of Qur'aan may be recited and it may be recited at any time. But, the way in which these ladies are reciting it and making dua is a bid'ah custom. Such custom has neither origin nor sanction in the Shariah. This is a custom which has been introduced by ignoramuses and bid'atis. It is essential to refrain from such customs of bid'ah.

**Q.** Many people water the graves whenever visiting the cemetery. Is this an Islamic custom?

**A.** It is not an Islamic custom to water the graves when visiting the Qabrastaan. People should desist from this meaningless custom. Only immediately after burial water is poured over the grave to prevent the loose sand from blowing away. But Islam does not teach the watering of graves whenever visiting the qabrastaan.

**Q.** Is a person who dies in a car accident described as a shaheed (martyr)?

**A.** Such a person is not described as a shaheed in Shar'i terms. He may obtain the reward of a shaheed in the Akhirah. Allah knows best.

**Q.** An Aalim who is not a bid'ati went to visit a relative. On arriving at his relative's home he discovered that a forty-day khatam was taking place there. He remained at the relative's house all day and had lunch there. After meals he was requested to make a dua which he did by raising his hands and reciting loudly. Was this action of the Aalim proper?

**A.** His action was highly improper. In maintaining his presence at the house where a practice of bid'ah was taking place, the Aalim rendered a great disservice to the Sunnah of Rasulullah (sallallahu alayhi wasallam). In addition he participated in a bid'ah by conceding to the request of dua made to him at the bid'ah function. The occasion and the manner he made the dua were also bid'ah. It was his incumbent duty to have immediately left the house when he realized that bid'ah was taking place. In remaining there he is guilty of bid'ah himself.

**Q.** In some Mosques the lights are switched on at the time of Zawaal on days to remind people that Salaat should not be performed at this prohibited time. Please comment on this practice.

**A.** Without saying that it is not permissible, we are of the opinion that this custom is wasteful, childish and not in line with Islamic character. It is a custom which suits cinemas, not Musjids. A stranger in the Musjid will not know the reason for the switching on and off of the lights. It reeks of bid'ah in that bid'atis are fond of switching lights on and off in the Musjid, especially for Fajr Salaat. The Imaam of the Musjid should every now and again educate the musallis by explaining the rules of Salaat to them. Musallis should themselves ascertain the Zawaal time and desist from performing Salaat at the prohibited times. This practice does seem silly and ridiculous. Musjids have existed for fourteen hundred years. Never was there a need to adopt peculiar practices for informing the musallis of the time of Zawaal. It becomes more ridiculous and sillier in this age of 'modernity' when every jaahil prides himself of his supposed learning and qualifications in both mundane and spiritual affairs. People are living in what they call the "space age". They refuse to accept the Islamic teaching of physical sighting of the moon for Eid and Ramadhaan. They argue that sophisticated and delicate astronomical instruments exist to calculate the birth of the moon. They argue that we must go by the calculations of modern instruments of technology; they say we must use watches and clocks and what not. Let them then use watches and clocks and all their instruments of modern technology to calculate the time of Zawaal and then desist from performing Salaat in the prohibited time. By following their own advice, they will save themselves from the ludicrous practice of switching lights on and off like children playing some game.

**Q.** In our town there is a Muslim kindergarten. Kids of four and five years are brought to the kindergarten by their mothers who are not Islamically clad. They come dressed in stylish garments with make-up on their faces. The mothers stand outside the madrasah building waiting for the doors to be opened. The Maulana sits in an office and the mothers come and pay their fees. Purdah is not observed and the Maulana has personal contact with all these ladies, collecting fees from them. Is this type of kindergarten permissible in Islam?

**A.** It is haraam for Muslim women to be so shameless as portrayed in the question. It is not permissible for them to linger outside in the style of evil women. Rasulullah (sallallahu alayhi wasallam) described as an adultress a woman who applies perfume and goes to a place where men happen to be. According to the statements of Rasulullah (sallallahu alayhi wasallam) the curse of Allah settles on women who exhibit themselves in public. The action of these women amounts to a



# QUESTIONS and ANSWERS

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public display of themselves. They, therefore, invoke the curse of Allah Ta'ala on themselves. The Maulana Saheb is involved in a despicable occupation by sitting in his office collecting fees from ladies who have made a public display of themselves. It is not lawful for the Maulana Saheb to deal with these ladies. He is not allowed to collect fees from them in this un-Islamic and shameless way. It is waajib on him to observe Islam's Hijaab rules. There is no imperative need whatever for him to disgrace his knowledge and rank in such a vile way. His action is an evil violation of Allah's Command of Hijaab. Those who operate the kindergarten should appoint some elderly woman to collect the fees.

Besides the aspect of Hijaab violation, a kindergarten is not an Islamic institution. But since Muslim women have fallen head over heels in emulation of the ways and habits of the kuffaar, they find it too difficult nowadays to remain at home. They yearn to be in the streets, in the public, in the shops, in the factories and in all such places where their shame and modesty are exploited and put up for exhibition. It therefore serves their baneful purpose to dump their little kids in nurseries schools so that they are free to go parading the streets. Children are sacred trusts (Amaanat) which Allah Ta'ala has bestowed to parents. It is the compulsory duty of the mother to care for her children. It is not permissible for her to dump her children in the care of others not Islamically suited to hold custody of the kids. A kindergarten can never be an adequate substitute for home and for the mother's lap. It is indeed disgraceful for Muslim mothers to adopt western ways and customs. In so doing they are rendering their developing children the greatest disservice. It is NOT PERMISSIBLE FOR MUSLIM PARENTS TO DUMP THEIR CHILDREN IN KINDERGARTENS. ISLAM DOES NOT ALLOW SUCH CALLOUS DESTRUCTION OF A SACRED AMAANAT. Even Ulama have been caught up in the whirlwind of western influences. They have thus fallen prostrate in the wake of the western winds of moral and religious destruction. Everything and every system gorged out by westerners is lapped up like starving dogs who care not what they consume. Such learned men who have sacrificed their Islamic mentality and Islamic character at the behest of western advisors and western influences must hang their heads in shame. Such learned men under cover of their learning bring untold spiritual harm to the community.

**Q. In the new Madrasah complex in our town the Ustaads sit on the floor when teaching the children who also sit on the floor. But the principal sits on a chair in his office. Is this correct?**

**A.** If the principal sits on a chair because of some physical ailment then there is nothing Islamically wrong in him doing so. However, if there is no proper reason for him having chosen the elevated position then it is, to say the least, out of step with the Madrasah's character for the principal to adopt a western style while the entire staff conducts the Madrasah in the correct, Islamic and humble style of the Sunnah.

**Q. Some Muslim businessmen give large sums as donations for Madrasahs, Musjids, etc. However, they underpay their staff, not giving them a decent wage. At times their workers cannot make ends meet. What does the Shariat say about such donations?**

**A.** The two deeds mentioned by you are two different acts. If a man indulges in one evil it does not follow that all good deeds rendered by him are worthless. If a businessman exploits his workers and truly speaking underpays them in spite of being able to pay them a better wage, then

undoubtedly, he is guilty of a grievous wrong. The standards of different places and different persons vary, hence the Shariah does not set any minimum limit for wages. The employer should consult his Islamic conscience. Should he take advantage of a situation in which unemployment prevails and underpay workers while having the ability to pay better, then he will be answerable to Allah Ta'ala for his hard-hearted attitude. But, his donations given out of halaal wealth and diverted to lawful avenues are valid and rewardable acts.

**Q. Many Muslim businessmen bring their wives and daughters to assist in the shop. At Maghrib time the females walk to the nearby Musjid and perform Salaat on the balcony of the Musjid. Is this proper?**

**A.** Two different sins are committed here. One: Bringing women to assist in the shop is Islamically unlawful. Two: It is not permissible for Muslim women to emerge from seclusion, plough the streets and perform their Salaat in the public Musjid. They should remain at home. Assuming that they violate Allah's Law and do come to the shops in defiance of the Shariah, then it does not follow that they should commit the further sinful act of walking the streets and attending the Musjid. The lesser of the wrongs will be for them to perform their Salaat in some remote corner of the shop's storeroom.

**Q. A senior member of the Muslim Jamaat in our town suggested that a siren (an alarm system) be installed in the Musjid for the purpose of notifying the community of the death of any Muslim in the community. It has been suggested that when a person dies the alarm or siren should be switched on. People from all over the township can then flock to the Musjid to come and enquire of the identity of the dead person and the time of the Janaazah Salaat and burial. What is the Islamic ruling regarding this system?**

**A.** It is indeed shocking to observe and hear of the base level to which Muslim mentality has sunk. Their total emulation of the kuffaar has blinded their spiritual eyes and stunted their mental development. It is not permissible to introduce such a system. It is unlawful to instal a siren in a Musjid. The racket and the loud wailing which the siren will cause are sacrilegious to the peace, reverence and dignity of a Musjid. It is not permissible to disturb the serenity of the Musjid with the loud and moanful wailing of a siren. Furthermore, there is no Islamic need to announce a death in this terrible and shocking fashion. A death should be announced in a dignified way. There also is no need for every person in a large community of many thousand to be informed of the death of every single person. The announcement of deaths should be in the same way that has been in vogue since the beginning of Islam. It is not permissible to introduce this stupid, ridiculous and un-Islamic way of announcing a death.

**Q. Some people delay the performance of Asr Salaat to a few minutes before sunset. While performing Asr, the Athaan for Maghrib commences. Is their Asr Salaat valid?**

**A.** It is sinful to delay the Asr Salaat so much without valid reason. However, in spite of it being sinful, the Asr Salaat discharged in this way will be valid even while the sun is setting. There is no Qadha for having discharged the Asr Salaat in this wrongful manner. This ruling applies to only the Asr Salaat of that particular day, not to any other Salaat which is being performed. If Qadha Salaat is performed while the sun is setting, the Salaat will not

be valid. The Asr Salaat being valid if performed while the sun is setting is according to both Hanafi and Shaafi Math-habs.

**Q. How long does Maghrib time lasts after sunset?**

**A.** After sunset there is a red glow in the western horizon. After disappearance of this red glow, a white glow appears. Maghrib time remains as long as this white glow remains in the western horizon. On disappearance of this white glow, Maghrib time ends and Isha time commences. The time will vary for different places. In most places one hour and twenty minutes have been accepted as the duration of Maghrib time. However, it is best that the time be determined by physical observation.

**Q. After giving ghusl and kafan to the mayyit, in which direction should it be laid while awaiting its burial?**

**A.** It may be laid on its right side facing the Qiblah or it may be laid flat on its back with the feet in the direction of the Qiblah.

**Q. Some people print Islamic books for Isaal-e-Thawaab of some deceased person. The name of the donor is usually printed on the cover to inform the public that the donor has made his donation for this purpose. Please comment.**

**A.** This practice reeks of riya (show). People suffer from the malady of riya and pride. In some way or the other they endeavour to attract the public eye to their virtuous deeds. In so doing they destroy their acts of Ibaadat. There is absolutely no Islamic need for advertising the donor's name and purpose. If Isaal-e-Thawaab is the intention, Allah Ta'ala is fully aware thereof. By advertising one's intention in such an ostentatious way, the goodness of the deed is destroyed.

**Q. A few Jamaats in several towns in Transvaal have installed siren systems to notify people of Iftaar time during the month of Ramadhaan. Is this permissible?**

**A.** The sound of a siren is hideous. It is not correct to employ such hideous sounds for announcing the end of the fast. In these times when a half dozen watches and clocks are to be found in every home, there is no need for the introduction of a siren with a hideous wailing sound. Furthermore, it is not proper to break the fast depending on the siren. If it transpired that the siren was sounded a minute before Iftaar time, Qadha of that Fast will be obligatory. We fail to understand the minds who are so over anxious to introduce new and terrible systems for acts of Ibaadat which operated well and beautifully for a full fourteen hundred years without the aid of these new-fangled systems which have absolutely no Islamic merit or significance. The bane of emulation--imitating the kuffaar--induces Muslims to perpetrate silly and ridiculous acts. Emulation of the kuffaar has caused Muslims to fall from the sublime to the ridiculous.

**Q. Some crossword puzzle competitions run by newspapers require a donation for each entry sent in. Is it permissible to enter such competitions? If money has been won, what is to be done with it if the competition is not lawful?**

**A.** According to the Shariah the "donation" is no donation. The entry fee described as "donation" is betting. Such competitions in which entry or donation fees have to be paid are gambling according to the Shariah. It is haraam to participate in such competitions of gambling. The prizes won in such competitions are haraam. It is compulsory

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to eliminate such money. The way of elimination for such haraam wealth is to give it to the poor without forming any niyyat of thawaab. There is no thawaab for contributing haraam wealth.

**Q. In our town women gather at a house to perform Taraaweesh Salaat in jamaat. Only females attend. The Imaam leading the Taraaweesh Salaat is also a female who leads the Salaat in the same way as a man, i.e. she stands in front of the saff (row) as a male Imaam stands. Is such a jamaat permissible?**

**A.** No it is not permissible. Women should remain at home and perform their Salaat in the privacy of their homes. It is not permissible for women to organize congregational (Jamaat) Salaat. It is also not permissible for a woman to imitate a male Imaam. A Jamaat Salaat in which only women are present is Makrooh Tahrimi even if all the women happen to be of the same house performing in the privacy of their own house.

**Q. Please inform us of all the types of Nafil Salaat which we have to perform.**

**A.** The Nafil Salaat which every Muslim should perform daily are listed in our book, KITAABUS SALAAT. If you do not have a copy, write to:

Y.M.M.A., P.O.Box 5036, Benoni South 1502. The book is available free.

**Q. A Muslim is employed by a radio station as an announcer. The Muslim is required to make various announcements. Some announcements pertain to Christmas, Diwali and other matters which are regarded unlawful in Islam. Is such employment permissible and is the income halaal?**

**A.** It is not permissible to take up employment in which one has to flout the Laws of Allah Ta'ala. It is not permissible for a Muslim to make any announcement regarding the baatil festivals and occasions of baatil religions. Announcements which portray haraam activities in good light are not permissible for Muslims. Although the earnings derived from this employment is devoid of barkat and although this occupation is not fit for a Muslim, nevertheless, since he is not employed for only haraam announcements, his wages will be halaal albeit contaminated.

**Q. A man owns fixed property and possesses household goods more than the nisaab value, but on account of poor earnings he cannot make both ends meet. Is it permissible to give him Zakaat?**

**A.** It is permissible.

**Q. I am a follower of the Shaafi Math-hab. My minor children have money more than the Nisaab value. Is Zakaat payable on the wealth of minors?**

**A.** According to the Shaafi Math-hab Zakaat has to be paid on the wealth of even minors. According to the Hanafi Math-hab Zakaat is not payable on the wealth of minors. Since you are a Shaafi it is obligatory that Zakaat be paid on the wealth of your minor children.

**Q. Here in the United States the prison officials permit Muslim prisoners Juma' Salaat. Why does the Majlis say that Juma' Salaat is not valid in prison?**

**A.** Juma' Salaat is not valid in a prison even if the prison authorities allow its performance. One of the conditions for the validity of Juma' Salaat is that the place should not be a prison. This is the ruling of the Shariah, hence the Majlis says that Juma' is not valid in prison.

**Q. Someone heard the Athaan being called. As a result he performed Salaat. Later he discovered that the Athaan was being recited on a cassette. Is his Salaat valid?**

**A.** If it was already time for the Salaat,

then the Salaat is valid although the Athaan on the cassette is not valid. The invalidity of the Athaan does not affect the validity of the Salaat.

**Q. Here in the U.S.A. we perform Salaat in our cells in prison. One of us calls out the Athaan. Should every individual making Salaat in his cell recite the Iqaamat?**

**A.** The one Athaan will suffice for all the prisoners, but everyone performing Salaat individually in his cell should recite the Iqaamat.

**A. The Mosques in Batley, England operate on a membership basis. Membership is compulsory. If one is not a member one is not allowed to use the Mosque at night for Zikr, etc. after the Isha Salaat when it is closing time for the Mosque. This is the case even if one has a key and is prepared to pay for the facilities used. The members will come in groups of five and expel one from the Mosque. What is the Shariat's ruling about admission to the Mosque?**

**A.** A Masjid is a Waqf institution which has been dedicated for the Ibaadat of Allah Ta'ala. No one has the right to expel a Muslim from the Masjid for no valid reason. There is absolutely no Shar'i requirement for membership of a Masjid. It is un-Islamic and sinful to compel one to become a member of a Masjid. No one is obligated to become a member. It is haraam to prevent a Muslim from making Ibaadat in a Masjid merely because he does not happen to be a member. It is despicable and a major sin to expel a Muslim making Ibaadat from the Masjid.

**Q. A very sick man at times prays for death because of severe pains. Is it permissible to do so?**

**A.** Rasulullah (sallallahu alayhi wasallam) forbade dua for Maut (death) on account of illness or pain. It is not permissible to make dua for Maut. He must exercise Sabr. There is tremendous thawaab for Sabr. Showing impatience will not avail him. His prayer for death will not lessen his pains. His death will arrive at its appointed time.

**Q. Some brothers took an intoxicated Muslim to the Masjid. He was made to perform Salaat. In their view it is alright to do so since he will be encouraged to come to the Masjid for Salaat.**

**A.** It is not permissible to bring an intoxicated person to the Masjid nor is it permissible for a drunk man to perform Salaat in his state of inebriation. The idea of the brothers is erroneous.

**Q. I would very much love to be clad Islamically—in full Purdah—covering my face when the need arises for me to go out of the home, but my father opposes me. He said that I should wear a small scarf which leaves my hair exposed. Do I obey my father or cover myself fully against his wishes?**

**A.** It is not permissible to obey parents in their un-Islamic and haraam wishes. It is compulsory for Muslim women to cover themselves Islamically. It is haraam for a woman to expose her hair or her body in public. Your father's wishes are in conflict with the Shariah. It is not lawful for you to obey your father in his haraam desire. You should ignore his wishes and act in accordance with the Wish of Allah Ta'ala.

**Q. At the Masjid where I perform Salaat, the Imaam permits young non-mukallaf (minor) boys to lead the Taraaweesh Salaat. I am a follower of the Shaafi Math-hab. A learned man told me that the Salaat conducted by a non-mukallaf is not valid. Please settle this dispute.**

**A.** According to the Hanafi Math-hab the Imaamate of a non-baaligh (non-mukallaf or one who has not yet attained the age of

puberty) is not valid. It is, therefore, not permissible for Hanafis to join the jamaat and perform Salaat if the Imaam happens to be a minor. However, according to the Shaafi Math-hab it is permissible to appoint an intelligent non-mukallaf who is able to lead the Salaat although it is of greater merit to appoint a baaligh. Thus, the Salaat of Shaafi is behind a non-baaligh Imaam is valid. But, Hanafis should not join the jamaat if the Imaam is a minor since their Salaat will not be valid.

**Q. It has been claimed by some prominent propagators of the Deen that on the Day of Qiyaamah non-Muslims will petition Allah Ta'ala to cast Muslims into Jahannum for not having delivered the Kalimah to them. This is one of the arguments presented to prove that tableegh is compulsory on every person. Please explain.**

**A.** Tableegh is not Fardh-e-Ain, i.e. it is not compulsory on every Muslim to propagate the Deen to non-Muslim. It is compulsory on every Muslim to propagate the Deen to his subordinates. Thus, it is Fardh-e-Ain on parents to ensure that their offspring are Islamically educated. Tableegh in general is not Fardh-Ain. In places where the message of Islam has not at all reached, it becomes the compulsory duty of those who have the ability to deliver the Message there. But, it never was the compulsory duty of each and every Muslim to propagate to non-Muslim. The argument presented in the question above is baseless.

**Q. We are 8 brothers and 4 sisters. All of us assisted in my late father's business and due to our efforts a good estate was established by our late father. About two years before his death he married again. When he died he left an estate which today is valued at about R80000. Our step-mother and we are the heirs. According to our father's will, our step-mother is to receive one eighth of the estate while the balance is to be shared among his sons and daughters, each son getting double the share of the daughter. This means that our step-mother will be getting R10000 while each son gets R7000 and each daughter only R3500. This does not seem to be correct to us. We worked many years to build up our father's estate, now our step-mother who arrived on the scene just recently gets more than us. Is the will made by our father in conformity with Islam?**

**A.** Yes, the shares stated in your father's will are correct and in conformity with the Law of Allah Ta'ala. According to the Shariah, the deceased's wife is entitled to one eighth of his estate. Allah Ta'ala is the Law-Maker and He knows best. Muslims have no option other than submit happily and wholeheartedly to the Command of Allah Ta'ala. The temporary and miserable material gains and benefits of this transitory world should not distract the Mu'min's attention from the Akhirah—the Original Home from whence we hailed and where we have to ultimately go. As Muslims you should accept this Islamic distribution wholeheartedly. Do not let a few thousand rands despoil your bond with Allah Ta'ala. You may not understand it now, but nevertheless, accept that the distribution ordered by Allah Ta'ala is just and based on the best of wisdoms, viz., Divine Wisdom. In stipulating one eighth for your step-mother, your father did nothing other than fulfil the Command of Allah Ta'ala. Do not permit your desires and emotions to sour your relationship with your step-mother who occupies the rank of your mother in so far as Islam is concerned.



# QUESTIONS and ANSWERS

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**Q.** During Ramadhaan some ladies gather in a house to perform Taraaweeh. Only ladies are present in the Taraaweeh. The Imaam is also a lady who recites the qiraa't audibly just as a male Imaam does. What is the Shariat's ruling?

**A.** Performing Traaweeh in this manner by ladies is not permissible. A Jamaat consisting of only women is also not permissible. It is not permissible for a woman to recite audibly in Salaat. The voice of a woman is also 'aurah' (to be compulsory hidden). Therefore, the Salaat performed in this way is not valid.

**Q.** The Fajr, Maghrib and Isha Salaat are recited audibly by the Imaam. If one performs alone how should one recite?

**A.** Although it is permissible for the single musalli to recite the Qiraa't silently, it is afthal (best and more meritorious) for him to recite with jahr (audibly) the Fardh Salaat of Fajr, Maghrib and Isha. However, if he has missed the jamaat in the Musjid and he performs his Fardh alone inside the Musjid where other musallis are engaged in their Sunnat and Nafl Salaat, then he should recite silently.

**Q.** In our Mosque the Athaan is given by lads who have as yet not reached puberty (bulooah). Is the Athaan by such boys valid?

**A.** The Athaan recited by boys near to the age of bulooah is valid. As long as they understand the Ibaadat of Athaan and recite it correctly, the Athaan is valid.

**Q.** Is it permissible for a person in the state of janaabat to reply to the Athaan called out by the Muath-thin?

**A.** It is permissible. In fact it is necessary for even a junubi (one in the state of janaabat) to reply to the Athaan.

**Q.** In what position does the Muath-thin have to stand when calling out the Iqaamat? Is it necessary for him to stand in the first row immediately behind the Imaam?

**A.** The Shariat has not fixed any specific position for the one who recites the Iqaamah. He may stand anywhere in any saff (row). He may stand immediately behind the Imaam in the first saff or right behind in the last saff. He may stand on the right side or the left side.

**Q.** If the Athaan commences while one is reciting the Qur'aan Shareef, what should be done?

**A.** Complete the aayat which is being recited and reply to the Athaan.

**Q.** Instead of four raka'ats, the Imaam performed five raka'ats for Asr. After completing the Salaat the muqtadis mentioned this. The Salaat was repeated and so was the Iqaamat. Someone said that the Iqaamat should not be repeated. What is the correct procedure?

**A.** The Iqaamat should not have been repeated. The Fardh Salaat was not valid. The first Iqaamat remained valid. Nevertheless, the unnecessary repetition of the Iqaamat does not affect the validity of the Salaat.

**Q.** Is it permissible to remove hair from the thighs and legs? Is there any difference in the ruling for men and women?

**A.** It is permissible for both men and women to remove hair from the thighs and legs.

**Q.** Is it permissible for a son to spend out of his father's money without the father's consent and knowledge?

**A.** It is not permissible.

**Q.** Crayfish and other non-fish sea animals are not permissible for Hanafis. Is it permissible for Hanafis to sell such sea-foods which are not fish?

**A.** Although only fish is halaal for consumption according to the Hanafi Math-hab, all sea animals are taahir (paak--pure). It is therefore permissible to

sell sea animals.

**Q.** A Muslim dies while intoxicated. Does janaazah salaah have to be performed for him?

**A.** Janaazah Salaat has to be compulsorily performed even if a Muslim dies in the state of intoxication. However, since the death occurred while participating in a major sin, the Ulama and the Imaam of the Musjid should not lead the Janaazah Salaat. A layman should be appointed to conduct the salaah.

**Q.** Is it permissible for a Muslim book-seller to touch copies of the Qur'aan Shareef which he is selling, without wudhu?

**A.** It is compulsory to have wudhu when touching the Qur'aan Shareef. It is a grievous sin to touch the Qur'aan Shareef without wudhu. Book-sellers are not exempted from this law.

**Q.** A Muslim book-shop sells Eid cards which have messages for boyfriends and girlfriends. Is it permissible to sell such Eid cards?

**A.** It is not permissible to sell eid cards even if no haraam messages are inscribed thereon. Eid cards are in emulation of the Christian custom of Christmas cards, hence not permissible. Cards with haraam messages such as those mentioned by you are sinful to a greater degree.

**Q.** Is it permissible for a Muslim book-shop to sell the Qur'aan commentary of Yusuf Ali which the Ulama have branded as false?

**A.** It is not permissible to sell books which are a danger to Imaan. The commentary of Yusuf Ali is baatil and a danger to the Imaan of unwary and ignorant Muslims. It is, therefore, not permissible to sell it.

**Q.** The body of a drowned man was retrieved several days after the drowning. Nothing but the skeleton remained. What is the ruling regarding ghusl, kafan and janaazah salaah for this body?

**A.** Ghusl, kafan and Janaazah Salaat apply to only to a full body or to the greater part of the body with the head intact. There is no ghusl, no kafan and no Janaazah Salaat for the skeleton. The skeleton had to be wrapped up in cloth and buried.

**Q.** When giving ghusl to the mayyit (deceased) which direction should the body be laid?

**A.** Either on the right side as in the qabr or flat on its back with the feet in the direction of the Qiblah. Both ways are correct.

**Q.** Who has the greater right of performing the Janaazah Salaat—the wali of the mayyit or the Imaam of the Musjid?

**A.** According to the Hanafi Math-hab the Imaam has the greater right. It is not permissible for the wali to conduct the Janaazah Salaat without the consent of the Imaam. However, if the wali ignored the Imaam and performed the Janaazah Salaat, it will be valid although he will be sinful. This is the ruling of the Hanafi Math-hab. According to the Shaafi Math-hab the wali has the greater right. Followers of the different Math-habs should follow the ruling of their respective Math-hab.

**Q.** If the mahr is not mentioned at the time of the nikah being performed, will the nikah be valid?

**A.** The nikah will be valid. Validity of the nikah is not dependent on the mentioning of the mahr in the marriage contract.

**Q.** We are told that jinns are able to assume various forms. They also assume human form. Among them are also Muslims who follow our Nabi Muhammad (sallallahu alayhi wasallam). They perform Salaat, recite the Qur'aan and generally live a life

as Muslims. If a jinn assumes human form is it permissible for a human being to marry him/her? Will a nikah performed between a human being and a jinn be valid in Islam?

**A.** Jinn are a different species, apart from insaan (human beings). Despite them being Muslims and following the Shariat of Islam, marriage with them is not valid since they are not human beings.

**Q.** Is it permissible to perform the nikah of a pregnant woman? What if the man who is marrying her is not the one who is responsible for her pregnancy?

**A.** It is permissible for a pregnant woman to marry during her state of pregnancy. The nikah is valid whether the man is the one who caused the pregnancy or not. However, if the man whom she is marrying is not the one responsible for the pregnancy then sexual relations will not be permissible while she is pregnant. Sexual relationship will be permissible only after delivery of the baby. If the man is the one who caused the pregnancy, sexual relationship will be permissible after nikah.

**Q.** A man wrote out three talaqs to his wife, but did not sign the letter. After a few days he claimed that he had no intention of giving talaq. He wrote the three talaqs merely to relieve his mind of mental pressure brought on him as a result of his wife's attitude. He says that since he did not sign the letter, the talaqs are not valid. What does the Shariat say?

**A.** The three talaq are valid and effective. The validity of the three talaq is not dependent on the husband signing the letter. His explanation is baseless and in no way cancels the three talaqs which he had written. The divorce is of the mughallazah class which totally and finally severs the nikah bond. They are no longer husband and wife. They cannot reunite by even performing nikah since a nikah between them will no longer be valid.

**Q.** The Imaam as well as the muqtadis were all musaafir. The Imaam, not attaching importance to the law of Qasr, performed four raka'ats Fardh instead of two. This he did knowingly since he does not strictly follow any Math-hab. Is the Salaat valid?

**A.** The Fardh Salaat performed in this way is not valid. Besides the Salaat being invalid all those who knowingly performed four raka'ats are guilty of having sinned. Taubah is necessary. The Salaat has to be repeated.

**Q.** Instead of sitting in the second raka'at, the Imaam went straight into third raka'at. Some musallis remained seated calling out 'Subhaanallaah', but the Imaam continued in the third raka'at. At the end of the Salaat the Imaam made Sajdah Sahw. Was the Imaam's action proper?

**A.** Yes, the Imaam acted correctly in continuing with the third raka'at. After having mistakenly entered the third raka'at it is not permissible to return to the second raka'at. The Sajdah Sahw rectified the Salaat.

**Q.** How many raka'ats are there in Ishraq, Chaasht and Awwaabeen Salaat?

**A.** The minimum in Ishraq is two raka'ats and the maximum is four raka'ats. The minimum in Chaasht (Duhaa) is two raka'ats and the maximum is twelve raka'ats. The minimum number of raka'ats in Awwaabeen are six raka'ats and the maximum is twenty raka'ats. The two Sunnats and two Nafl of Maghrib are also regarded as part of Awwaabeen Salaat.

**Q.** Please explain the times for Ishraq and Chaaht Namaaz.

**A.** Ishraq Salaat commences about 10 or 15 minutes after sunrise and lasts until

# THE RAMADHĀN

Ignorance of the Shariah's rules pertaining to the sighting of the moon for the Islamic months leads to unnecessary controversy and dispute on the occasions of Ramadhān and the two Eids. In this regard there prevailed much controversy and dispute this year in North America and South Africa. Such disputes are usually generated by those who lack Islamic knowledge and are ignorant of the Shar'i teachings and principles on which Islam's rulings are based.

In the desire to forge the celebration of Eid on one day in all places, the Shariah's rules are ignored and the argument of 'unity' is presented. The clamour for 'unity' raised by those who endeavour to force the celebration of Eid on the same day at all places in defiance of Shar'i rules, is not always motivated by sincerity, for we observe that the very persons who raise the slogan of unity go out of their way to create dispute and spread controversy. They revile, criticize and slander those who did not conform to their desires of celebrating Eid on the day proposed by the trumpeters of hollow slogans of unity. If they were sincere in their assertions of unity, they would have buried the differences and not further aggravate the 'dispute' by shouting criticism emotionally and by publicizing the dispute in the non-Muslim press for the consumption of all and sundry. If they possessed true Islamic knowledge, they would not have ventured to fulminate against those who correctly celebrate Eid on the day that Eid is established on the basis of Shar'i rules.

If the rules of the Shariah are accepted and followed, there will be no occasion for the needless and acrimonious disputes and controversies created by ignorant modernists, fussaag and even certain Alims who, for all practical purposes, happen to be just like laymen knowing not how to distinguish between left and right.

This year the dispute in South Africa centred around Eidul Adha. While Eidul Adha was on Saturday in the Cape and Natal, it was celebrated in Transvaal on Sunday by the overwhelming majority of Transvaal Muslims following the verdict of the Transvaal Jamiat-ul-Ulama. Some groups in Transvaal dissented with the Jamiat's verdict and had Eid on Saturday. In North America, according to reports emanating from that end, much dissension and controversy were created on the occasion of Ramadhān. Organizations which are supposedly responsible announced the commencement of Ramadhān only to retract the announcement weeks later after discovering that they had been duped. From the information at our disposal it seems abundantly clear that the modernists in North America are a most irresponsible group following personal opinion and desire in matters of Shar'i concern. The principles for sighting the moon decreed by Rasulullah (sallallahu alayhi wasallam) are largely ignored while greater reliance is accorded to wild rumours and just any rumour emanating from any faasiq and faajir. Astronomical tables and calculations which the Shariah rejects in so far as the plotting of the Islamic months are concerned, are accorded the rank of the Holy Writ by the modernists grossly deficient in Shar'i knowledge.

One North American organization of modernists over-awed by scientific progress states:

"The Fiqh Committee should have given more credence to published astronomical tables that show the impossibility of sighting the new crescent. . . ."

Such credence has no Shar'i backing. Greater credence is required for the teachings of Islam. Rasulullah (sallallahu alayhi wasallam) has fixed the following two methods for the establishment of the Islamic months:

- (1) Physical sighting of the hilaal (crescent moon) at the end of the 29th day of the lunar month.
- (2) Completing the month a full thirty days in the event of the moon not being visible on account of overcast or hazy conditions.

The Fuqaha of Islam have explained that if news of the sighting reaches people reliably (Tareeq-e-Moojib) then only does it become incumbent to accept such news. But, astronomical tables and scientific tables have absolutely no credence whatever in so far as the commencement of Islamic months is concerned. The views of the various Math-habs of Haqq (Hanafi, Maaliki, Hambali and Shaafi) are set out hereunder on this question.

## HANAFI, MAALIKI AND HAMBALI MATHA-HIB

Astronomical tables and calculations have no basis in the determination of the hilaal. Neither Ramadhān nor Eid become incumbent on the basis of such calculations. It is not permissible for even the astronomer to celebrate these auspicious occasions on the basis of his calculations. It is not lawful to make any announcement of Ramadhān or Eid on the basis of such tables and calculations. It is not permissible for Muslims to follow such calculations for the purposes of Ramadhān and Eid.

## SHAAF'I MATH-HAB

According to the Shaafi Math-hab the calculations of an astronomer will be valid for himself, not for the general body of the community. While such calculations may be valid for himself, no announcement of Ramadhān and Eid for the general community may be made on the basis of such calculations and tables.

Thus, it is clear that in the unanimous opinion of all the Math-habs astronomical calculations cannot be used as a basis to impose decisions on the Muslim community in regard to Ramadhān and Eid.

## THE SHAR'I RULES FOR THE HILAAL OF RAMADHAAN

### Hanafi, Shaafi and Maaliki Math-hab:

The commencement of Ramadhān is established either by sighting the hilaal (crescent) at the end of the 29th day or by completing the month of Sha'baan a full thirty days should the moon not be visible on account of overcast skies, rain, etc., at the end of the 29th day.

### Hambali Math-hab

According to the Hambali Math-hab it is not obligatory to complete Sha'baan with thirty days if the moon is not sighted on account of cloudy conditions. If at the end of the 29th day of Sha'baan the skies are overcast and the moon is not visible, it will be obligatory to make niyyat (intention) during the night to fast the following day whether the following day will in actual fact be Sha'baan or Ramadhān. However, the niyyat should be for the Saum (fasting) of Ramadhān. Should it be established that the next day is that of Sha'baan then it will not be incumbent to complete the fast of that day which was already commenced.

## THE MANNER OF ESTABLISHING THE RAMADHAAN HILAAL

### Shaafi Math-hab

The sighting of the Ramadhān hilaal will be valid if it was sighted by even one uprighteous Muslim regardless of the sky being clear or overcast. The one who reports his sighting should be uprighteous, a male, baaligh (major), a free person and sane. When reporting his sighting, he must do so by way of shahaadat (testimony), i.e. he must say: "Ash-hadu....(I bear witness)...." He has to proclaim his shahaadat on his sighting in the presence of the Qaadhi or the Ulama or in the Musjid in the event of there being no validly appointed Qaadhi as is the case in our time. Once the declaration of shahaadat has been made and the decision announced by those in charge, fasting will become obligatory on the whole community.

### Maaliki Math-hab

There are three ways in which the Ramadhān hilaal is established:

- (1) Two Aadil (uprighteous) persons sight the moon. These two should be males, free and baaligh (who have attained the age of puberty).
- (2) A large number of people sight the moon, the number being such that the possibility of falsehood and uncertainty is precluded. Where a large number of people report their own individual sightings, the condition of Adaalat (uprighteousness) is not a requisite nor is it essential that all the sighters in this case be males and free persons.

In the above two ways of establishing the Ramadhān sighting, the word 'shahaada' is not necessary. There is no imperative need for the sighters in these two cases to report their sightings by way of shahaadat (testimony).

- (3) The sighting is reported by only one person. In this case the sighting will be valid for only the sighter and such people who have full confidence in this integrity. Where only one person sights the moon, be it male or female, free person or slave, he/she has to observe the fast. However, in the first two cases mentioned above, fasting becomes obligatory on all.

Notwithstanding the fact that the sighting of a single person is valid only for himself/herself, it is obligatory on the lone sighter to report his/her sighting to the Qaadhi (or those in his place) so that his/her testimony may be taken. When only one uprighteous person makes his report to the Qaadhi, he has to testify by using the term, 'shahaadat'. It is quite possible that another pious person from another area also sighted the moon, hence the need for lone sighters to make their reports. This will enable the Qaadhi to make an announcement for the whole community since he will have with him the testimony of several individuals.

### Hambali Math-hab

The sighting of the Ramadhān hilaal is confirmed by the report of even one uprighteous person who has attained the age of buloogh (puberty). If the Adaalat (uprighteousness) of the one who has sighted the crescent alone is unknown (i.e. mastoorul haal), his report will not be sufficient to confirm the hilaal of Ramadhān. The uprighteous person for this purpose may be male, female, free person or slave. Shahaadat is not necessary in this case. Although the Ramadhān hilaal is confirmed by the sighting of one Aadil person, nevertheless, it is not obligatory on him/her to report the sighting to the Qaadhi nor make the announcement in the Musjid according to the Hambali Math-hab.

### Hanafi Math-hab

If the sky is clear and the sighting conditions are favourable, it is essential that the sighting be reported by way of shahaadat (testimony) by such a large number of people whose testimony cannot be rejected as being false. The large number of witnesses precludes the possibility of doubt and falsehood. The various individuals who report their own sightings should bear shahaadat (testimony) to their sighting. In this case Adaalat (uprighteousness) is not an essential condition nor is it necessary that all the sighters be males.

If the sky is overcast, the sighting will be confirmed by the report of even one Aadil, male or female. The person must be an adult. Where the sighting is reported by one uprighteous person and conditions are overcast, shahaadat is not necessary. It is obligatory on the sighters to report their sightings to the Qaadhi. Where there is no Qaadhi, they should proceed to the Musjid and make the announcement.

## THE SIGHTINGS OF DIFFERENT REGIONS

According to the Hanafi Math-hab, the sighting of one region is valid for another region if the sighting reaches reliably in the same direction as well as latitude and longitude. No consequence in this matter for the West and vice versa is confirmed and the news transmitted is reliable. The possibility of doubt, uncertainty or one region is reliably confirmed becomes obligatory on the other region. This applies to Eid as well.

Although some Hanafi scholars hold that the difference of latitudinal location in relation to the authoritative verdict of the Shariah is not a factor in the validity of the sighting of the hilaal, irrespective of difference of longitude, the matter is concerned. But, the essential principle is that such news is reliable transmission (Tareeq-e-Moojib). Just as a telephone message, telegram or a letter is "reliable" nor are these methods of transmission Tareeq-e-Moojib for the purpose of sighting the hilaal.

Some persons contend that the acceptance of the sighting of one region for another is erroneous. It is not permissible to ignore the official verdict of the Math-hab and form a conclusion which has been rejected by the Hanafi Math-hab, but of that we are not concerned here. Thus the argument that the sighting is valid for Johannesburg but not valid for Cape Town is not valid. Yes, the Ulama of Cape Town reject the messages of Cape Town, but the opinion of the transmission of the sighting did not reach them reliably (Tareeq-e-Moojib). In the event of any right to criticize the news of the sighting to reject the news of the sighting, the obligation to accept the news is unreliable.

### Shaafi Math-hab

According to the Shaafi Math-hab, the sighting of one region is not valid for all regions if the sighting is not transmitted reliably. The sighting of one region for another places (al-jahat) in the context has a specific meaning. The authorities it refers to are the Shaafi authorities reject the news of the sighting which have the same sunn and shahada. Shaafi Math-hab latitudinal difference of the hilaal confirmation cannot be accepted from the practice among the following towns.

## THE SHAR'I REQUIREMENTS

In most cases as explained above, the requirements of reporters of sightings to be Aadil. We have translated the meaning of the following Shar'i definitions:

"One who is devoted to Allah, free from major sins and minor sins nor does he commit any sin in any manner."

'Uncultured' in the context of such acts which although not sinful but are unbecoming of a Muslim. In Islam, 'uncultured' in Islam are: wearing while walking as is the case with the wearing of e.g. denims, jeans, etc. (In Islam, even lawful for Muslims) and

A person who seems to be of a bad character is not known as a Muslim. The testimony of a master or a slave for the purpose of confirming the sighting to the Hanafi, Maaliki and Hambali Math-hab, is acceptable even for establishment of the hilaal.

## THE DECISION OF THE

The foregoing brief requirements regarding the sighting of Ramadhān and Eid will enable the Muslim to better understand the decision to celebrate Eid on the day that the hilaal for Zil Hajj is sighted in so far as the Transvaal is concerned.



"It is the most important single discovery", in research into the sickle-cell, a blood disorder, according to Dr. Norman Doorenboos, Chairman of the University of Mississippi's department of Pharmacognosy (Knowledge of natural Drugs).

## PART 3

# A BATIL COMMENTARY

**"Many Muslims entertain the erroneous idea that Muhammad was the source of religious practices in Islam, namely, salat, zakat, fasting and hajj pilgrimage. However, the Quran teaches us that all religious duties were revealed to us through Abraham."**

This is the theory which Rashad Khalifa postulates in his commentary on the Qur'aan Majeed. He makes this baseless claim on page 13 of his book, **QURAN:THE FINAL SCRIPTURE**. Commenting further in his exposition of his theory of kufr, Rashad Khalifa says on page 14 of his baatil commentar :

**"Those who idolize the prophet Muhammad against his will try to promote the idea that he is the source of all religious guidance in Islam. The Quranic truth teaches us that God Almighty is the source, and that all religious practices in Islam came to us generation after generation through Abraham not Muhammad."**

What precisely does Khalifa mean by the "source of religious practices in Islam"? He employs the term 'source' dubiously without amplifying his claim of "the erroneous idea" which many Muslims supposedly entertain. If by "source" he means that Muslims regard Rasulullah (sallallahu alayhi wasallam) as the originator of Wahi and the Laws of Islam, then he is grievously mistaken. Muslims do not regard Rasulullah (sallallahu alayhi wasallam) as the law-maker. It is the Imaan of every Muslim that Islam was delivered to Rasulullah (sallallahu alayhi wasallam) by way of Wahi (Revelation from Allah Ta'ala). The divinely revealed Shariah was in turn transmitted and explained to the Ummah by Rasulullah (sallallahu alayhi wasallam). Undoubtedly and indisputably, the earthly medium from which the Qur'aan--the Law of Allah--progressed was none other than Muhammad Rasulullah (sallallahu alayhi wasallam). In this medium he is the SOURCE of Islam in its final and completed form. Mankind did not receive the Qur'aan directly from Allah Ta'ala. The Qur'aan was delivered solely to Muhammad (sallallahu alayhi wasallam) who was the sole repository of the Qur'aanic Wahi. The one who denies this irrefutable fact is an outright kaafir.

The religious practices of Islam such as Salaat, Saum, Zakaat and Hajj, emanated from the Final Rasool Muhammad (sallallahu alayhi wasallam) who is man's connecting link with Allah Ta'ala. The Deeni institutions which the Ummah have inherited were obtained from Muhammad (sallallahu alayhi wasallam) and from no one else. It is false to claim that the Qur'aan asserts that our practices of Salaat, Saum, Zakaat and Hajj came to us from Nabi Ibraahim (alayhis salaam). That Ibraahim (alayhis salaam) performed Salaat and performed Hajj is an undeniable fact. There is no dispute in that regard. Nor is there any dispute in the fact that Ibraahim (alayhis salaam) followed a Shariah revealed to him by Allah Ta'ala. But, to postulate that the detailed Ibaadat institutions existing with the Muslim Ummah of today were handed down to us from Nabi Ibraahim (alayhis salaam) is manifestly baseless and false. It is indeed queer that Rashad Khalifa deemed it appropriate to terminate his chain of the origination of acts of Ibaadat with Nabi Ibraahim (alayhis salaam). His theory implies that all Ambiya (alayhimus salaam) prior to Nabi Ibraahim (alayhis salaam) were not aware of Salaat, Zakaat, etc. Every Nabi had a divine Shariah with acts of Ibaadat. But, the acts of Ibaadat of the earlier Shariats differed in form from the acts which emanated from the Office of Nubuwwat of Muhammad (sallallahu alayhi wasallam). The Salaat, Zakaat and Hajj of the Ummah of Muhammad (sallallahu alayhi wasallam) differ with the Salaat, etc. of the Shariat followed by Nabi Ibraahim (alayhis salaam). There is not a shred of evidence to substantiate the wild and baseless claims made by Khalifa. On the contrary, the postulations of Khalifa are in open contradiction with the teachings of Islam.

Every Muslim--every person in whose heart true Imaan is embedded--knows and understands well that Muhammad (sallallahu alayhi wasallam) is the pivot and foundation of Hidaayat (guidance) and Najaat (Salvation in the Akhirah). The Qur'aan came to us through Muhammad (sallallahu alayhi wasallam). There is no Islam without Muhammad. Qur'aanic guidance came to the world through the agency of Muhammad. The agency of Jibraeel was confined to the holy person of Muhammad (sallallahu alayhi wasallam). The agency of Jibraeel (alayhis salaam) has no link with mankind in general. The link between the Qur'aan and mankind is none other than Muhammad (sallallahu alayhi wasallam). What grotesque kufr then is this blasphemous theory of Khalifa? The Qur'aan, the Ahkaam of the Deen, the Salaat we perform, the Zakaat we know and pay, the Saum we uphold, the Hajj we execute and the multitude of other acts and teachings of the Deen we follow reached us from generation to generation initiating with Muhammad (sallallahu alayhi wasallam). It is thus through Muhammad that these religious practices reached us, not through Ibraahim. For argument's sake let us for a moment assume that all the acts of Ibaadat with the present Ummah of Islam reached us from Ibraahim (alayhis salaam) by way of an unbroken chain of transmission from generation to generation. On the basis of this supposition it will follow that at the time of Muhammad (sallallahu alayhi wasallam) and even prior to his advent during the days of jaahiliyyah, all present Ibaadat acts were known and practised. If not, then how come that such practices were transmitted to us from generation to generation since the time of Ibraahim? It thus follows that on the basis of Rashad's claims these precise acts of Islamic Ibaadaat existed before and at the time of Rasulullah (sallallahu alayhi wasallam) even prior to his declaration of Nubuwwah--prior to the commencement of the Qur'aanic Wahi. But this is evidently false. It is an obvious Islamic fact that prior to Wahi even Rasulullah (sallallahu alayhi wasallam) did not execute Ibaadat in the detailed and specific forms in which they were later revealed. The Qur'aan says the following about the "salaat" of the mushrikeen during the age of Rasulullah (sallallahu alayhi wasallam):

**"Their (the mushrikeen of Makkah) salaat by the Bait (Ka'bah) is nothing but clapping of hands and whistling."**

There is no need to go into the details of the idolatrous forms of worship in vogue among the Arabs during the age of Rasulullah (sallallahu alayhi wasallam). If our acts of Salaat, etc., had reached us from Nabi Ibraahim (alayhis salaam), then such acts would have existed in the state of purity during the time of Rasulullah (sallallahu alayhi wasallam)

prior to the advent of Nubuwwat. The pure acts of Ibaadat of the Shariah of Ibraahim (alayhis salaam) were long ago destroyed and the Holy Ka'bah was cluttered with numerous idols for centuries. It is therefore manifestly clear that even the present Islamic system of Ibaadat did not exist at the initiation of the Qur'aanic Wahi. These religious practices of Salaat, Saum, etc., were handed to Muslims for the very first time by Muhammad (sallallahu alayhi wasallam) after the commencement of the Qur'aanic Wahi. From this angle Muhammad (sallallahu alayhi wasallam) is the SOURCE of all acts of Ibaadat known to this Ummah of Islam.

Furthermore, the details of the various acts of Ibaadat are not to be found in even the Qur'aan Majeed. From whence then did the Ummah obtain the information of the specific details of Salaat, Saum, Zakaat, Hajj, etc? The Imaan of every Muslim will answer unequivocally: "From Muhammad (sallallahu alayhi wasallam), and no one else." This is a simple fact which requires no great intellectual ability to comprehend. Only one whose heart is drowned in kufr and baatil will venture the preposterous claim that our Islam--the Islam that we understand and which Allah Ta'ala revealed to Muhammad--came to us from a source other than Muhammadur Rasulullah (sallallahu alayhi wasallam).

Did Wahi not come to Muhammad? To whom was the Qur'aan revealed? There is no need for us to answer these simple and vital questions of Imaan. IF all our acts of Ibaadat were "revealed to us through Abraham" as Khalifa postulates, then what was the capacity and function of Muhammad (sallallahu alayhi wasallam)? What was revealed to him? It is quite possible that Rashad does not accept that Wahi came to Muhammad, hence he seeks to convey that revelation began with "Abraham". Never at any time did this Ummah have the Revelations that came to Ibraahim (alayhis salaam) nor are we required to follow the Shariah of Ibraahim (alayhis salaam). The only requisite in regard to Nabi Ibraahim (alayhis salaam) in relation to the Ummah of Muhammad (sallallahu alayhi wasallam) is the belief that Ibraahim was a Nabi of Allah Ta'ala. We believe in his Nubuwwat and we believe that the Shariah which he followed was a divinely revealed Shariah valid for him and his Ummah. We do not follow the specific details of individual acts of previous Shariats. All earlier Shariats are abrogated by the Shariah of Muhammad (sallallahu alayhi wasallam). All previous Divine Revelations are superseded and cancelled by the Qur'aan Hakeem. There is thus no question of the acts of Ibaadat reaching us through Nabi Ibraahim (alayhis salaam).

That Allah Ta'ala is the SOURCE of Deen is not contested. But 'source' when referred to Allah and Muhammad has different meanings. In so far as the Source of Wahi is concerned in relation to the Ambiya, IT refers to Allah Ta'ala. In so far as delivery and exposition of the Wahi are concerned in relation to mankind, Muhammad (sallallahu alayhi wasallam) is the source for this present Ummah.

Rashad avers that Muslims are "idolizing" Muhammad. Again he employs the term dubiously and deceptively. He does not explain what he actually means by levelling this charge against the Ummah. If he means that we are literally idolizing Rasulullah (sallallahu alayhi wasallam)--worshipping him as idols are

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## ULAMA AND THE WEALTHY

Among the causes for the fall of the image and estimate of the Ulama is their association with worldly men of wealth.. Such learned men have brought disgrace to Deeni Knowledge. Having come into contact with a few Ulama who maintain association with the wealthy for worldly reasons of material gain, the wealthy people have come to regard all Ulama and Mashaaikh to be of the same calibre. I do not forbid association with such wealthy people who have respect for the Deen and the people of the Deen. However, I forbid adulation of even pious and respectful wealthy persons. It is not for the Ulama to flatter and adulate the wealthy. Never should this happen. More specifically, the Ulama should not go to their doors and that too for purposes of collections. To do so (i.e. to visit the rich for worldly reasons and to solicit funds be it for even a Deeni purpose) is excessively shameful. I love and follow the path of my senior predecessors in this regard. At least the wealthy should get the message that the Ulama are not in need of them.

(Hakimul Ummat Maulana Ashraf Ali Thanvi)

## TABLEEGH

Tableegh is not the duty of every person. . . . It is neither Fardh nor Waajib to propagate (make Tableegh) to those who have already received the Ahkaam (the Shariah). Such Tableegh is a Mustahab act. .

(Hakimul Ummat)

## NASEEHAT FOR THE MUBALLIGH

A non-Aalim who admonishes (gives naseehat) generally does so with pride (takabbur). In admonishing others he considers himself superior to them.

(Hakimul Ummat)

Muballighees should note that a fundamental condition for engaging in the duty of Tableegh is humility. The Muballigh should never consider himself better than the one to whom he is directing his naseehat or tableegh. Holding others in contempt is a major sin which effaces the beneficial effects and thawaab of Tableegh. Muballighees should therefore always examine their hearts for the curse of pride. Many a time has it been observed that, in spite of the holy words propagated, pride and arrogance drip from the lips and bodies of muballighees. Some muballighs forgetting that only yesterday they were perhaps plodding the trail of dhalaal and sin, not even performing Salaat, demonstrate great indignation and lack of understanding when

## THE ULAMA AND TAMA'

The Ulama should be totally devoid of **kibr** (pride) and **tama'** (greed). Ulama should become independent of wealthy people, for these people despise Mullahs. The wealthy hold in contempt mullahs since they regard mullahs to be covetous. This attitude brings much disgrace to Ilm and the People of Ilm. Such contempt is grounded in the hearts of the wealthy. The Ulama should at all times meditate on the Qur'aanic aayat:

**"And the treasures of the earth and the heavens belong to only Allah."**

Undoubtedly, the Deen does exercise a magnetic appeal. All Muslims are dependent on the Deen. Therefore, if the Ulama remain on their pedestal (living and behaving like true Ulama), then most certainly, they will be loved. Istighnaa (independence) for the Ulama is vital. (Hakimul Ummat Maulana Ashraf Ali Thanvi)

## KIBR

The attribute of **kibr** (pride) is generated by the adoption of the external appearance and dress of proud people. This creates a darkness which corrupts the heart. The same applies to living above one's financial means, e.g. wearing expensive garments which one cannot afford. Such acts are all branches of pride. (Hakimul Ummat)

## ULAMA AND WAGES

by

(Hadhrat Maulana Ashraf Ali Thaavi)

Wordly pursuit is reprehensible for the Ulama. I detest the hassling which occurs between an Aalim and those who employ him (for Madrasah purposes) at the time of fixing salary. Hagglng over salary is most unbecoming of the dignity of Ilm. Should the wage offered be so less that living will become difficult, rather than hassling and hagglng (and asking for more) the Aalim should honourably decline to accept the post. But argument over salary is not good.

In fact, service to Ta'leem is our (the Ulama's) responsibility. It is, therefore, a favour of the general public to remunerate the Aalim for Deeni service. (This is the attitude which the Aalim should adopt. This attitude is not permissible for those who employ the Aalim--Majlis) If Allah Ta'ala has provided for us some other means of income, then we ourselves should spend wealth and render Deeni service. We, ourselves should render Deeni Ta'leem by sacrificing our wealth. It is not proper that we (Deeni Ustaads) become involved with Madrasah administrators in disputes and arguments about wages.

Everything has its peculiarities. The natural consequence of Istighnaa (independence) --being independent of the wealth of others-- is that the world will come running towards the independent one. On the contrary, those who hanker after the world, it (the world) will run from them.

## THE FUQAHA

During the British rule of India, a Muslim judge deciding a case on some Islamic matter handed down a verdict in opposition to the Fuqaha-e-Mujtahideen. In his summing up he commented: "The Qur'aan and Hadith are extant. I understand these. There is, therefore, no reason for me to adopt the rulings of the Fuqaha and decide accordingly."

The Privy Council in London (the British sovereign's private council) dismissed and rejected the judge's verdict and commented:

"In the rules of the Shariah only the opinions of the Aimmah Mujtahideen are authoritative. They had sacrificed their entire lives in the pursuit and exposition of these rules (Masaa-il). No one has their qualification in these matters. Your opinion cannot, therefore, be entertained in opposition to their opinion."

## MINNAT

Minnat is a vow or promise made to Allah Ta'ala. Minnat is also known as Nathr. Fulfilment of a minnat prior to the attainment of the condition of the minnat does not release one from the obligation of the minnat. For example: A sick person vows that if he recovers from his illness he will spend R1000 in the Path of Allah. However, prior to recovering from the illness, he decides to contribute the R1000 in the Path of Allah. This contribution does not release him from the minnat. Should he recover, he will be obliged to spend another R1000 in the path of Allah.

Hazrat Abu Uthman Khairi (R) said:

"Three persons (or kinds of persons) are the noblest on earth:

- (1) An Alim whose actions conform to his knowledge -- he practises what he preaches.
- (2) A Disciple (Mureed) who has no greed or desire.
- (3) An Arif who praises Allah (he remains constant in His Praises) even though he experiences no kai-fiyaat (spiritual states)."

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## BATIL COMMENTARY

worshipped--then not even the Qabar Pujari (grave-worshipping) sect are guilty of such idolizing of Rasulullah (sallallahu alayhi wasallam). In spite of the fact that the Qabar Pujaaris worship the graves of the Auliya, they have as yet not descended to actual worshipping of Rasulullah (sallallahu alayhi wasallam). It is, therefore, abundantly clear that Rashad's charge of the Ummah committing idolatry with regard to Rasulullah (sallallahu alayhi wasallam), is blatantly false and evil. On the other hand, if by "idolizing" is meant reverence, love and obedience to Rasulullah (sallallahu alayhi wasallam), then the word is a gross under-statement. The term 'idolizing' does not adequately convey the high degree of reverence and obedience which the Qur'aan commands for Rasulullah (sallallahu alayhi wasallam). Our very Najaat (salvation) in the Akhirah is dependent on total obedience and submission to Nabi-e-Kareem (sallallahu alayhi wasallam).

## POST OF TRUST

Commenting on the agitation stirred up by the local community to have one of the town's people to be appointed to the Madrasah Board, Hadhrat Maulana Rashid Ahmad Gangohi (rahmatullah alayh) said:

"We will be questioned (by Allah) for appointing an unqualified person. The people are themselves responsible for the present disruption. If the Madrasah has to be eliminated, let it be so. Our aim is the Pleasure of Allah. The aim is not the Madrasah itself. We cannot appoint an unqualified man to a post of trust."

## KA'BAH AND EYESIGHT

Imaam Shaafi' (rahmatullah alayh) said that sitting facing the Ka'bah strengthens one's eyesight while sitting with one's back to the Ka'bah weakens eyesight.

## INCREASING INTELLIGENCE

Imaam Shaafi' (rahmatullah alayh) said that four things enhance aql (intelligence): Speaking less; using the miswaak; the company of old men and the company of Ulama.

# SHURAA

Shuraa or mutual consultation, undoubtedly, forms part of the Sunnah. The Qur'aan Majeed exhorts the adoption of shuraa. There are many benefits in this wise teaching of the Shariah. The wisdom underlining mutual consultation is to bring to the fore the various angles and ways pertaining to the question under discussion. When all angles and avenues have been explored, one will be adopted for practical purpose. But, the adoption of any one course of action from the various proposals advanced is not on the basis of majority opinion. Majority opinion which has become the prevalent style is not the method employed in the Islamic process of shuraa. The responsible person/s shall choose the correct proposal on the basis of reflection. A wise decision shall be made. The determining factor in Islamic shuraa is never majority opinion. In the final analysis the decision rests on the Ameer who will wisely adopt one of the proposals which were offered during the shuraa. Should, the Ameer, after proper reflection, deem it appropriate to reject all the proposals put forward by men of wisdom, he is fully entitled to adopt the course which seems to him to be the best. In exhorting shuraa, the Qur'aan declares:

"Consult with them. And, when you have decided, then have trust in Allah."

While exhorting mutual consultation, this aayat makes it plain that there is no incumbency to accept the proposals offered by the consultants. The one who is offered various proposals will make the decision and have trust in Allah. He will adopt the proposal which his intelligence, experience and wisdom induce him to accept. The Sunnah of Rasulullah (sallallahu alayhi wasallam) makes it abundantly clear that majority opinion is never the deciding and determining factor in Islam.

## A FAQEEH

Describing the attributes of a Faqeeh (a man of true Deeni Knowledge and insight), Hadhrat Hasan Basri (rahmatullah alayh) said:

"The Faqeeh is one who turns away from the world; who goes towards the Akhirah and who gazes at his own faults."

## HIKMAT

Defining Hikmat (wisdom), Hadhrat Hasan Basri (rahmatullah alayhi) said:

"Hikmat is the knowledge of the Shariah and every statement which conforms to the Haqq."

## CALL ALLAH

Speaking to Nabi Musaa (alayhis salaam), Allah Azza Wa Jal said:

"O Musaa! Fir'oun implored you (to be saved) seventy times, but you did not answer him. I take oath by My Splendour, and Glory that if he had called to Me once, he would have found Me near (to him), answering (his call)."

## TWO CLASSES

Hadhrat Imaam Abu Haamid Ghazaali (rahmatullah alayh) said:

"There are two classes of men: Aalim (the one who possesses Deeni Knowledge) and the Muta'allim (the one who is engaged in the acquisition of Deeni Knowledge). There is no goodness in those besides these two, for verily, they resemble the dumb animals."

## BID'AH AND ISLAM

Rasulullah (sallallahu alayhi wasallam) said: "The death of a man of bid'ah signals a victory in Islam." (Khatib and Dailmi)

# AALIM OF HAQQ

A natural consequence of Amr Bil Ma'roof Nahy anil Munkar (Commanding righteousness and prohibiting evil) is to fall into disfavour with the public. In executing this sacred duty the Aalim of Haqq is bound to offend people in all walks of life. The truth is bitter and its proclamation goes against the grain of those given to worldly indulgence. But, Rasulullah (sallallahu alayhi wasallam) commanded:

**"Proclaim the Haqq even though it be bitter."**

The Sahaabi, Hadhrat Ka'bul Ahbaar once said to Abu Muslim (a Jewish Aalim--a Rabbi): "How is your position by your people?" Abu Muslim replied: "Very good." Hadhrat Ka'b (radhiyallahu anhu) said: "But, verily, the Tauraah contradicts that (i.e. what you have said)." Abu Muslim asked: "What does the Tauraah say?" Hadhrat Ka'b (radhiyallahu anhu) replied: "When a man practises Amr Bil Ma'roof Nahy anil Munkar his position with his people declines." Abu Muslim said:

"The Tauraah has spoken the truth and Abu Muslim (referring to himself) is false."

One Hadith narration succinctly sums up the position of an Aalim of Haqq as follows:

"When you see an Aalim having many friends then know that something is amiss with him, for if he proclaimed the Haqq people would have detested him."

# SHI'I BELIEF OF KUFR

Among the beliefs of kufr entertained by the Shiah religion is that wahi (Divine Revelation) came to Hadhrat Faatimah (radhiyallahu anha). The book revealed to Hadhrat Faatimah according to the Shiahs is known as Mushaf-e-Faatimah. Ussol-e-Kaafi a highly authoritative book of theology in the Shiah religion records the following Shi'i narration regarding Mushaf-e-Faatimah:

"We also have Mushaf-e-Faatimah. What do people know about it? It is a book three times more voluminous than your (i.e. the Sunni) Qur'aan. By Allah! Not a word of your Qur'aan is found in it."

Explaining the divine (divine according to Shiahs) origin of Mushaf-e-Faatimah, it is narrated in Ussol-e-Kaafi:

"When Allah raised up His Rasool from the earth and he died, Faatimah was overwhelmed with so much grief that only Allah knew of it. Allah sent an Angel to console her and talk to her. Faatimah related this to Hadhrat Ali who instructed her to inform him when the Angel appeared and when she heard his voice. When the Angel appeared, Hadhrat Ali wrote down what he heard the Angel saying until he prepared a whole volume (which is known as Mushaf-e-Faatimah)."

Islam teaches that Wahi is exclusive with the Office of Nubuwwat. Wahi never descended on non-Ambiya. It is kufr to believe that Wahi came to Hadhrat Faatimah (radhiyallahu anha) or to any other person who was not a Nabi.

## from page 1 DEENI TA'LEEM

A Madrasah is not or is not supposed to be a liberal institution where the nafs finds free play. A Madrasah is supposed to be a place where the Knowledge which emanated from Wahi is imparted. Piety, humility, discipline and the Sunnah have necessarily to permeate the Madrasah environment. The Qur'aan and the branches of Knowledge which cascade out of it require the atmosphere and the hallow of the Cave of Hira.

# ABU HANIFAH'S NASEEHAT TO THE ULAMA

\* Speak with the public only regarding questions they ask of you.

\* Neither laugh nor smile in public.

\* Do not visit much the market-places.

\* Do not converse with young lads, for they are a fitnah.

\* Do not sit in the roads. If you have to sit in some place (other than your home), sit in the Musjid.

\* Do not linger around in shops.

\* Do not eat in the public.

\* Do not speak to your wife about the wives of others.

\* Do not make a habit of visiting your wife's parents.

\* Do not consent to living with your in-laws. . . . .By living with her parents, the wife will not be able to conform to your character and wishes.

\* Make incumbent on you Taqwa (Fear of Allah), fulfilment of Amaanat (Trust) and Nasehat (admonition) to all, be it Ulama or laymen.

\* Do not despise people. Honour them, and do not associate much with people. Should circumstances compel you to associate with them then discuss the Masaail (of the Shariah) with them. Those who are learned will then involve them in knowledge while those who are not learned will of their own accord stay away from you.....

\* Beware of speaking about the subtleties of Knowledge to laymen.....

\* When someone comes to you with a question, answer only the question and refrain from adding anything else to the talk., for you will confuse him.

\* Even if you have to stay ten years without earnings, never turn away from Knowledge...

\* If laymen and people of the market-places dispute with you, do not argue with them, for you will lose your respect.

\* Do not let the rank and power of anyone deter you from proclaiming the truth even if it happens to be the Sultan.

\* When you enter a city where there are Ulama, do not portray yourself as an Aalim. Remain there as if you are a layman....

\* Maintain your bond with Allah Ta'ala the same in private and in public. The demands of Knowledge will not become proper until its internal dimension does not conform with its external dimension.

\* Do not converse much with women, for verily, it kills the heart.

\* Walk peacefully and with humility. Do not be hasty in matters.

\* If someone calls you from behind, do not answer him, for verily, animals are called from behind.

\* Do not shout when talking.

\* Guard your nafs and guard others as well so that they benefit of your knowledge.

\* Remember Maut and seek forgiveness from Allah for your Ustaads of the Deen

\* Be constant in the Tilaawat of the Qur'aan.

\* Visit the qabrustaan, the mashaaiikh and the holy places in abundance.  
(Wasaaya Imam A'zam)



# SHIAH DENIAL OF QUR'AN

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*In fact, We fling the Haqq against bātil (falsehood) and it (the Haqq) smashes out its (falsehood's) brains. And, suddenly it (bātil) disappears. For you (the propounders of bātil) there is the great calamity (of the punishment of Jahannum and Loss in the Akhirah) because of that (bātil) which you are uttering).*

(Súrah Ambiyá)

*If Haqq (Truth) had to submit (and follow) their vain desires, then most assuredly, the heavens, the earth and all therein would have perished.*

(Súrah Mu'minoon)

*This (The Qur'an) is a Revelation from (Allah) The Merciful, The Most Merciful. It is a Book, the verses of which have been explained – it is an Arabic Qur'an – for people who understand. It is a bringer of good news and a warner, but most of them have turned away (from it). Thus they do not heed.*

(Súrah Muhammad)

The Qur'anul Hakeem being the primary, the first and highest source of Islam is an axiomatic truth for this Ummah of Islam. The Ummah of Rasúlláhu (sallallahu alayhi wasallam), the followers of the illustrious Sahábah of Muhammad (sallallahu alayhi wasallam), require no testimony and no proof for the eternal and transcendental claim that The Qur'an is the uncreated Word of Allah Azza Wa Jal; that the Qur'an has withstood and will withstand all evil and pernicious motives and designs which people and sects of bātil have attempted and will attempt to cast at it. The authenticity and purity of the Qur'an are indisputable and irrefutable. Every Muslim accepts this. Every Muslim knows and understands well that, for a Mumin, interpolation and alteration in relation to the Qur'an are impossibilities. Muslims believe that the Qur'an will never be altered and that it will remain intact in its original purity in both text and meaning for all time to come. Allah Ta'ala has guaranteed the maintenance of the Qur'an's authenticity. Thus, the Qura'n Majeed declares:

*"We have revealed the Thikr (the Qur'an) and, most certainly, We are its Protectors."*

Every Muslim believes that a person who casts aspersions at the authenticity of the Qur'an, cannot be a Muslim. Every Muslim knows that it is only an enemy of Islam who can with temerity assert that the Qur'an contains fabrications. It is none but a káfir who will claim that the Qur'an has been altered, mutilated, interpolated, fabricated and destroyed.

Those who assert that the Qur'an – the present Qur'an, the Quran which every Muslim reads and holds in hand today – is not the true Qur'an, are undoubtedly káfirs in spite of their vociferous claims, slogans and protestations which overtly lead unwary people to believe that they are Muslims.

Among the deniers of the authenticity of the Qur'an are the Shiahs. In the ensuing pages this claim will be adequately and conclusively proven so that Muslims divest themselves of the many wrong notions and attitudes which have arisen in their minds as a result of the loud "Islamic" and "religious" slogans which Khomeini, his clergy and Shiah sympathisers are shouting. This incessant clamour of "religious" slogans is devious and pernicious political propaganda designed for the attainment of Khomeini's nafsáni political goals.

To Khomeini, Islam's highest goal is politics – the type of politics envisaged by Khomeini – the type of politics in which mobs and hoodlums constitute fundamental organs of operation. Thus, Khomeini was brought to power by mobs of a variety of political concepts. Proclaiming his political religion, Khomeini declared on 18th September 1979:

*"Islam is a political religion whereby everything, even its forms of worship and its ritual prayers have a political nature."*

On the 17th September 1979, Khomeini stated:

*"The religion of Islam is a political religion in which everything has a political dimension even its forms of worship." (Khomeini's views on the Particularities of Divine Religions).*

The very inception of Shi'ism was political. Shi'ism was spawned by politics of an evil kind. Worldly politics of despicable motives were the seeds of Shi'ism, the movement which grew out of the murder of Ameerul Mu'mineen, Sayyiduna Uthman (radhiallahu anhu). The first act of the conspiracy of Shi'ism was the murder of Hadhrat Uthman (radhiallahu anhu). Thus the attitude of murder and anarchy, form a continuous chain in the history of Shi'ism, from the murder of Sayyiduna Uthman (radhiallahu anhu) to the present murder and anarchy which clouds Shi'ism, be it in Iran, Iraq or Lebanon.

Since Islam is a political conception according to the Shiahs, they interpret the teachings of Islam on the basis of their narrow political attitudes and motives. It is on the basis of this narrow, worldly and political interpretation of Islam that Shiahs are able to justify their false and fabricated views and opinions of Islam, the Qur'an and the Sahabah. But, the Qur'an upholds the Islam accepted by the great Ummah of Rasúlláhu (sallallahu alayhi wasallam) as expounded by the illustrious Sahabah. The Qur'an which we possess does not support Shi'ism, hence it was necessary for the Shiah priests to dismiss the Qur'an as a fabrication of the Sahabah (ridhwanullah alayhim).

Today, in the Shiah world, Khomeini and his clergy are at pains to allay Muslim fears and suspicions on this score. Fully aware that all Shiah authorities deny the authenticity and validity of the present Qur'an – Khomeini, under cover of the Shiah doctrine of Taqiyyah (Holy Hypocrisy), asserts that the Qur'an is 'authentic'. This assertion is merely for the consumption of unwary members of the Sunni world. Khomeini's assertion would have been worthy of consideration only if he proclaims the bātil of all the Shiah authorities who categorically and very explicitly propagated the view of a fabricated and false Qur'an. It is meaningless and hypocritical for Khomeini to overtly assert that our Qur'an is authentic while he lauds and believes in all those Shiah authorities who claim with great clarity that our Qur'an is fabricated and interpolated, and that the "true" Qur'an does not exist with the Ummah.

Such devious and hypocritical assertions are merely designed to dupe Muslims and are justified on the basis of the Shiah doctrine of Taqiyyah, which is the belief allowing Shiahs to conceal their real beliefs and utter falsehood to mislead others. Insha'Allah, the Shiah doctrine of Taqiyyah will be explained and exposed in a separate treatise.

This political interpretation of Islam, which is in actual fact, the final goal and highest achievement of the Shiah horizon, permits the fullest operation of Shiah fraud and deceit countenanced by the doctrine of Taqiyyah. Shiah lies are sanctified and accorded the status of Ibádat if committed under cover of taqiyyah to foster the political goals of Shi'ism. In the furtherance of Shi'i aims and in the realization of Shi'i political aspirations, Khomeini and his clergy have realized that political domination in the name of Islam is a virtual impossibility without Sunni support since Islam is in fact Sunnism. Without Sunnis there is no Ummah; without Sunnis there are no adherents of Islam, and without Sunnis there is no Islamic history. Shi'ism, at most, has been, and is, a thorn in the Flesh of Islam.

But, Sunni support can never be forthcoming if Sunnis know the true facts pertaining to Shi'ism. Among the true facts pertaining to Shi'ism, the most damning Shi'i belief of kufr is the charge that the Qur'an which the world of Islam reads and follows, is the fabrication of the Sahabah of Rasúlláhu (sallallahu alayhi wasallam). Khomeini knows that no Sunni can ever support his cause if it becomes publicly known and established that Shi'ism denies the authenticity of the Qur'an. It has, therefore, become imperative in Shi'i terms to draw a cover on the Shi'i belief of the fabrication of the Qur'an. In the achievement of this aim, the present Shiah clergy, not the least Khomeini, is fully manipulating the shiah doctrine of Holy Hypocrisy (Taqiyyah) to dupe Muslims and allay their fears regarding the actual beliefs of Shi'ism pertaining to Qur'anul Hakeem. Justification of hypocrisy is quite a simple matter for a Shiah priest, since such hypocrisy and concealment of the truth are acts of high Ibádat. In fact, such Taqiyyah is the rock-bed of Shi'ism and deniers of Taqiyyah are in fact apostates in the Shiah religion. Thus, the desperate assertions of contemporary Shi'i priests regarding the authenticity of the Qur'an are calculated to appease the world of Islam and are justified on the basis of Taqiyyah. But they are all devoid of truth, sincerity and substance. And so shall the Shiah slogan remain as long as Khomeini and his clergy grant quarters in their beliefs and hearts for those Shiah authorities who explicitly proclaim that the Qur'an is a fabrication.

We have levelled a charge of kufr of the gravest magnitude against Shi'ism. We know it. It now devolves upon us to present conclusive evidence to prove the grave charge brought by us against Khomeini and his ecclesiastic colleagues. This we present in the ensuing pages.

May Allah Ta'ala guide us and protect our Imán and the Imán of those who are exposed to the politico-religious propaganda emanating from Tehran, and aided by sympathisers who believe themselves to be among the Ahle-Sunnah.

## SHI'I ATHAN

The athaan called out by Shiahs is not valid in Islam, hence Muslims living in localities where there happen to be only Shiah musjids should recite their own Athaan. The athaan of the Shiahs contain fabricated statements such as:

Ash-haduanna Ameerul Mu'mineen wa imaamal muttageen Aliyyan waliyullaah wa wasiyu Rasúllillaah, etc.

It is haraam to introduce such fabrications in the Athaan. Such statements never featured in the Athaan taught by Rasúlláhu (sallallahu alayhi wasallam).

## TASHAHHUD

The musalli who joins the jamaat when the Imaam is just about to make the Salaam, should recite the full Tashahhud after the Imaam's Salaam. After Tashahhud he should rise and complete his Salaat. However, if he does not recite the full Tashahhud after the Imaam's Salaam, the Salaat will be valid and Sajdah Sahw is not required. But, the first method is preferable.

### A SINFUL ACT

Dua after Fardh Salaat is Sunnat. Habitual omission of this masnoon dua without valid reason is sinful.

## SOME SALAAT RULES

### IMAMATE OF A MINOR

According to the Hanafi Math-hab the Imaamate of a naa-baaligh (one who has not attained puberty) is not valid. It is therefore not permissible to appoint a minor to lead the Salaat, be it Fardh, Witr or Taraaweesh Salaat. According to the Shafi Mathab Imaamate of a non-baaligh who possesses understanding and knowledge of the Salaat, is valid. Although valid, it is afdhal (best) to appoint an adult to lead the Salaat.

Where the musallis are Shaafi's as well as Hanafis, only an adult should become the Imaam. The Salaat of Hanafis will not be valid behind a non-baaligh. If the Imaam happens to be a minor, Hanafis should not join in the jamaat.

### TAHAJJUD

It is not conditional to sleep prior to performing Tahajjud Salaat. The niyyat (intention) of Tahajjud may be formed even before going to bed. Nafl Salaat performed with Tahajjud niyyat before sleeping is also regarded as Tahajjud although there is far greater merit to rise from sleep in the later part of the night to perform Tahajjud.

### MAKROOH TIME

While performing Nafl Salaat if one realises that the time is Makrooh, then it is incumbent to discontinue the Salaat. It will then be obligatory to make Qadhaa of such Salaat after passing of the Makrooh time.

However, if the Fardh of Asr of that particular day was not yet performed, then it will be incumbent to perform it in the Makrooh time even while the sun is setting.

If while performing Tahajjud or Nafl Salaat the time of Subh Saadiq (Fajr time) enters, the Nafl should be completed in spite of the fact that it is not permissible to commence any Nafl Salaat during the Fajr time. Only the two Fajr Sunnats are permissible during the duration of Fajr time. But, Nafl commenced before entry of Fajr time should be completed even if the Fajr time commences while engaged in the Nafl.

### BETWEEN FARDH AND SUNNAT

Engaging in any worldly activity between the Sunnat and Fardh Salaat reduces the thawaab (reward), e.g. after performing the four Sunnat raka'ats of Zuhr, one should engage in Thikr, Nafl, etc., until the Fardh Salaat commences.

### A MAKROOH ACT

\* After having commenced a Surah during Salaat, the musalli should not unnecessarily begin with another Surah.  
\* If the musalli erroneously started to recite Surah Naas in the first raka'at, he should complete the Surah and again recite Surah Naas in the second raka'at.

### INCORRECT SURAH ORDER

If, for example, the musalli recited Surah Falaq in the first raka'at and in the second raka'at he erroneously commences to recite Surah Ikhlāas, he should complete the Surah and not revert to a Surah in the correct order. There is no Sajdah Sahw in this case.

# WHO ARE THE AHL-E-SUNNAH?

Hadhrat Abdullah Bin Amr (radhiyallahu anhu) narrates that Rasulallah (sallallahu alayhi wasallam) said:

Verily, Bani Israaeel split up into seventy two sects. My Ummah will split into 73 sects. All of them excepting one will be in the Fire.

The Sahaabah asked: O Rasulallah! Which is that one sect (which will attain salvation)?

Rasulallah (sallallahu alayhi wasallam) replied:

That sect which follows the path on which I and my Sahaabah are. (Tirmizi--Mishkaat)

Among the numerous sects of baatil (falsehood) which Rasulallah (sallallahu alayhi wasallam) predicted, one sect is the group which is wedded to the cult of grave-worship. The sect of grave-worshippers is sometimes described as the Ahl-e-Bid'ah. Its well-known designation is the Qabar Pujaari Jamaat or just Qabar Pujaaris which means "grave-worshippers". It derives its appellation from its acts of grave-worship such as making ruku, sajdah and tawaaf of the graves. The favourite haunts of the leaders of the Qabar Pujaaris are invariably graveyards. All activities of this group centre around graves. Although grave-worship is not a new practice and cult, the particular cult of Qabar Pujaaris falling in the scope of this article is the Qabar Pujaari Jamaat which has its origin in India.

It was only natural for the Ulama of Islam to take up issue with this evil sect which had devoted itself to the introduction of shirk, kufr and bid'ah in the ranks of the uneducated masses. In exposing this cult of shirk, the Ulama of Deoband were in the forefront. The Qabar Pujaaris thus developed an intense hatred for the noble Ulama-e-Haqq whose incumbent and sacred duty it was to save Muslims from the evils of grave-worship which the Qabar Pujaari cult had introduced under the garb of Islam. Many paganistic and shirki rituals and acts of pure qabar puja were given an "Islamic" hue to beguile an unwary and an uneducated public. The slogan of Hubbe Rasool (Love for the Rasool) was proclaimed most vociferously. Under this slogan the conspiracy to displace the Sunnah was set in motion. Dancing, eating and qabar puja, celebrations and festivals were enacted under the deceptive slogan of "Hubbe Rasool". But, the acts of the Qabar Pujaaris bear ample testimony to the fact that the members of this cult are devoid of true love for Rasulallah (sallallahu alayhi wasallam). True love for the Rasool (sallallahu alayhi wasallam) manifests itself in the demonstration of the Sunnah. The consequence of Hubbe Rasool can never be qabar puja--grave-worship.

When the Ulama of Deoband took up cudgels with the grave-worshippers, exposing their deception and ripping off the mask of shirk and kufr, it was just normal that the leaders of the Qabar Pujaaris would retaliate in some form or the other to protect their material and pecuniary interests which were in fact the motive for the conspiracy which assumed the form of

qabar puja. A campaign of vilification based on pure lies was initiated by the Qabar Pujaaris against the Ulama of Deoband. No stone was left unturned in the despicable attempt to bring disrepute on the fair names of the illustrious Ulama of Islam. The vilest tricks of falsehood were implemented by the grave-worshippers to discredit the Ulama of Deoband. It was desperately endeavoured to portray the Ulama of Deoband as despisers of Rasulallah (sallallahu alayhi wasallam). A variety of kufr and vile beliefs were most brazenly and scandalously attributed by this cult to the Ulama of Deoband. The writings of the illustrious Ulama were taken out of context, interpolated and fabrications attributed to them. The worst slanders and calumnies were venomously gorged out by the votaries of qabar puja against the Ulama of Deoband. But, if one spits at the moon, the spit lands on one's face.

To the noble credit of the Heirs of Rasulallah (sallallahu alayhi wasallam), the Ulama of Deoband did not fail in their duty to lay bare the evil of the Qabar Pujaari cult. In the face of incessant slanders, vilification and calumnies, the Ulama of Deoband showed up the true colours of the grave-worshippers who had sought to displace the true Sunnah of Rasulallah (sallallahu alayhi wasallam). The Ulama of Deoband were Ulama of Haqq about whom Islam declares:

**THEY DO NOT FEAR THE INSULTS OF THOSE WHO INSULT.**

From India, this cult of grave-worship has been imported into South Africa. Again the Qabar Pujaaris were met up with the solid confrontation of Haqq. Again the THORNS in their path were the Ulama of Deoband. It was therefore considered expedient by the leaders of qabar puja to initiate the same old scheme of vilification, calumny in which they were adepts. Many lies have been published and are being published about the Ulama of Deoband by the Qabar Pujaaris who are now making desperate attempts to pass themselves off as members of the Ahle Sunnah Wal Jama'at. But no one should be befooled by the loud claims of the grave-worshippers. Rasulallah (sallallahu alayhi wasallam), in the Hadith cited at the beginning of this article, has made explicit reference to the sign which distinguishes the People of the Sunnah from the 72 sects of baatil. The salient feature of the Ahlus Sunnah is their following the Path of the Sunnah as propagated by the Sahaabah. The Path of the Sahaabah is the Sunnah of Rasulallah (sallallahu alayhi wasallam). This Sunnah, in the minutest detail, cascades in profusion from the lives of the elders of Deoband. The Sahaabah were not given to qabar puja. The Sahaabah destroyed grave and idol worship. The Sahaabah did not prostrate to graves. They made sajdah to only Allah Azza Wa Jal. The Sahaabah did not make tawaaf of graves. They made tawaaf of only Baitullaah. There is absolutely no resemblance between the Sahaabah and Qabar Pujaaris. The one group is the antithesis of the other. The claim of the grave-worshippers that they are the Sunnis is thus manifestly and blatantly false.

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about one hour before Zawaal. However, it is of greater merit (afidhal) to perform Ishraq as soon after its time has started. The time for Chaasht starts immediately after one has performed Ishraq. Chaasht time also lasts until about one hour before Zawaal. Its best time is when a quarter of the daylight hours has passed.

**GARMENTS OF NUDITY**

The Holy Messenger Allah said:

**"ON THE DAY OF QIYAMAH MANY A WOMAN WHO WORE CLOTHES (ON EARTH) WILL BE NAKED".**

Rasulallah (S.A.W.) sounded this dire warning to those women who wear garments of nudity—transparent and revealing garments—garments designed by the fiendish minds of the Kuffaar to give maximum illicit sexual exhibition to the charms of women.

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## THE PROTECTOR

Once fleeing from the spies and police of the notorious governor, Yusuf Bin Hajjaaj, Hadhrat Hasan Basri (rahmatullah alayh) sought refuge in the room of his mureed (disciple), Habeeb Ajmi (rahmatullah alayh). Habib Ajmi recited Aayatul Qursi 10 times, Surah Ikhlās 10 times, the last 10 verses of Surah Baqarah 10 times and supplicated to Allah Ta'ala to protect Hadhrat Hasan from the clutches of Hajjaaj's agents.

On reaching the home of Habib Ajmi, the police enquired of the whereabouts of Hasan Basri. Habeeb informed them that Hadhrat Hasan was present inside the house. The police entered, but after searching the place emerged without finding Hadhrat Hasan. They threatened Habib Ajmi with dire consequences if he refused to reveal Hadhrat Hasan's whereabouts. Habib insisted that Hasan was inside and that it was no fault of his if they (Police) were unable to locate him. Once again the police entered the room and thoroughly searched the place without finding Hadhrat Hasan Basri. In this way they emerged and again entered to search, but without avail.

After the departure of the police, Hadhrat Hasan Basri said that in spite of having touched him seven times in their search, the police were unable to see him.

(Tabsaratul Asfiyaa)

**Banish envy from your heart; detest the world and consider trials a blessing. -Habib**

## OUR DUA

People asked Hadhrat Ibrahim Bin Adham: "O Shaikh, we supplicate to Allah, but our duas go unaccepted. What is the reason for this?" He replied:

"You acknowledge Allah but do not obey Him; you accept Rasulallah (sallallahu alayhi wasallam) but do not follow him; you recite the Qur'aan but do not practise its teachings; you eat the bounties of Allah but you are not grateful; you believe in Jannat but you have no yearning for it; you profess belief in Jahannum but you have no fear for it; you know that shaitaan is your enemy but you support him; you believe that death will overtake you but you make no preparations for it; you bury your parents, relatives and friends but you take no lesson therefrom; you cast behind your back your faults and gaze at the faults of others. How then can your dua be accepted?"

### AN ACT WELL-REWARDED

Hadhrat Ibrahim Bin Adham once passed by a man laying on the ground overwhelmed by intoxication. His mouth was covered with dust. Ibrahim brought some water, washed the drunkard's mouth and commented: It is sacrilegious to leave in this state the mouth which is the medium of Allah's Thikr.

When he recovered from his inebriation, the people related to him what had transpired. Full of shame and regret, he repented. Ibrahim dreamt a voice saying: "You washed his mouth for Our Sake, We have washed your heart."





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# MJC AND THE AHMADIS

Just over a year the Muslim Judicial Council of Cape Town, a defendant in the litigation brought against it by the Ahmadi, withdrew from the case since the non-Muslim court considered itself competent to decide who is a Muslim and who is not. The move at that time was regarded correct and in the best interests of the community. Most Muslims, including ourselves, had supported the MJC on its stand regarding the withdrawal. However, it is hoped that the MJC does not interpret its withdrawal from the case as sacrosanct and an immutable law. We express the hope that the MJC will readily alter its strategy when circumstances demands such a move. In our opinion recent developments pertaining to the Ahmadi/Qadiani kuffaar necessitate a rethink by the MJC on the question of its stand not to defend itself in a secular court.

Aayat No.16 of Surah Anfaal allows Muslims to stage a withdrawal from the battlefield as a strategem or for some other valid reason. Abandonment of the fight is not advocated. Thus, in the light of this Qur'aanic permission to adopt withdrawal as a strategy--to confuse the enemy or to link up with reinforcements or for some other valid reason in the interests of the Ummah--we would like to believe that the MJC has not abandoned the fight in the secular courts of the kuffaar. Any such abandonment will play directly into the hands of the Ahmadi kuffaar. It will encourage them, boost their morale, prove detrimental for the community and impose great financial strain on the community.

We trust that the MJC understands that in every litigation of the Ahmadi kuffaar left undefended, legal costs will have to be paid by the Muslim community since the kaafir court will give judgement in favour of the Ahmadi kuffaar. Once the Ahmadi kuffaar are convinced that the MJC will not defend itself against their kufr charges in the secular courts, they will realize that they now have a free run to sue Muslims left, right and centre in the secular courts of the kuffaar. In this way the community will be called on each time to pay the legal costs awarded to the Ahmadi kuffaar by the courts. Such colossal waste of Muslim wealth is not tolerable.

There is no gainsaying that the verdicts of the kuffaar courts have absolutely no Shar'i validity. Muslims will never accept that Qadianis/Ahmadi--the followers of the impostor Mirza--are Muslims even if all the kaafir courts of the world unanimously declare them to be 'Muslims'. Thus, the Muslim's attitude and motive underlining the continuation of the fight in the secular courts should be merely to thwart the Ahmadi kuffaar and render them impotent on all fronts. They must not be left to enjoy the Muslim wealth which they obtain by haraam means--by order of kaafir courts of

law.

In contesting legal action initiated by the Ahmadi Kuffaar, the MJC will not be acting in violation of any Shar'i principle or law. It will only be saving itself from injustices which kuffaar law allows. It will be acting to defend the wealth of the community from misappropriation by kuffaar. It will be extending the fight against kufr--the kufr of Ahmadism--on another front. Defending itself against the Ahmadi satanic menace in a secular court, the MJC will not be accepting in any way the verdicts of the kuffaar court.

There are yet some cases pending--cases initiated by Ahmadi and pro-Ahmadi against Muslims. These cases must be defended. There is no alternative. We are living in a non-Muslim country, the laws of which will compel Muslims to part with their wealth and hand it over to the Ahmadi in the form of legal costs awarded to them should the cases go undefended. It is, therefore, imperative that all Muslims concerned in these baatil litigations should prepare solid cases and utilize the secular laws of the kuffaar to obtain maximum advantage against the Ahmadi kuffaar.

Only Ahmadi and their sympathisers will seek to deliberately misconstrue a reversal of the withdrawal decision as a 'turn-about' by the MJC. But, the deprecatory comments of enemies are not to be heeded. Their taunts should not preclude us from adopting the correct course of action. The statements and views of ignorant people should not be accorded any consideration. The overwhelming majority of Ulama, if not all, in the country will support the MJC in any decision to continue the fight against the Ahmadi in the secular courts of the country.

There is no certainty regarding the verdicts of secular courts. The decisions of kaafir courts are the products of the minds of individual men who have no allegiance to Islam. Hence, success or failure in Islamic terms cannot be determined on the basis of the verdicts of such courts. Nevertheless, if the MJC harnesses correctly all the means required for thwarting the Ahmadi kuffaar in the secular courts of the country, it will be successful, Insha'Allah, in its campaign against Qadianai/Ahmadi kufr propagation. In any fight, one must be prepared to get hurt. In the trading of punches one cannot always be on the giving side. Therefore, occasional worldly set-backs are not to be construed as defeat and failure. Even the Sahaabah were constrained to suffer set-backs and temporary 'defeats'.

## SHI' KUFR

THE QUR'AAN FABRICATED—  
AN ABSOLUTE SHIAH CLAIM

A very high-ranking priest accepted as a great authority by the Shiah, Noori Tabrisi states:

"The authorities (of Shi'ism) are unanimous regarding the clear, explicit and absolute narrations pointing to fabrication in the Qur'aan. Such fabrication is in relation to content matter and diacritical signs. These narrations are authentic."

(Faslul Khitaab)

## BOOK OF DEVIATION

One Dr. Yusuf al-Qaradawi has written a book: THE LAWFUL AND THE PROHIBITED IN ISLAM. This book has been reprinted in South Africa by the Muslim Youth Movement.

It is our duty to draw the attention of the Muslim public that to this book which not authentic in terms of the Shariah. The author is not a follower of any of the four Math-habs of Haqq. His book makes plain this fact. Instead of advising Muslims to uphold the rulings of the Matha-hib of Haqq, Qaradawi tenders his own personal opinions and chooses from the Matha-hib verdicts and rulings which conform to his tastes and fancies. But, he is no mujtahid and is therefore not entitled to diverge from the Mathaahib of Islam. In propagating his own opinions he is guilty of misleading Muslims into Dhalaal (Deviation). Diversion from the Paths established by the Mathaahib of Haqq leads to Jahannum.

The book abounds with opinions which are deviations in view of the conflict with the rulings of the Mathaahib. The author, furthermore, chooses an opinion among various views and propagates his choice as the correct Shar'i ruling while in actual fact he adduces no Shar'i proof for his selection of opinions. His choice of a particular version is based purely on his personal fancy and inclination. But personal opinion is not Shar'i proof. The author must indeed be very naive to expect the Ummah to accept his views based on his personal opinion and reject the rulings of the Aimmah Mujtahideen--rulings which are as old as Islam. The Ummah accepts what was handed to them by the authorities of Islam fourteen hundred years ago. The Ummah is not interested in the opinions of a man--a non-entity--who sprang up in this belated century.

It has been brought to our notice that the book of Qaradawi is being taught in some madrasahs in the Transvaal. Muslims should understand well that it is not ja-iz (not lawful) to teach this book to children nor is it lawful for the layman to read the book. Laymen will not be able to differentiate between haqq and baatil. Acceptance by them of all what has been stated in the book will plunge them into dhalaal. Every path which deviates from the Taqleed of the Aimmah Mujtahideen, leads to spiritual destruction. The books of non-muqallids are studied and accepted by laymen at the peril of their Imaan. The consequences of adm-e-taqleed (non-observance of Taqleed) are far reaching. Even Imaan is exposed to the grave danger of kufr by following the baatil opinions of men who have sought to negate the binding authority of the Sahaabah and the Aimmah-e-Mujtahideen.

It is imperative that the book of Qaradawi be withdrawn from the madrasahs where it has been introduced. Parents are constrained by the Shariah to agitate and bring pressure on the madrasah administrations which have introduced this book for teaching to madrasah pupils. It should be well understood that our Islam is the Islam which came fourteen hundred years ago and that we are bound to follow that same Islam which the Sahaabah followed. We cannot diverge from that Path. We cannot accept the deviations of modernists.

## MAHRAM

The word mahram refers to a close relative. There are two types of mahram: permanent and temporary. Permanent mahaareem (plural of mahram) are such relatives with whom marriage is never lawful, e.g. sons, father, brother, paternal and maternal uncles. Temporary mahaareem are such relatives with whom marriage is unlawful temporarily on account of marital ties. However, in certain cases temporary prohibition is lifted and marriage becomes permissible. Mahaareem of the Temporary category are brothers-in-law, uncles-in-law.

Wherever the term mahram appears in the Majlis it signifies the mahram of the Permanent class

# QUESTIONS and ANSWERS

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**Q.** According to the narrations of Rasulullah (sallallahu alayhi wasallam) a wife is under the curse of the Angels as long as her husband is displeased with her and even her ibaadat is not accepted. My husband has the habit of always finding fault with me. Due to this an argument develops, but the wife is innocent. He becomes angry with her and refuses to speak to her for days, sometimes weeks. Will the wife be under the curse of the Angels when the husband is at fault and his displeasure was of his own making? Will her ibaadat be accepted?

**A.** Undoubtedly, Allah and the Mala'ikah are highly displeased with the woman with whom her husband is displeased. Allah's curse and the Mala'ikah's curse settle over such a wife. A Muslim wife is required to obey her husband in all lawful acts. If he orders her to do something, she is under Shar'i obligation to obey him provided that his order is not in violation of the Shariah. If the husband takes advantage of his wife and acts unjustly, he will have to answer in the Court of Allah Ta'ala for his injustice. But, it is not proper for the wife to disobey him and mar the happiness of her home. Even if the husband is at fault, as you mention, you should maintain silence and not engage him in an argument. Your silence will ensure that an argument will not develop. Being blameless does not mean that you should feel free to argue with your husband.

Even if he finds fault with you, then too, you should exercise patience and make dua that Allah Ta'ala grants him better understanding. Your act of entertaining the argument--becoming involved in the argument--is wrong irrespective of your husband's improper conduct of needlessly blaming you. If you keep quiet, there is no argument. Your sabr will be well rewarded in both worlds. Your husband's displeasure with you is not as a result of his unjustified fault-finding. He becomes displeased with you and refuses to speak to you because of the argument in which you participated. Although your husband is also blameworthy and is acting in conflict with the Shariah for refusing to speak with you because of every trivial argument, nevertheless, our advice and admonition at this juncture apply to you. If your husband becomes displeased with you as a result of your back-chat and shouting at him during the argument, then you will come under the scope of the narrations to which you have referred to.

**Q.** As far as I know, when the wife is disobedient to the husband, he should not immediately resort to talaq. He should first reason with her, admonish her and if she persists in her disobedience he should separate himself from her bed. If she remains disobedient, then only may he beat her, but lightly. However, during an argument he becomes so violently angry that he hits his wife blow after blow to the extent that she ends up with blue marks on her body. After all this has taken place he separates himself from her for weeks. Is this action and treatment of the husband correct?

**A.** The villainy of the husband in this case is quiet manifest. Far from being correct, he is guilty of gross injustice, cruelty and brutality. He does not own the body of his wife. No man has the right to maltreat the female servants of Allah Ta'ala in this callous way. The husband has no Shar'i right of either assaulting his wife or separating himself from her for every small and trivial argument and dispute. The husband who behaves like a thug and cowardly assaults his wife in this cruel manner will have to answer to Allah Ta'ala. Sister, if you are the wife involved in this predicament, we sympathise with you and we make sincere dua to Allah Ta'ala to give your husband better understand-

ing. However, we advise you to exercise much sabr. Rather remain silent when he seeks an argument. It will not benefit you to engage him in argument. You will obtain the thawaab of Jihaad or even greater, Insha'Allah, by your silence and by your abstention from annoying him further by arguing with him.

**Q.** I am about to get married. My future in-laws are insisting that I buy my future wife engagement and wedding rings. I have refused, but have informed them that I am willing to give R3000 as the Mehr. However, my parents, family and friends advise that I should accede to the request and buy the rings. They also insist that about 500 people be invited to the meeting. In view of this I have decided not to have a walimah, but to rather give some money in the Path of Allah. Please advise me.

**A.** Engagement and wedding rings and engagement parties are un-Islamic. It is not permissible for Muslims to adopt these western kuffaar customs. You are quiet correct in refusing to buy the rings. You should not heed the promptings of your friends and family members in this matter.

Walimah is Sunnat. If they insist on inviting 500 people for the Walimah do not oppose them. However, if un-Islamic acts such as intermingling of sexes, music, photography, etc., are to be perpetrated at the function, then it will not be a walimah. Such a gathering will be a cursed function. You should give charity in the Path of Allah, but not at the expense of unnecessary discarding a Sunnat practice.

**Q.** We are 4 brothers, 4 sisters and one step-sister. My mother is also alive. How should the estate of my late father be distributed?

**A.** If by 'step-sister' you mean your father's daughter by another wife, other than your mother, then for the purposes of Islamic inheritance you have five sisters on equal footing. The distribution of your father's estate will be as follows:

His wife (i.e. your mother) will obtain one eighth of his whole estate. The remaining balance of seven-eighths should be divided into thirteen equal shares. Of these 13 shares, each daughter will receive one share and each son two shares. This distribution will apply if your father's heirs are only those mentioned in the question. If at the time of your father's death his mother was alive or/and his other wife was alive, then the distribution will change.

**Q.** In Vol. 7 No. 7 of your paper you ordered Muslims to dissociate themselves from a petition organized against drug-peddling. Are drugs then allowed in Islam?

**A.** There is no question about the evils of drug abuse which is occurring on a world-wide scale. Such evils being prohibited is as clear as daylight. We had criticized the Shi'i inspired publicity stunts which uneducated modernists embark on in the name of Islam. The call of pro-Shi'i Muslims for the death penalty to be imposed on drug-peddlars by a non-Muslim government is not the Call of Islam. The Shariah is not the making of ignoramus who are adepts only at slogan-shouting. It is highly improper for Muslims to associate with the ways of those who devise schemes in the name of Islam although they are entirely lacking in Islamic qualifications. Our advice to those who are not versed in the Shariah but who are quick to dabble in Shar'i matters and matters of the community, is to acquire Deeni knowledge of the basic requirements of Islam--about Tahaarat and Salaat and how to recite the Qur'aan correctly and how to dress Islami-

cally. In most cases the slogan-shouters and the planners of publicity stunts are sorely lacking in the knowledge of the basic teachings of Islam. Yet such wholly unqualified persons consider themselves worthy and qualified to administer matters of the Shariah in relation to the community. They are astray and call others to follow them into deviation.

**Q.** Why is urs haraam?

**A.** Urs or the celebrations which the Ahle Bid'ah organize annually at the grave of some Wali (Saint) is not an Islamic custom. The Sahaabah never organized such functions. Nowhere in the Shariah is it recorded that urs is a teaching or a practice of Islam. Haraam intermingling of sexes, music, singing, prostitution, drug-peddling, smoking dagga by mujaawars, making sajdah, tawaaf, etc. for the graves and other acts of grave-worship are among the evils which are committed on urs occasions. These evils should be sufficient to convince you of the evil known as urs.

**Q.** A man has taken for Umrah his wife, her sisters and his wife's two female cousins. Is this permissible? What is the position of their Namaaz?

**A.** It is neither permissible for him to have taken his sisters-in-law and the female cousins for Umrah nor is it permissible for them to have gone with him. They are guilty of haraam and flagrantly violating the Shariah. There is no thawaab in such nafl ibaadat. The Umrah was Nafl for them while their act of travelling together was haraam. It is not permissible to perpetrate a haraam act for the sake of a Nafl or Mustahab ibaadat. The obligation of their Salaat is discharged if they had performed Salaat although they had violated the Shariah in going together for Umrah.

**Q.** We are three brothers, three sisters and one step-sister (my father's daughter from his first wife who is deceased). My mother is also alive. How is my father's estate to be divided according to the Shariat?

**A.** The mayyit's (your father) estate is to be Islamically divided as follows:

- (1) All debts of the mayyit have to be paid.
- (2) After payment of debts, his wife (your mother) receives one eighth of the remaining estate.
- (3) The remaining seven eighths should be divided into ten equal shares. Of these 10 shares each son receives two shares and each daughter one share. There are three sons and four daughters.

**Q.** A man asked an Aalim regarding the permissibility of of his (i.e. the man's) employment. The Aalim told him that the employment was lawful. Is it necessary for the man to get a second opinion from another Aalim?

**A.** It is necessary that every Muslim follows a particular Aalim to whom reference will be made to obtain Islamic guidance. Before accepting an Aalim as one's guide, one should first study his character to ascertain whether he is an uprighteous man of the Deen. One will soon come to know the worth and honour of an Aalim. After a particular uprighteous Aalim of Haqq has been accepted as one's guide, there is no need to seek second and third opinions on questions on which he has given his ruling. The Aalim of Haqq will himself refer the student or mureed to another Aalim if he is not certain on any specific question or problem put to him.

**Q.** Some types of cheeses have the



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ingredients written on the wrapper and there do not appear to be any haraam ingredients in them. Can we eat such cheeses?

A. Investigations in the past have confirmed the presence of a haraam ingredient in most cheeses despite the fact that such haraam ingredient (animal rennet) was never listed on the cheese wrappers. To the best of our knowledge only the following South African cheeses are free of haraam ingredients:

**ELITE Cheese produced in Lichtenburg, Transvaal. All cheese produced by Simonsberg Cheese (Pty) Ltd of Stellenbosch, Cape.**

**Q. Is it permissible to accept money from the Workmen's Compensation after injury or death of the breadwinner?**

A. It is permissible.

**Q. Can one use part of Workmen's Compensation money for Hajj expenses?**

A. It may be used for Hajj expenses.

**Q. If the husband passes away and leaves many debts, can the wife pay his debts from a Workmen's Compensation pension which has been awarded to her and her children?**

A. The money which has been awarded to the wife and children by the pension is a gift to them in terms of the Shariah. They become the owners of such money. This money does not form part of the deceased husband's estate, hence the Shar'i laws of Meeraath (Inheritance) do not affect such money. It is perfectly permissible for the wife to utilize her share of the award towards payment of her husband's debts. She shall, Insha'Allah, be well rewarded for this meritorious act. However, it is not permissible to use any of the money of minor children to pay the debts. If any of the children are baaligh (of the age of puberty), then with their consent freely obtained, their shares too may be used to pay their deceased father's debts.

**Q. The father-in-law has refused to assist the wife and her children. The wife is continuing to pay the house and the other debts. What is her duty to him regarding inheritance?**

A. The question is vague. If by 'inheritance' you are referring to the estate of his deceased son (your husband), then he is entitled to his Shar'i share in the estate left by his son. Even if he refuses to assist you, he cannot be deprived of the share which Allah Ta'ala has ordered for him. Since you have not furnished sufficient information regarding the heirs of the deceased, we are not in position to advise you regarding the distribution of the estate.

**Q. Should the house be sold for the father-in-law to get his share?**

A. There is no incumbency to sell the house. A fair rental should be fixed for the house and the father-in-law (i.e. the deceased's father) should be given his monthly share of the rental. If he insists to be paid out for his share, the other shareholders should buy his share. All the shareholders or even one may buy his share. There is no need to sell the house to outsiders. If the shareholders refuse or are unable to buy his share, then he is allowed to sell his share to an outsider. But, he cannot insist that the whole building be put up for sale. He is entitled to sell only his own share. The new owner of the share will be entitled to the proportionate share of the rental which the share yields.

**Q. If the wife should go to work in order to support her family, should she not accept the Workmen's Compensation anymore?**

A. Acceptance of the money awarded by the Workmen's Compensation is not

dependent on the wife being unemployed. Whether she is employed or unemployed, she may accept the money being awarded. However, a woman should not seek employment outside the home in a hurry. Only as a last resort should she think of going to seek work. It is the incumbent duty--the Fardh obligation--of her close relatives to provide for her. Those relatives who are by the means should make the necessary provisions for her. If they fail in their duty, they will have to answer to Allah Ta'ala.

**Q. A pamphlet distributed by the meelaad group in Pretoria claims that the Indian High Court in Balgaam, India has declared the Kitaab-Reading of the Tablighi Jamaat in the Mosque un-Islamic. Please comment.**

A. If idol-worshippers declare an Islamic act to be un-Islamic, what is the surprise? The Indian High Court is an agency of kufr and shirk. Its verdicts have absolutely no validity in the Shariah. There is no Islamic significance in the declaration of the courts of the idol-worshippers. But, those who are arraigned against the Haqq--against the Sunnah--clutch at every straw to support their brief for shirk and baatil. The pamphlet is the work of the Qabar Pujaaris, hence they gloat at the verdict of the court of the Boet (idols) Pujaaris. Qabar

Pujaaris (Grave-worshippers) and Boet Pujaaris (Idol-worshippers) are birds of a feather since grave-worship is akin to idol-worship. Only those grovelling in the evil of grave-worship can be so stupid as to accept that a verdict of a Hindu idol-worshipper possesses Islamic sanctity and validity in the Shariah. If all the courts of kufr, shirk and idol-worship and qabar puja unanimously declare that it is 'un-Islamic' to read about the Sunnah of Rasulullah (sallallahu alayhi wasallam) in the Mosque, the people of Islam will shrug it off with a laugh and with the contempt it deserves. Only Qabar Pujaaris will entertain such drivel declarations made by the courts of the idol-worshippers.

**Q. The Madrasah in our town employs a secular school teacher in an administrative capacity and pays him R1200 per month. What can be said about this?**

A. There is no Madrasah in South Africa which can afford this wasteful expenditure. No Madrasah requires such a highly paid secular personnel for its administrative work. The officials of the Madrasah concerned are guilty of gross abuse of Waqf funds. It is not permissible for them to misappropriate the trust funds in their possession in this callous way.

**Q. It has been suggested that copies of the Qur'aan be placed in hotel rooms in the same way as bibles are put in such rooms. What is the Shariah's ruling regarding this proposed practice?**

A. It is haraam to submit the Qur'aan Majeed to such sacrilege. Such an act is tantamount to desecrating the Qur'aan Shareef. Muslims should never be consent to such a vile move. The Kalaam of Allah Ta'ala has to be protected by Muslims. Hotels which adopt this practice should not be patronized by Muslims. This move must necessarily be opposed by Muslims.

**Q. Years ago I performed Umrah. I am now told that Hajj is Fardh on me in view of the fact that I had seen the Ka'bah. However, I am not by the means to undertake the journey. If Hajj is Fardh on me, should I obtain a loan and go for Hajj?**

A. Performance of Umrah does not make Hajj compulsory. If you are not by the means, Hajj is not obligatory on you. Hajj does not become Fardh because you had performed Umrah sometime ago.

**Q. At a recent prize-giving/farewell gathering at a secular school a Muslim woman present at the gathering was called on to make an award to the departing principal. The Muslim woman's husband was also at the gathering. The woman went up to the stage, made the award to the kaafir, shook hands with him and kissed him on the cheek in full view of the audience and her husband. What does the Shariah say about this act of the Muslim woman and the toleration exercised by her husband?**

A. You must have mistaken the woman to be Muslim. It must have been a non-Muslim woman. Such an act of immorality and prostitution cannot be committed by even a Muslim woman who happens to be a professional prostitute. Even a professional prostitute, if she is a Muslim, will possess that little flame of hayaa (shame) to prevent her from doing in public what the woman (in the question) has done. On the remote assumption that the woman was or is a Muslim, it must be observed that there are no words in any language strong enough to describe the repugnance and immorality of her action. As for her husband, he has been described by Rasulullah (sallallahu alayhi wasallam) as a **dayyooth**. He is more immoral than his wife. It is better that he had died before his wife had committed this act of shameless zina in public.

**Q. Can a son-in-law take his mother-in-law for Hajj?**

A. If the mother-in-law is young or of marriageable age, then he cannot accompany her for Hajj. He will not be an adequate mahram to accompany her on a journey.

**Q. Can a husband descend into the grave to bury his wife?**

A. Yes, it is permissible.

**Q. Why is it said that once the wife dies, the Nikah with her husband is broken?**

A. Death like talaq severs the Nikah bond. After death of the wife, it is permissible to marry her sister whereas this is not permissible while she is living. If the Nikah bond remained intact inspite of death, then it would not have been permissible for a man to marry his wife's sister even after her death. In the same way if death does not sever the Nikah bond, then a woman would never have been able to marry again after the death of her husband. This is the law in regard to Muslims in general. However, in regard to the Ambiyaa (alayhimus salaam), death does not sever the Nikah bond, hence even after Rasulullah's (sallallahu alayhi wasallam) demise, it was not permissible to marry any of his wives.

**Q. There is a common practice in our locality to close the Madrasah classes exactly on the day when secular schools close. Thus children are at play during the Easter break, June Holidays, Christmas and other holidays such as Diwaali, etc. Is it sinful or not to follow such examples of the West?**

A. It is not permissible for Muslims to imitate non-Muslims. It is highly improper and un-Islamic to make Deeni Ta'leem the handmaid of secular non-Muslim education. Tashabbuh Bil Kuffaar (emulating the kuffaar) is sinful. It is therefore not permissible to unnecessarily plan Madrasah holidays to coincide with kuffaar holidays.

**Q. At one Madrasah the tuition in the infant class is so poor that the principal of the Madrasah removed his child from that class and sent her out of town for private tuition elsewhere. He is paying**

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**R100 per month for her tuition. The action of the principal shows that his only concern is for his own child. Is he competent to continue as principal of the Madrasah?**

**A.** The poor tuition in the class is not necessarily the fault of the principal. There can be various reasons for such poor results. Usually the cause for poor results in regard to tuition in Madrasahs is inadequate Ustaads to teach. Too many pupils are given to an Ustaad. In the limited time at his disposal he cannot do justice to Ta'leem. Under the circumstances (such as mentioned by us) the principal and any other parent are justified in removing their children from the Madrasah and making alternative arrangements for their tuition. Spending R100 per month on the Deeni Ta'leem of one's child is no sacrifice. People spend hundreds of rands a month paying instalments of unnecessary and even haraam items bought on hire-purchase agreements. There is no better way and no nobler avenue for the principal to channel his money into other than the Deeni Ta'leem of his child. He owes his child a prior right. His duty is first to his own children. The Qur'aan Shareef declares:

**"O People of Imaan! Save yourselves and your families (wife and children) from the Fire."**

According to the authoritative Tafseer of this aayat, "saving one's wife and children from the Fire" refers to the obligation of Deeni Ta'leem for which the husband/father is responsible. Thus, the principal's first duty is to his own child. As long as he discharges the duties for which he is being paid he will not be guilty of dereliction of duty. It is the duty of the Madrasah officials and the community at large to make better arrangements and provide the means to engage more Ustaads to teach in the Madaaris. This will ensure better results.

It should thus be clear that the principal cannot be declared incompetent merely on account of him having removed his child from the Madrasah and making other arrangements for her Deeni Ta'leem.

**Q.** Recently some prominent Ulama attended a wedding function which was being video-taped. In spite of the learned Ulama being aware of the fact that the proceedings were being video-taped, they delivered lectures and participated in the function. Is this type of video-taping permissible?

**A.** No, it is haraam, regardless of who attended and who participated. The learned men present betrayed the Deen and they betrayed the sacred Amaanat of ILM by their participation in this haraam affair.

**Q.** At the recent conference of the Rabitah held in Johannesburg a certain professor criticized the Math-habs. His talk conveyed the impression to the audience that following a particular Math-hab among the four Math-habs is not an Islamic necessity. Please comment.

**A.** Among the worst ignoramuses--those who dwell in jahl murakkab (compound ignorance--ignorance piled on ignorance--are those who in this belated century of Islam's existence denigrate the Mathaahib of Haqq which are as old as Islam. The illustrious Aimmah Mujtahideen were the students of the noble Sahaabah of Rasulullah (sallallahu alayhi wasallam). The Math-habs have their origin and their sanction in the Qur'aan and Sunnah. The professor concerned was speaking absolute nonsense. These

ghair-muqallideen (freelancers who have no spiritual bearings) do not know whether they are coming or going. They are incapable of distinguishing right from left, yet they feel themselves competent to criticize the Aimmah-e-Mujtahideen. They are astray and

seek to mislead others into the abyss of dhalaal (deviation). They are the slaves of their base emotions (nafs), hence they are not ashamed to exhibit such audacity as to criticize the System of the Shariah which has been in vogue for the past fourteen centuries. Only an ignoramus and a man with oblique vision will be duped by these plunderers of the Deen. The Ahl-e-Bid'ah consists not only of the grave-worshippers. The enemies of the Mathaahib are also among the Ahle Bid'ah. Therefore, it is not permissible for laymen to attend the talks of men who take the Deen for sport and amusement as these professors of modernity are in the habit of doing. The fact that they are making the most illustrious personalities of Islam the target for their stupid criticism is sufficient proof for their jahl.

**Q.** I am a sickly man getting a government grant every month. I supplement this meagre income by working in a shop. I am struggling to make ends meet. My wife is also suffering from various ailments and I have to care for her as well. Some brothers of the Tabligh Jamaat insist that I join them in the path of Allah for a few days. This will necessitate my absence from work resulting in the loss of some earnings which I badly require. My wife too will be without proper care in my absence. I explained my position to the brothers but they insist that I accompany them. They told me: 'If Malakul Maut comes now will you also offer these excuses?' They have made me understand that I am guilty of sinning by not going in the path of Allah. Is it incumbent on me to join the Tabligh Jamaat and go out in the path of Allah for a few days in these circumstances?

**A.** It is not incumbent for you to strand your family and fail in your obligations. The brothers are putting un-Islamic pressure on you in their ignorance. It is not permissible to pressurize people to adopt any specific mustahab method of tabligh. Their statement about Malakul Maut is an excess committed by them. When Malakul Maut arrives and takes you away, Allah Ta'ala will appoint someone else to execute the duties which are today your responsibilities. Enthusiasm on the basis of ignorance is dangerous. Some brothers transgress the Shariah by making excessive demands on people to join them in the 'Path of Allah'. Under the circumstances the 'Path of Allah' for you is to remain at your job and care for your family. Sit in the talks and listen to the Kitaab-Reading, but do not leave the town nor sleep out of the home. Tabligh does not require one to abandon one's responsibilities nor impose difficulties on others as these ignorant brothers are demanding from you.

**Q.** In a pamphlet distributed at our Mosque it is said that the Islamic Republic of Iran is organizing a Hifz and Qiraat competition. Females are also allowed to participate in this competition. What is Islam's view about such competition?

**A.** Firstly, there is no affinity between Shiah and Hifz. Shiah cannot become Huffaaz, hence there are no Shiah Huffaaz. Shiah reject the authenticity of the Qur'aan which is in the Ummah's possession, hence this competition is just another political gimmick schemed up by the Shiah government of Iran and abetted by misguided Muslims. These competitions constitute a mockery of the Qur'aan Majeed. The Qur'aan Majeed is not an object of play and amusement. Female participation aggravates the sin. It is not

permissible to participate in this mockery of the Qur'aan Shareef. The reward of Tilaawat of the Qur'aan is in the Akhirah. The miserable rewards offered by the Shiah in aid of their political motives are not compensation for Qur'aan recitation. Tilaawat of the Qur'aan is an ibaadah of the highest merit. It has to be rendered with humility, sincerity and dignity. The Qur'aan cannot be recited for show, ostentation and obtainal of prizes in the style of immoral beauty contests. The pamphlet announcing this Shi'i conspiracy with the Qur'aan as the bait, states:

"Of all those who will participate only four finalists will be chosen to proceed to Tehran to partake in the international competition."

Such "finalists" are chosen at immoral western competitions of prostitution--competitions known as beauty contests. The Shiah while condemning the west--hollow and insincere condemnation--make use of all the stupid methods of the western kuffaar. How ridiculous can one get! Choosing "finalists" in a Qur'aan competition? And that too by people who do not believe in the Qur'aan. Indeed, this whole competition is a farce from beginning to end. Imagine a people who have no truck with Hifz organizing a Hifz competition?

**Q.** Can the basement directly under a Mosque be used for car parking?

**A.** All space directly above the Musjid and below the Musjid is in the same hukm (category of law) as the Musjid on ground level. The same respect and reverence which are accorded to the Musjid on ground level have to be shown to the level above and below. The basement under the Musjid is part of the Musjid proper. It is not permissible to utilize the basement for any act or activity which is not permissible in the Musjid on ground level. Thus, it is not permissible to use the basement under the Musjid for car parking.

**Q.** The pamphlet I am sending you proclaims a Unity Week for Muslim Unity. What is the Islamic basis for a Unity Week for Muslims?

**A.** There is no Islamic basis for this stunt which is just another slogan borrowed from the west by modernists. Islam does not advocate unity for a week or a unity week. Islam commands unity of the Ummah on the basis of the ROPE OF ALLAH--the Shariah of Allah. Islamic unity for Muslims is possible only on the basis of the Shariah. Never ever can unity be achieved by such hollow slogans such as this "unity week" cry raised by pro-Shiah Muslims who have no love for the Sunnah of Rasulullah (sallallahu alayhi wasallam). It is for this reason that one observes all their activities punctuated by slogans and clamour exactly in emulation of the ways and styles of western louts and hooligans demonstrating in obedience to their emotional desires.

**Q.** Is it permissible for a Muslim to develop photographs for non-Muslim customers?

**A.** Photograph-developing or picture-making of human beings and animals is haraam. Rasulullah (sallallahu alayhi wasallam) issued the severest warnings of punishment for those who engage in picture-making. It is, therefore, haraam for a Muslim to develop photographs of people or animals even for non-Muslims.

**Q.** Is it permissible for me to donate blood every month to the hospital?



# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
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A. It is not permissible.

**Q. Is it permissible to join the ladies tabligh activities?**

A. Ladies tabligh movements are foreign to Islam. Muslim ladies should remain at home and acquire Deeni knowledge from their husbands and other mahram males. If the husband is not sufficiently capable of teaching his wife, he should make an effort to learn and then impart to his wife what he has acquired. However, it is observed that numerous men are desirous of propagating to others while they neglect their own wives and children. While calling others to the success which ensues in practising the Sunnah, they sorely neglect their own wives and children and seek to compensate for their neglect by sending the wife to join some ladies programme. This is not the correct attitude. Allah Ta'ala orders men in the Qur'aan Shareef:

**"O People of Imaan! Save yourselves and your families from the Fire."**

The first and foremost tabligh is thus to one's own wives and children. Women's activities even under the name of 'tabligh' will ultimately degenerate into fitnah. Allah Ta'ala has not cast woman in the mould of a man, hence there is no public role for Muslim women. Their obligatory duties, their tableegh and their jihaad are all confined to the home. Those who transgress the limits fixed by Allah Ta'ala for ladies, and seek to propel them out of the homes are being very short-sighted. They are opening up a door for great fitnah under guise of the Deen. We are not questioning their sincerity. However, the requirements for Muslim Success is not only sincerity. Sincerity coupled to correct Islamic practice are the ingredients vital for the progress and success of the Ummah. Ladies movements and organizations, even if for tabligh, are in conflict with the fourteen hundred year Practice of Islam. Such ladies movements represent dhalaal --deviation from the Sunnah.

**Q. Sometimes ladies come around to collect funds for a Masjid or Madrasah. Different fund-raising methods are devised by the Masjid trustees and women are recruited to assist, e.g. fashion shows are organized, cake stalls are set up and women are sent out to raise funds. When these women come to our shops with their fund-raising lists should we contribute seeing that the money will be used for a good purpose?**

A. Allah Ta'ala has prohibited aiding sin. Females parading around the streets, even if for a good purpose, is a flagrant violation of Allah's Command. Women who parade the streets are shameless in Islamic terms. It is not permissible to encourage them to exhibit themselves in public. Therefore, it is not permissible to contribute funds to women's groups and committees. When they call at your shop to collect funds for the Masjid or Madrasah, ask them to leave. Do not give them anything. Tell them to send their husbands who have chosen to adopt purdah for themselves behind the skirts of their womenfolk.

**Q. Our Jamaat has purchased tables, chairs and utensils which they hire out to both Muslims and non-Muslims. The income is used for the Masjid and the Madrasah. The non-Muslims eat haraam foods out of these dishes and place wine on the tables. Muslims also use the same tables and utensils. Is the income halaal?**

A. It is not proper to hire the tables and utensils to non-Muslims since Muslims too make use thereof. Although washing the utensils renders them clean, nevertheless, it is highly unbecoming of a Muslim to drink from a glass in which liquor has been served; it is immoral for a Muslim to eat out

of a plate on which pork or haraam meat was served. The Jamaat should refrain from this despicable practice. However, since the hiring of tables, etc. is a lawful act in the Shariah, the income is lawful in spite of the improper moral conduct of the Jamaat.

**Q. In the area where I live many Muslims do not greet with the full Islamic salutation of Assalaamu Alaikum. Some say 'Salaam' while others say 'Laikom'. I have heard other versions as well. I am a convert, hence I require information on this question.**

A. 'Laikom', 'Salaam' and all other versions are incorrect. The only correct version is to greet by saying:

**Assalaamu Alaikum. This may be expressed better as follows:**

**Assalamu Alaikum Warahmatullaahi Wabarakaatoehoe.** It is compulsory to reply fully, viz. **Wa-Alaikumus Salaam.** It is sinful to corrupt the Sunnah method of the Islamic salutation.

**Q. Is it true that the son is obliged to divorce his wife if his father orders him to do so?**

A. It is not always true. If the father has valid Shar'i grounds for ordering this drastic measure, the son should heed his father's advice. However, if the father is not an intelligent man or he may be an intelligent man but happens to be a faasiq, then there is no obligation to heed his order. Where the father is an uprighteous and an intelligent person it is obvious that he will not unnecessarily order his son to divorce his wife nor will he be motivated by any selfish or false intention in ordering his son to adopt such a drastic measure. However, even in this case it is not obligatory to accede to the father's request. If the father's order regarding the divorce is based on Haqq and rectitude, it will be Mustahab (meritorious) for the son to obey, not Waajib.

**Q. If the father orders his son not to perform Hajj, does he have to obey?**

A. If the Hajj has become Fardh (compulsory) on the son, he has to proceed to fulfill his obligation. It is not permissible for a father to prevent his son from executing his Fardh Hajj nor is it permissible for the son to obey his father in this regard. However, if it happens to be a Nafl Hajj, the son has to obey the father.

**Q. I read in a certain Kitaab that during the Khilaafat of Hadhrat Umar (radhiyallahu anhu) fasting on the 27th Rajab was not permitted. Hadhrat Umar would compel people to break the fast which they kept on the 27th Rajab. Is it then not permissible to fast on the 27th Rajab? We have all along been under the impression that it is Sunnat to fast on 27th Rajab.**

A. We have not seen the Kitaab mentioned by you nor have we come across the narration stated in the question. However, it is not Sunnat to fast on the 27th Rajab. In view of the fact that fasting on the 27th Rajab is considered a Sunnat, it will be said that to do so is Bid'ah. Since a permissible practice was accorded the status of Sunnat, Hadhrat Umar (radhiyallahu anhu) forbade this Bid'ah. It is permissible to fast on the 27th Rajab. However, in view of the fact that the Ahl-e-Bid'ah consider it Sunnat, it is not then proper to fast on this day. Resemblance with the people of Bid'ah is denigrated in the Shariah. When excesses and wrongs accompany permissible or even Mustahab practices then such practices are branded as bid'ah

by the Shariah.

**Q. Is it permissible to go to a Christian parlour for a Muslim's burial?**

A. It is not permissible.

**Q. Is it permissible for a Muslim male to walk in the street with short trousers with his knees and thighs exposed?**

A. The thighs are part of the satr (that portion of the body which has to be compulsorily concealed). It is haraam to expose the thighs in public. Rasulullah (sallallahu alayhi wasallam) forbade looking at the thighs of even a dead person. The one who is so shameless as to walk in public in this state of nudity is termed a faasiq in the Shariah.

**Q. Is it permissible for a Muslim to insure his stock and building against theft and fire? Some learned people say that if one has bought the stock on credit then it is permissible to insure to safeguard the rights of the creditors.**

A. It is haraam to insure stock, buildings or anything else. The argument presented by the 'learned' people mentioned by you is manifestly baatil (false). The rights of the creditors cannot be secured by haraam--by violating Allah's Law--by incurring the Displeasure of Allah Ta'ala.

**Q. Some people believe that it is necessary to slaughter a goat as Sadqah on behalf of a sick person. The meat is given to the poor. Is this a valid Islamic practice?**

A. There is no Islamic incumbency to slaughter a goat on behalf of a sick person. Charity to the poor may be given in any form. Cash, garments, food, meat, etc., may be given. The custom of slaughtering a goat for the sick and believing it to be necessary is a bid'ah of the Ahle Bid'ah sect.

**Q. I was in the state of janaabat. I made ghusl without washing my hair. After dressing I remembered that I did not yet wash my head. I undressed and washed my head and wore the same clothing. Is my ghusl correct? What about the clothing which I had put on after the incomplete ghusl?**

A. After you had washed your head your ghusl became proper. The clothing remain taahir (paak) even if you had put them on after the incomplete ghusl.

**Q. Is it compulsory to move the lips while reciting qiraat in Namaaz?**

A. Yes, it is necessary to move the lips and recite sufficiently audible for the words to reach one's own ears. If this is not done, the Salaat will not be valid.

**Q. Is it permissible to drink water in the state of janaabat immediately after sexual intercourse?**

A. After sexual intercourse if one desires to drink water or eat anything it is necessary to first rinse the mouth. It is not permissible to drink water in this state prior to having washed or rinsed the mouth.

**Q. Is indulgence in sexual intercourse with one's wife permissible twice in one night?**

A. Yes, it is permissible. However, before engaging the second time, it is necessary for the man to wash his satr.

**Q. Both the Sunnis and the Shiahs believe in Imaam Mahdi. Is the Mahdi of the Shiahs the same person as the Mahdi of the Sunnis?**

A. No, they are not the same. The Mahdi of the Sunnis is a member of Rasulullah's (sallallahu alayhi wasallam) family and he will be born in close proximity to the advent of Qiyaamah. The mahdi of the Shiahs is a fictitious person supposedly born centuries ago and alive to this day.

# AHL SUNNAH

**Ahl-e-Sunnah Wal Jama'ah** is a term much in use. What is the meaning of this term and who are these people? The meaning of the term **Sunnat** is the Sunnat or way or practice of Rasulullah (sallallahu alayhi wasallam). **Jama'at** refers to the assembly or group of the Sahaabah. **Ahl-e-Sunnah Wal Jama'at** therefore refers to those who are the followers of the Sunnah of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah (ridhwaanullah alayhim). Those who are not following this Path cannot be classified as the Ahl-e-Sunnah Wal Jama'ah. Rasulullah (sallallahu alayhi wasallam) said:

**"My Ummah will be divided into 73 sects, all of them will be in the Fire, except one. (The Sahaabah asked: O Rasulullah! Which is that group?) He replied: Those who are on my path and the path of my Sahaabah."**

This narration explicitly equates the Sunnah of the Sahaabah to the Sunnah of Rasulullah (sallallahu alayhi wasallam). The Path of the Sahaabah is inseparable from the Path of Rasulullah (sallallahu alayhi wasallam). In fact it is a single Path. Hence, any path which diverges from the Sunnah of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah is not the Straight Path (Seeraatul Mustaqeem) and those who plod any path which diverges from this Path of the Sunnah cannot claim to be members of the Ahl-e-Sunnah Wal Jama'ah. The Sunnah does not refer to any specific departments of life. It covers all spheres of life. Belief, practice, moral character, trade, politics, etc., all are part of the Sunnah.

If the beliefs and practices--the life-style-- of those who claim to be members of the Ahl-e-Sunnah Wal Jama'ah differ from the Sunnah of Rasulullah (sallallahu alayhi wasallam) and the Sunnah of his Sahaabah, then such claim will be false. Those who innovate new "religious" practices in Islam and displace the original Sunnah practice can never be described as the Ahl-e-Sunnah Wal Jama'ah. Such innovators are described as the Ahl-e-Bid'ah. In our day the followers of the Ahl-e-Sunnah Wal Jama'ah consists of the followers of the four Math-habs, viz., Hanafi, Shaafi, Maliki and Hambali. All those outside the fold of these four Math-habs are among the Ahl-e-Bid'ah. About Bid'ah, Rasulullah (sallallahu alayhi wasallam) said:

**"Every bid'ah is deviation (dhalaal) and every dhalaal will be in the fire."**

## APPEARANCES

Hadhrat Abdullah Bin Mas'ood (radhiallahu anhu) said:

**"Resemblance of external appearances (dress and style) between two persons will occur only when their hearts resemble."**

A great fact of wisdom is stated in this narration of the eminent Sahaabi, Abdullah Bin Mas'ood (radhiallahu anhu). A man will imitate and emulate the appearance and dress style of a community only after his heart has inclined towards them. Adoption of external appearance is the effect of the heart and mind. It is not conceivable nor logic that a man who detests the ways of the kuffaar will adopt their dress-style and appearance. He will adopt only what has appealed to him. Therefore, those who adopt the styles, ways and appearances of non-Muslims have hidden in their hearts love for the ways of kufr. Hence, Rasulullah (sallallahu alayhi wasallam) said:

**"Whoever emulates a nation becomes of it."**

## THE QUR'AAN

Hadhrat Abdullah Bin Mas'ood (radhiallahu anhu) enumerated the following signs of a man in whose heart the Qur'aan is grounded:

- \* He spends the moments of the night in Ibaadat when others are sleeping.
- \* He fasts during the day when others are eating.
- \* He is sad when people are happy.
- \* He cries and sheds tears while others are laughing.
- \* He maintains silence while others are engaged in futile talks.
- \* He is humble while others are arrogant.

## IMAAN

Tauheed alone is not Imaan. Like Tauheed is a fundamental of Imaan so too is Risaalat (Belief in the finality of Nubuwwat in the person of Muhammad--sallallahu alayhi wasallam). One who proclaims Tauheed but does not subscribe to Risaalat is a **kaafir**.

## RIZQ

Rasulullah (sallallahu alayhi wasallam) said:

**"Whoever desires long life and barkat in his rizq (earnings, sustenance) should be kind to his relatives."**

Aiding relatives and showing kindness towards them are obligatory duties the Shariah imposes on all Muslims. Being kind and helpful to relatives is known as **Silah Rahmi**.

The emphasis of the Shariah on the maintenance of family ties and showing kindness to relatives is of such a high degree that the inconsideration and unkindness of a family member should not be repaid in like form. His inconsideration and unkindness should be confronted with kindness and assistance.

The crime of severing family ties is punishable both in this world and the Akhirah. Family feuds and mutual quarreling should not prevent the members of the family assisting one another. The one member of the family should always be everready to come to the aid of his other relatives. This is Allah's command. Hadhrat Abu Hurairah (radhiallahu anhu) reported that Rasulullah (sallallahu alayhi wasallam) said:

**"Whoever observes Silah Rahmi, Allah will draw him closer (i.e. to Allah) and whoever severs Silah Rahmi, Allah will cut him asunder."**

Rasulullah (sallallahu alayhi wasallam) said:

**"The true and perfect observer of Silah Rahmi is not one who repays kindness with kindness (he merely reciprocates). The true and perfect observer of Silah Rahmi is one who observes the rights of family ties with those (family members) who sever ties with him."**

According to the Qur'aan and Hadith, Allah Ta'ala curses those who destroy Silah Rahmi and refuse to show kindness and render aid to his relatives inspite of him possessing the means.

## OBEDIENCE TO PARENTS

Allaamah Shamsuddin Zahbi (rahmatullah alayh) narrates the following episode in his book, Kitaabul Kabaa-ir:

"During the time of Nabi (sallallahu alayhi wasallam) there was a young man (a Sahaabi) by the name Alqamah. Alqamah was a man of great piety. He made great and abundant efforts in the obedience of Allah in Salaat, Saum (Fasting) and Sadqah. He became severely ill and his wife sent word to Rasulullah (sallallahu alayhi wasallam): "Alqamah, my husband is in his death throes". Rasulullah (sallallahu alayhi wasallam) despatched Ammaar, Suhaib and Bilaal (senior Sahaabah) to Alqamah. When they arrived in the presence of Alqamah they made the talqeen (i.e. started to audibly recite the Kalimah as is the practice to be executed when a man is in his Sakraat). They recited Laailaaha illallaah, but the tongue of Alqamah could not take up the words. The Kalimah refused to come to his lips. They (the three Sahaabah) informed Rasulullah (sallallahu alayhi wasallam) that Alqamah's tongue could not proclaim the Shahaadah. Rasulullah (sallallahu alayhi wasallam) said: "Has he any of his parents alive?" Someone said: "O Rasulullah! He has an aged mother."

When Alqamah's aged mother arrived in the presence of Rasulullah (sallallahu alayhi wasallam), he said to her:

"O mother of Alqamah! Speak the truth to me, for if you speak a lie to me, Wahi from Allah Ta'ala will inform me. What was the condition of your son Alqamah?" She replied: "O Rasulullah! He was a man who performed Salaat in abundance, fasted in abundance and gave Sadqah in abundance."

Rasulullah (sallallahu alayhi wasallam) said: "What is your feeling (towards him)?"

Alqamah's mother: "O Rasulullah! I am displeased with him."

Rasulullah: "Why?"

Alqamah's mother: "He would give preference to his wife over me and he would disobey me."

On hearing this, Rasulullah (sallallahu alayhi wasallam) said:

**"Verily, the displeasure of Alqamah's mother is preventing the tongue of Alqamah from reciting the Shahaadah."**

Rasulullah (sallallahu alayhi wasallam) then said to Bilaal:

"O Bilaal! Gather for me a great quantity of firewood."

Alqamah's mother enquired: "O Rasulullah! What will you do with it?"

Rasulullah (sallallahu alayhi wasallam) said: "I shall burn him with fire in your presence."

Alqamah's mother: "O Rasulullah! He is my son. I cannot bear to see him being burnt with fire in my presence."

Rasulullah (sallallahu alayhi wasallam) said: "O mother of Alqamah! The punishment of Allah is severer and more enduring."

Therefore, if you wish Allah to forgive him, then you become pleased with him. I take oath by That Being in Whose power is my life! Neither Alqamah's Salaat, Saum nor Sadqah will benefit him as long as you remain displeased with him."

She replied: "O Rasulullah! Verily, I call Allah Ta'ala, His Malaikah and all Muslims present here to witness that I have forgiven my son Alqamah."

Rasulullah (sallallahu alayhi wasallam) said: "O Bilaal! Go to him and see if he is able to recite Laailaaha illallaah or not. Perhaps the mother of Alqamah is saying what is not in her heart in deference to me."

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Continued from page 6

## OBEDIENCE TO PARENTS

Bilaal proceeded to Alqamah. On reaching the house he heard Alqamah reciting Laailaha illallaah. Addressing those present, Bilaal (radhiallahu anhu) said: "O people! Verily, the displeasure of Alqamah's mother prevented his tongue from reciting the Shahaadah and verily, her pleasure unlocked his tongue."

Alqamah died that day. Rasulullah (sallallahu alayhi wasallam) came and ordered his ghusl and kafan to be given. He then performed the Janaazah Salaat and was present at the burial of Alqamah. After the burial, Rasulullah (sallallahu alayhi wasallam) stood at the side of the qabar and said: "O gathering of Muhaajireen and Ansaar! Whoever gives preference to his wife over his mother, on him is the La'nat (curse) of Allah, his Malaaiikah and of all men. Allah Ta'ala neither accepts his Fardh ibaadat nor his Nafil ibaadat unless he turns to Allah in repentance, shows kindness to her and seeks her pleasure. Thus, the pleasure of Allah is in her pleasure and the displeasure of Allah is in her displeasure."

## EXTREMISM IN OBEDIENCE

The episode regarding Alqamah (radhiallahu anhu) which appears on page 6 and 7 indicates the great right which a mother has over her son. Disobedience and disrespect to parents have far reaching consequences culminating in a great calamity at the time of Maut (death). Therefore, those who cause hardship and sorrow to their mothers on account of their wives should reflect on this episode.

While courting the pleasure of one's mother and father is of paramount importance and an act of the highest merit, it should be well understood that the intention of the Shariah is not such total obedience which conflicts with the Huqooq (Rights--obligatory rights) of anyone. The Hadith cited at the end of the article on Alqamah prohibits a man preferring his wife above his mother. The Hadith does not mean that a mother's wishes have to be fulfilled even at the cost of violating the obligatory rights of the wife or of anyone else. Allah Ta'ala has stipulated limits for everything and it is not lawful to transgress such limits. The Qur'aan Majeed says: "These are the limits of Allah. Therefore, do not transgress them."

If the wish of a mother conflicts with the law of Allah Ta'ala, such wish will not be fulfilled. The Qur'aan and the Ahadith explicitly prohibit such obedience to man which involves disobedience to Allah Ta'ala. Thus, the command in the Hadith operates in all such lawful wishes and orders of parents which do not clash with Allah's Law. If acceptance of the orders of parents constrains the husband to forgo or neglect the obligatory Huqooq of his wife then such obedience to parents is sinful in terms of the Shariah. This fact should be well understood and remembered to avoid any extremism in obedience to parents--extremism which is unlawful. Islam instructs the adoption of the middle path between opposite extremes in all spheres of life. In family life we find on the one extreme gross dereliction of the rights of parents in obedience to the wishes of the wife. On the other extreme is the gross violation of the wife's rights to please parents. Both extremes are unlawful.

# OBSERVE THE HUQOOQ OF ALL

A great many homes are plagued with misery, ill-feeling and bitterness brought by the never-ending feuding between the mother-in-law and the daughter-in-law. The man is caught between the deep sea and the devil, not knowing what to do and how to solve the problems which many a time lead to the break-up of the home. The underlying cause of all such family feuds is lack of Islamic knowledge of the respective Huqooq (Rights) of the various parties and the failure of parents in giving their children proper Islamic training and upbringing. Some examples of the Rights of the wife shall be mentioned so that the husband may be in better position to act with equanimity and decisiveness.

\* It is a Waajib (compulsory) right of the wife that the husband provides for her separate living quarters, from which she has the right of preventing all persons other than her husband. It is her Shar'i right to prevent admission to her in-laws if necessary. Although it is not expected of a decent, uprightness and pious Muslim wife to cause pain and grief to her husband by debarring his parents from her home, nevertheless it is her Islamic right to ask her in-laws not to interfere with her privacy. It is also expected that the husband's parents act Islamically by acceding to the rights which the Shariah has granted their daughter-in-law. Ignorance of these rights will lead to feuding.

In view of this right granted by Islam to a wife, it does not behove the mother-in-law to disturb the privacy of her daughter-in-law and enter her room without consent. Many mothers-in-law consider it their right to enter their daughter-in-law's bedroom as and when they wish. They consider it to be their right to do so and to even make searches of the wardrobes and cupboards in their daughter-in-law's room. This is grossly un-Islamic, impertinent, shameless and not befitting Muslim intelligence.

If the mother-in-law insists on invading the privacy of her daughter-in-law, the latter will be within her Islamic rights to ask her (i.e. mother-in-law) to desist from her action. The husband in this case cannot side with his mother and permit her to violate his wife's Shar'i right.

\* It is obligatory on the husband to provide all expenses necessary for the running of the home. If his parents wish him to hand to them his earnings so that they will tend to the house expenses and organize the house affairs for his wife, then the man is not obliged to obey this wish of his parents. It is not proper for the husband to subjugate his wife to his parents' control.

This should not be understood to mean that the husband is bound to hand over his earnings to his wife. Nor does it mean that the wife has the right of directing the husband regarding expenses. It is not her right to control her husband's wealth according to her wishes. Some wives motivated by hasad (jealousy) are unable to tolerate their husbands' spending on his relatives. The wife has no right of preventing her husband from spending on his relatives nor should the husband seek her permission in this regard.

The husband should spend correctly and adequately for the comfort of his wife and children. If his parents and other relatives are in need, it is

obligatory on him to assist them within his means. In providing such assistance he should neither seek the advice of his wife nor inform her. In view of the natural jealousy in women and their lack of Islamic training, many wives are very intolerant of their husbands' relatives. They seek to claim their husbands' entire earnings exclusively for themselves. The husband may be providing expensive luxuries for her, but the moment she sees him spending on his needy relatives she blindly forgets all her husband's favours and initiates arguments which mar the happiness in the home. For this reason the husband should not introduce his wife into his financial affairs. It is not her right to know what the husband is earning and where he is spending his excess wealth. Like she has rights granted to her by the Shariah, so too, have other relatives.

\* Sometimes the wife wishes her husband to sever relationship with his relatives if she had an argument with them. She will devise a variety of schemes to induce her husband to dissociate from his relatives. Neither is the husband under any obligation to accede to this evil wish of his wife nor is it permissible for him to break his ties with his relatives at the behest of his wife. When the wife advances such schemes which point in the direction of disrupting family ties, the husband should firmly refuse to accede to her requests. He should not fall prostrate nor succumb to her nagging.

\* If more than one family are occupying a large house, the husband will have discharged his obligation if separate quarters in the house are allocated to his wife. Such quarters--bedroom, kitchen and a room to store her belongings-- have to be under her control. She has the right to possess the keys of her quarters and prevent anyone from entering or invading her privacy. The husband cannot compel her to cook in the communal or family kitchen if she refuses.

\* In the same way that the wife has the right of preventing others (even her in-laws) from entering her private quarters, so too, has the husband the right to prevent her parents or any of her relatives visiting her. If the husband considers that her relatives are a spiritual and moral detriment to her, he will be only exercising his Islamic right to debar them. Neither the wife nor her relatives have any right of arguing with the husband should he exercise this right.

\* The husband is under Shar'i obligation to prevent his wife attending functions such as weddings, etc. even if the function is held at her parents home. In fact, if he permits her to attend such functions, he will be guilty of violating Allah's Law. The wife has no right to demand that she be allowed to attend the wedding functions of her relatives. If the husband permits her, both will be sinful.

### A VIRTUOUS WIFE

Among the qualities of a virtuous wife mentioned by Rasulullah (sallallahu alayhi wasallam) are: Her attitude is such that when her husband looks at her he becomes happy; when he orders her, she obeys and she does not disobey him in anything regarding her life and wealth. That is, she is totally subservient to him.

If the husband is present, it is not permissible for her to keep Nafil Fasts or engage in Nafil Salaat without his consent.

# CHESS AND ISLAM

Dr. Yusuf Al-Qaradawi says in his book, *The Lawful and the Prohibited in Islam*:

"Chess is a very popular game, and the opinion of jurists concerning it varies. Some consider it halal, others makruh, and still others haram. Those who consider it haram cite some ahadith in support of their position, but researchers have proved that chess did not appear until after the death of the Prophet (peace be on him), thus all such ahadith must have been fabricated."

An easy escape from the restrictions imposed by Islam is to summarily dismiss the teachings of Rasulullah (sallallahu alayhi wasallam) as fabrications, Nauthubillaah! When a modernist wishes to peddle the wares of his fancy and opinion but finds himself blocked by the Law of Allah Ta'ala, he dismisses this Law in a subtle way to escape the charge of kufr. He attributes the Divine Law to "fabrication", and instead of saying that a certain teaching of Islam is a fabrication, he tries to pull wool over the eyes of unwary Muslims by cunningly arguing that the ahadith on which the particular law is based are or must be fabrications.

Qaradawi is guilty of this capital sin. He has rendered Islam a grave injustice by summarily and arbitrarily refuting Islam's prohibition of chess by tendering a very childish proposition not worthy of a man of Deeni Knowledge. He thus says: ". . .thus all such ahadith must have been fabricated."

The matter is not as simple as all that. One cannot advance such a grave charge and expect to escape without citing proof. Whatever Qaradawi asserts in his little write-up on chess is pure fallacious opinion. His opinions are the products of the nafs--baseless suppositions--claims without Shar'i basis--statements lacking in entirety in Islamic proof. When a man wishes to be so brazen as to say that all the ahadith transmitted authoritatively down the Islamic corridor of fourteen hundred years--all the ahadith stating the prohibition of chess--"must be fabrication", then he must produce his Shar'i evidence. It is not sufficient to aver as Qaradawi does:

"Researchers have proved that chess did not appear until after the death of the Prophet."

What is Qaradawi's Shar'i proof for this preposterous and ludicrous claim? This suggestion, besides its gravity in regard to the Shariah is laughable for its stupidity.

Chess is a game which originated long before Rasulullah (sallallahu alayhi wasallam). Modernists may delve into the history of the origins and spread of chess to the various lands. It will suffice here to state that there is absolutely no doubt in the fact that chess was known to the Arabs before the advent of Rasulullah (sallallahu alayhi wasallam). The many references of the Sahaabah to this game and the statements of Rasulullah (sallallahu alayhi wasallam) himself, are irrefutable evidence to prove this fact and to reject the fallacy of Qaradawi. An intelligent person, especially a Muslim, cannot accept that a

supposition--a claim without Shar'i substantiation--presented now in this fourteenth century in negation of a sacred Prohibition of Islam is correct. How is it possible for the Sahaabah who obtained their Deeni Knowledge directly from Rasulullah (sallallahu alayhi wasallam), to have believed and taught that chess was akin to "dipping the hands in the blood of a swine"? How was it possible for the Fuqahaa--the Aimmah Mujtahideen--the great Jurists of Islam--the illustrious students of the Sahaabah--to rule that chess is haraam and makruh? Even Qaradawi concedes this fact. Why did he not go the whole hog and summarily dismiss as fabrications even the narrations in this regard attributed to the Fuqaha (Jurists)? Why does he not summarily dismiss the statements of the Fuqaha as statements which "must have been fabricated? It is the heights or the dregs of baatil for a claimant of Islam to propagate that the illustrious Fuqaha of Islam enacted their verdicts on the basis of fabrications. How can the tongue of a Mu'min ever venture such claims bordering on kufr? Qaradawi's views, opinions and comments imply that error, fabrication and baatil set into the Shariah right from the very beginning--from the very age of the Sahaabah. Only Shiahs entertain such suppositions and hold such beliefs of kufr. When Allah Ta'ala has undertaken to protect the purity of Islam, how is it possible that for fourteen hundred years baatil, error and fabrication remained undetected in the books of the Shariah--in the official Books of Islam--and then in this belated century men appear to 'rectify' what has been accepted and propagated by all recognized authorities of the Shariah for fourteen hundred years, from the inception of Islam?

Qaradawi speaks of "researchers" who have "proved" that chess did not exist during the time of Rasulullah (sallallahu alayhi wasallam). Who are these "researchers"? Let Qaradawi cite them. Qaradawi expects the Ummah to believe what phantom "researchers" say in negation of Islamic teachings while he is not prepared to accept what has been reliably and authoritatively transmitted to the Ummah for the past fourteen hundred years. Truly, these modernists are out to create another religion under guise of Islam. But they cannot succeed. If the Fuqaha of Islam formulated ahkaam and issued rulings on ahadith which "must have been fabricated", then what credence does the vast edifice and glorious structure of the Shariah have? If the ruling on chess is based on fabricated ahadith then by the same logic other laws of Islam were also exposed to the same calamity. In fact, this is precisely the claim of Qaradawi and modernists whose nufos (lowly desires and opinions) cannot accommodate the Shar'i restrictions and prohibitions which agitate the western mind.

No one ever was in better position to assess the standing of ahadith other than the Aimmah Mujtahideen who lived in an aged in the closest proximity to the Sahaabah. They lived in an age described by Rasulullah (sallallahu alayhi wasallam) as "**Khairul Quroon**" (the best, the noblest of ages). Or is this hadith

also a fabrication? May Allah Ta'ala save all Muslims from uttering such blasphemy. If the Fuqaha had deemed it valid to declare a practice haraam or makruh on the basis of certain ahadith, no one in the Ummah has the right to deny the correctness of such a ruling. It is inconceivable that the illustrious Imaams of the Mathaahib would have based a ruling of haraam on fabricated narrations. Some ahadith in regard to the prohibition of chess will be cited so that readers may discern the baatil of Qaradawi's claims.

(1) Rasulullah (sallallahu alayhi wasallam) said: **"Whoever plays chess and backgammon is as if he has dipped his hand in the blood of swine."** (Hidaayah)

(2) Hadhrat Ali (radhiallahu anhu) said: **"Shatranj (chess) is the gambling of the a-aajim (non-Arabs)."** (Mishkaat)

(3) Abu Musa Ash'ari (a senior Sahaabi) said: **"Chess is of the baatil things. Allah does not love baatil."** (Baihqi)

(4) Abu Musa Ash'ari (radhiallahu anhu) said: **"None but a sinner plays with chess."**

These are some of the narrations which the great Aimmah Mujtahideen have adopted to prohibit chess. These are the statements of Rasulullah (sallallahu alayhi wasallam) on the basis of which the Sahaabah branded chess-players as sinners. These are the ahadith which all authorities of Islam have considered sufficiently weighty and reliable to prohibit chess. Senior Sahaabah have also likened the game of chess to idols and the players to idol-worshippers. The Ummah therefore, summarily and arbitrarily dismisses the baatil assertions of Qaradawi. His claim is nothing other than conjecture, and suppositions of nafsani opinion. No claim which seeks to upset Islam's teachings can ever be acceptable to Muslims.

Ghair muqallideen (those who refuse to don the Mantle of Taqleed--those who refuse to follow a particular Math-hab) should not seek support for their claims by citing some obscure ruling of an isolated jurist. The modernists are at pains to trade the image that they themselves are on par or superior to the Aimmah Mujtahideen. They believe themselves to be mujtahids, capable of deducing the laws of Islam directly from the Qur'aan and Hadith. Let them then cite only Qur'aan and Hadith to prove their claims. It does not behove them to seek refuge in the statements of the Fuqaha. Whenever they are at a loss for proof--and always they are--they scurry for protection under the skirts of some Faqeeh. They search for some obscure and isolated ruling and cling to it. So much for their ijtihaad. Not even a denigrator of the Fuqaha has any option other than bowing his head at the feet of the Fuqahaa, at sometime or the other, just as shaitaan will be compelled to make Sajdah for Adam (alayhis salaam) in the end. The Fuqaha are such men whom Allah Ta'ala created for the specific purpose of systematizing the Laws of Islam. The grand edifice of the Shariah which we have today is the fruit of their noble work for which they were created. The Ummah, therefore, cannot tolerate the ridiculous comments of the non-entities which raise their heads of baatil every now and again. Those who criticize the illustrious Fuqahaa are in fact digging at the foundations of Islam.



## THE CAUSE

When a Muslim achieves success in any sphere of life it is not correct for him to attribute the success to the material agency which was the ostensible cause of the success. The true and actual cause for the success is only Allah Ta'ala Who controls and directs the minutest particle in His creation. Worldly means and agencies have been created by Allah Ta'ala for man's use and benefit. But, such natural and worldly means and agents are not the cause of success or failure. Everything happens at the Command of Allah Ta'ala.

A man attributing his success to worldly agencies is in fact showing ingratitude to Allah Ta'ala. He is guilty of a type of shirk in doing so. Hadhrat Abdullah Ibn Abbaas (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

**"He who says: 'If it had not been for my dog the thief would have stolen my goods', has certainly committed shirk."**

Thus, the watch-dog is not the actual cause for the protection of one's property. The doctor is not the cause of cure. The business and employment are not the causes of one's sustenance. In short, material agencies are not the causes for occurrences. While man has to employ the means created by Allah Ta'ala he is not allowed to turn his gaze away from Allah Ta'ala and become a worshipper of the world.

## SHI'ISM

To make Shi'ism acceptable to Muslims, Shiahs and their supporters are attempting to make Shi'ism appear as a valid Math-hab of Islam in the same way as the Four Math-habs of the Ahl-e-Sunnah Wal Jama'ah. It is being claimed that Shi'ism is the fifth Math-hab and its fiqh is dubbed 'Ja'fari Fiqh'. However, in Islam there is no such thing as 'Ja'fari' fiqh.

Every Muslim knows that in Islam there are only four valid Math-habs and every Muslim knows that Shi'ism never came under the shade of the Islamic Umbrella under which stand the four Math-habs, viz., Hanafi, Shaafi'i, Maaliki and Hambali. Shi'ism has always been regarded as a mutant by the people of Islam from its (Shi'ism's) inception. It is alien to Islam and no amount of propaganda emitting from Tehran and protagonists of Khomeinism can ever make Shi'ism acceptable to Islam.

Muslims should not be deceived by propaganda of Ja'fari Fiqh. Such 'fiqh' has neither basis nor sanction in the Qur'aan and the Sunnah. The detractors of Taqleed--those who belittle the illustrious Imaams of the Math-habs-- should direct their attention a bit to this 'Ja'fari Fiqh' asserting to be the fifth Math-hab. Let them open their mouths a bit in denigration of the blind, stupid and kufr type of taqleed which Khomeini and his Shiahs offer to their 'Ja'fari Fiqh' and their imagined institution of infallible Imaamate. The denigrators of the Aimmah-e-Mujtahideen of the Ahle Sunnah will find a greater field and a better target for their criticism in Shi'ism and its so-called ja'fari fiqh.

## RIYA

Hadhrat Ali (radhiyallahu anhu) said:

"There are three signs of a man of show. (1) He is lax (in virtuous acts) when he is alone. (2) He is active when among people. (3) He increases his good deeds when he is praised therefor and he decreases his acts when he is criticized."

## FOUR THINGS

On the Day of Qiyaamah man will be questioned about four things before he is allowed to proceed:

- \* How he depleted his age.
- \* How he used his body.
- \* How he employed his knowledge.
- \* How he earned and spent his wealth.

## ALLAH WILL QUESTION

Rasulullah (sallallahu alayhi wasallam) said:

- \* The abuse of knowledge by a man is worse than his abuse in his wealth. Verily, Allah will question you about it.
- \* Every man will be questioned about every footstep he took.
- \* Whoever leads a community should fear Allah and he should know that he is liable and that he shall be questioned about his responsibility.
- \* Verily, the Mu'min will be questioned about every act of his even about the surmah he applied to his eyes.

## RIZQ

**"There is not a living creature on earth but its rizq (food) is the responsibility of Allah." (Qur'aan)**

The Mu'min should not be unduly perturbed about his sustenance. It is his obligation to make his effort to acquire Rizq within the confines of the Shariah. Transgressing the limits of the Shariah and employing haraam methods will never bring any increase in one's earnings. In fact earnings contaminated with haraam are deprived of barkat. In addition to being deprived of barkat, there awaits the terrible punishment of the Aakhirah for those who devour haraam. Rasulullah (sallallahu alayhi wasallam) said:

**"The Fire has greater claim on a body nourished by haraam."**

Hadhrat Hakimul Ummat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:

"There are such clear examples regarding the Divine Scheme controlling Rizq that even men with sceptical minds and loose faith cannot deny. There are many extremely wealthy persons who are so illiterate that they are unable to write even their names. However, in their employ, working under, them are graduates."

## EVILS

Hubb-e-Jah (love for fame) and hubb-e-maal (love for wealth) are grave spiritual diseases. These evils never leave man in peace. A man satisfied with his lot and contented with the little he possesses will have no need for frustration, worry and despondency. He will always have peace of mind.

(Maulana Ashraf Ali Thaanvi)

## BEGGING

Rasulullah (sallallahu alayhi wasallam) said:

**"To ask (or beg) is disgraceful."**

Presenting one's worldly needs to people is disgraceful. A person who refrains from submitting his needs to others will not suffer disgrace even if he is a pauper. A man rendering Deeni service independently, refraining from putting his needs to people, will never be found running around from pillar to post seeking the aid of people.

(Maulana Ashraf Ali Thaanvi)

## HEALTH

The Ni'mat (Bounty) of health is a wonderful gift which Allah Ta'ala has bestowed to His servants. It is, therefore, obligatory that the Mu'min protects his health and abstains from all haraam and Islamically undesirable acts and practices since all such practices are detrimental to even the physical health of the body.

On the Day of Qiyaamah, man will be questioned about the trust of health which Allah Ta'ala had given him. Abuse of this Amaant (Trust) is a punishable offence in the Aakhirah. Hence, the eyes, the ears, the hands, the feet and the whole body must never be employed in haraam activities.

In one narration Rasulullah (sallallahu alayhi wasallam) said that when one arises in the morning Imaan, good health and sufficient food for that day, then consider yourself to be the king of the world and do not unduly worry about tomorrow, for you know not if you will see the morrow dawn over you. Life is extremely short. The Mu'min should, therefore, not squander and abuse the bounties which Allah Ta'ala has awarded to him for his temporary and correct use. The Qur'aan Majeed declares:

**"Do not waste. Verily, the wasteful ones are the brothers of shaitaan, and shaitaan unto Allah is ungrateful."**

All bounties, be it wealth or health, are covered by the scope of this prohibition in regard to abuse and waste.

## CLEAN-SHAVEN

Once a westerner met a student of a Madrasah. Commenting on the Madrasah's rule requiring all Madrasah students to regularly shave the hair of the head, the westerner said sarcastically:

"Why do I see every student of Arabic with a clean-shaven head?"

Without hesitating a moment the Madrasah student replied:

"Why do I see every student of English with a clean-shaven face?"

This witty answer silenced the westerner.

## PURDAH

Purdah, even if it was not imposed by the Shariah, is a natural demand. Respect and honour require that women adopt purdah. Daily we hear of the increasing evil consequences ensuing in the wake of the abandonment of Purdah. Immorality is on the rise, but people refuse to come to their senses. Shame and honour have taken flight. It is indeed an act of mercy that the Shariah has compulsorily imposed the observance of Purdah. Eradication of Purdah leads to shamelessness and immodesty in women. They thus become shamelessly involved in immorality in public and they rebel against the sacred authority of the husband. (Maulana Ashraf Ali Thaanvi)

## AN ADULTRESS

Rasulullah (sallallahu alayhi wasallam) said: **"A woman who applies perfume and passes by a gathering of men is like an adultress."**

## FASTING

There are instances of certain types of dogs abstaining from food one day every week. Those who fail to fast should take lesson.

(Maulana Ashraf Ali Thaanvi)

## MAHR-E-FAATIMI

R735 Jamaadil Aakhir 1407

# QUR'AN STUDY ?

The Muslim Youth Movement of Transvaal, in a pamphlet captioned, **THE QUR'AN: SOURCE OF GUIDANCE**, gives the translation of aayat 7 of Surah Aal-e-Imraan as follows:

**"He it is who has sent down to you the book, in it are verses basic and fundamental (of established meaning), they are the foundation of the Book, others are allegorical. But in whose heart is perversity follow the path thereof that is allegorical, seeking discord, and searching for its hidden meaning, but no one knows its hidden meaning except Allah and those who are firmly grounded in knowledge...."**

The above is the full translation as presented by the MYM in its pamphlet. The dots which indicates incompleteness of the statement are those of the MYM, not ours.

Besides the fact that the translation is grammatically atrocious, it is highly misleading and conveys a meaning opposite to the intended Divine meaning of the aayat. According to the MYM's translation the "hidden meaning" of the allegorical verses is known to Allah Ta'ala as well as to "those who are firmly grounded in knowledge". This is the distinct understanding which each and every person who reads this translation will get. The meaning given to the aayat by the MYM is baatil--baseless and false. The dots representing incompleteness of the statement are deceptive and possibly inserted deliberately to leave an opening for manouvring with a view to be exculpated from blame in the event of criticism. Be that as it may. The reader--every reader will gain the impression from the translation that both Allah Ta'ala and "those grounded in knowledge" are aware of the hidden meanings of the allegorical verses of the Qur'aan whereas the aayat categorically declares that ONLY Allah Ta'ala is aware of such hidden meanings. The aayat DOES NOT assert that "those grounded in knowledge" "know its hidden meaning" as the MYM attempts to convey. The aayat in question states very clearly:

**"And none knows its meaning, but Allah. And those grounded in Knowledge say: 'We believe in it; all (such verses) are from our Rabb. And, none take lesson, but the people of intelligence.'"**

It will be seen from the above correct translation that the sentence ends after the words, **"except Allah."** The words, **"and those who are firmly grounded in knowledge"** do not form part of the previous sentence. By making it a clause of the previous sentence, a totally false and opposite meaning is given--a meaning which contradicts the Qur'aanic assertion.

This example will illustrate how dangerous to Imaan it is to join the Qur'aan study classes of the MYM. Translations and interpretations handed out at such classes of laymen are baatil and haraam. It is not lawful to attend such Qur'aan-study classes. Rasulullah (sallallahu alayhi wasallam) warned:

**"Whoever speaks about the Qur'aan with his opinion should prepare his place in the Fire."**

In its pamphlet, the MYM extends the following invitation:

**"You are thus kindly invited to study the Qur'aan and Hadith individually and collectively with the sole objective of acting upon its direction and teaching and not for tafsir so that the Qur'aan and Hadith becomes a reality in our lives."**

It is not possible for a layman to study the Qur'aan Majeed and the Hadith without the guidance of a qualified Ustaaz. Such "individual" and "collective" study of the Qur'aan and Hadith propagated by the MYM paves the path to Jahannum. The abovementioned Hadith of Rasulullah (sallallahu alayhi wasallam) explicitly states this fact. Muslims should thus beware of these study groups of dhalaal (deviation). There is no Islamic good--no Deeni benefit--in such un-Islamic individual and collective blind study of the Qur'aan and Hadith.

Acting upon the direction and teaching of the Qur'aan and Hadith are not possible from the type of blind and mis-directed study scheme of the MYM. Studying the Qur'aan and Hadith without the guidance of an Ustaaz draws one deeper into the morass of mental, spiritual and Imaani confusion which finally leads to dhalaal and kufr. People lose their Imaan by following their opinions in regard to the Qur'aan and Hadith. To follow the teachings of the Qur'aan and Hadith correctly it is imperative--obligatory--Fardh--to acquire the detailed explanatory knowledge of Islam handed to the Ummah by the Sahaabah of Rasulullah (sallallahu alayhi wasallam). Such knowledge of Wahi (Qur'aan and Hadith) was inherited by the Aimmah-e-Mujtahideen whom Allah Ta'ala created specifically for the task of arranging the detailed laws in a systematic and codified order for the benefit of the Ummah to the Day of Qiyaamah. Without recourse to the Works of the illustrious Fuqaha of Islam there is only the path of dhalaal and baatil leading to ultimate destruction of Imaan.

The type of individual and collective Qur'aan and Hadith study towards which the MYM is inviting is a dark Bid'ah. In its history of fourteen hundred years the Qur'aan Majeed was subjected to the opinions of unqualified individuals only at the hands of heretics--mulhids and zindeeqs. The People of Seeraatul Mustaqeem--the Ahle Sunnah Wal Jama'ah--never submitted the Qur'aan to personal opinion. People who "study" the Qur'aan and Hadith and form their own conclusions on the basis of their opinions are the enemies of Islam. Hadhrat Umar (radhiallahu anhu) said:

**"Most certainly, the people of opinion are the enemies of the Sunnah."**

In fact, this is precisely what is being observed today. Mutilation of the Shariah, misinterpretation of the Qur'aanic meanings, erroneous

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## ZINA

Rasulullah (sallallahu alayhi wasallam) said:

**"O Assembly of Muslims!**

Beware of zina (fornication), for verily, it is accompanied by six evil consequences--three in the world and three in the Aakhirah. The three in this world are:

- (1) The elimination of the glitter of the face. (The lustre of Imaan which is discernible on the face of a pious Muslim is effaced).
- (2) Reduction in life-span.
- (3) Perpetual poverty.

The three evils in the Aakhirah are:

- (1) The Wrath of Allahu Tabaaraka Wa Ta'ala.
- (2) A dreadful reckoning (Hisaab).
- (3) Punishment of the Fire.

The following narration of Rasulullah (sallallahu alayhi wasallam) appears in Kitaabul Kabaair:

**"He who placed his hand with lust on a woman who was not lawful for him will rise on the Day of Qiyaamah with his hand bound to his neck. If he had kissed her, his lips will be cut in the Fire.. ."**

## DAYYOOOTH

A shameless man, a man without honour, a man who remains impervious when other men associate with his wife is described as a **dayyooth** by Rasulullah (sallallahu alayhi wasallam) who said:

**"Half of all punishment of this Ummah will descend in the grave on a man and a married woman who committed adultery. Then on the Day of Qiyaamah Allah Subhaanahu Wa Ta'ala will enumerate this (her evil deed) among his virtues if he was unaware of what she had done. If he had knowledge of it and maintained silence, Allah will prohibit Jannat for him because Allah Ta'ala has already written on the Portals of Jannat:**

**"Verily you (Jannat) are haraam for a dayyooth."**

In Kitaabul Kabaair the definition of dayyooth is stated as follows:

**"A man who is aware of his wife's immorality, but he maintains silence and is not ashamed."**

Those who have adopted western culture and abandoned Purdah come under the purview of this definition. The Shar'i term, **dayyooth** will also apply to the following types of men:

- \* A husband who permits men to shake hands with his wife.
- \* A husband who permits his wife to freely converse with men.
- \* A husband who allows his wife to sit in the company of men.

Such dishonourable husbands should meditate on the inscription which appears on the Portals of Jannat:

**"Verily you (Jannat) are haraam for a dayyooth."**

## MASTUBRATION

Among the crimes of immorality castigated by Rasulullah (sallallahu alayhi wasallam) is the evil of masturbation. Nabi-e-Kareem (sallallahu alayhi wasallam) said that on the Day of Qiyaamah the la'nat (curse) of Allah will be on the masturbator. Allah will curse him and Allah Ta'ala will not look at him with kindness and mercy. It will be proclaimed: **"Enter the Fire along with those who have to enter."**

It is narrated in the Ahadith that a group of people will be resurrected on the Day of Qiyaamah with their hands pregnant as a result of zina committed by their hands. This is a reference to those who indulged in masturbation.

However, those who repent and seek forgiveness from Allah Ta'ala, will obtain His pardon. Muslims should ponder and feel ashamed if they happen to be indulging in these vices.

### M A L - O O N - CURSED

Rasulullah (sallallahu alayhi wasallam) said:

**"The one who indulges in sexual intercourse with his wife in the condition of haidh or commits sodomy with her is mal-oon (cursed)."**

### UNLAWFUL GAZING

Gazing at a woman not lawful for one is haraam. In one narration Rasulullah (sallallahu alayhi wasallam) said: **"Gazing is a poisonous arrow among the arrows of shaitaan.. ."**



# THE ULAMA AND THE PUBLIC

The Ulama are the Heirs of Rasulullah (sallallahu alayhi wasallam). They have been described as such by Nabi-e-Kareem (sallallahu alayhi wasallam) since the duty of the Ulama is to perpetuate, explain and guard the Deen which Rasulullah (sallallahu alayhi wasallam) handed down to the Ummah. The Ulama are able to execute this sacred duty on account of the Knowledge of the Deen which they have authoritatively acquired.

Since the Ulama occupy their lofty office and execute their noble duties from the fortress of Deeni Uloom, they must be necessarily guided by the Knowledge of the Deen. Their decisions

must rest on Shar'i Proofs. Their verdicts carry the weight of the Islam. If their conclusions and verdicts do not arise from the foundations of Deeni Knowledge--if the answers they have obtained do not stem from Shar'i Sources of Law, then such verdicts will not carry the sanction of Islam. Their verdicts are not Shar'i rulings merely because they happen to be Ulama. Their must be Shar'i basis for what they proclaim.

It, thus, does not behove the Ulama to seek guidance from laymen--from a public given to clamouring and shouting. Majority decision plays no part in Shar'i verdicts. Therefore, when there is a need for the Ulama to decide an issue, they

should not go to the public as certain Ulama are doing. It is highly improper for the Ulama to decide an issue in the light of resolutions and slogans adopted by a majority of laymen at a public meeting. In fact, it is a serious error for Ulama to attend and participate at such public meetings of laymen. The high office of the Ulama requires that they study a matter purely in the light of Shar'i proofs. Their verdict should then be handed down to the public whether it finds favour or rejection. The likes and dislikes--the pleasure and displeasure--of the public should not influence the decisions of the Ulama. The Ulama are the Office-Bearers and the Standard-Bearers of Islam. The Pleasure of Allah is what counts.

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## QUR'ĀN STUDY ?

translation of the aayaat and rejection of established and confirmed Islamic teachings are part of the enactment of baatil emanating out of "study" of the Qur'aan and Hadith by incompetent and unqualified people whose minds lay prostrate in front of western thinking.

We reiterate the warning that there is nothing but baatil and dhalaal in "study" groups not approved by the Shariah. Muslims should not commit the fatal error of trifling with Imaan. The least degree of evil and harm created by such "Qur'aan-study" groups is disrespect for the great and noble Fuqaha who strode the firmament of Islamic Knowledge and Piety. The worst calamity ensuing out of such deviated groups is the elimination of Imaan. Kufr is propagated, knowingly or unknowingly, under the guise of "Qur'aan-study". The Qur'aan and the Ahadith are not so cheap that every Tom, Dick and Harry runs off with the idea that he is capable of submitting these Repositories of Divine Knowledge to his opinion. The MYM is quick to cite such verses of the Qur'aan Shareef which ostensibly lend support to the misconception of "individual and "collective" Qur'aan study by unqualified persons. Only fools will accept such baatil interpretation. If every fool and unqualified person possessed the right to submit the Qur'aan to his opinion, Allah Ta'ala would not have made the following Command in the Qur'aan-e-Hakeem:

**"Ask the people of Knowledge if you do not know."**

Add to this Rasulullah's (sallallahu alayhi wasallam) warning of abstaining from "studying" the Qur'aan in the light of individual opinion: **"Whoever speaks about the Qur'aan with his opinion, let him prepare his abode in the Fire."** Again add to this the Hadith of Rasulullah (sallallahu alayhi wasallam):

**"The cure for ignorance is to ask."**

From whom shall we ask? The directive is explicitly given in the Qur'aanic aayat cited above: **"Ask the People of Knowledge"**-- the Ulama--those equipped with the knowledge necessary to explain the Qur'aanic meanings.

None of the Verses and Ahadith cited by the MYM in its pamphlet supports the blind study advocated by the MYM. The Qur'aan and the

Hadith command Muslims to refer to the people of Ilm--study under the guidance of qualified men. The Qur'aan and Hadith do not advocate self-study. The Qur'aan is the Law of Allah Ta'ala which has already been explained by Rasulullah (sallallahu alayhi wasallam) and his Representatives. There is no need in this belated century to grope in the avenues of darkness and search for meanings of the Aayaat and Ahadith. When the meanings and explanations have already been presented fourteen hundred years ago, what constrains unqualified and incompetent and uneducated persons into the futile and dangerous exercise of searching for new meanings with their opinions? Why do they desire to embark on such studies which will take them along a path which widely diverges from the Haqq handed down to us by Rasulullah (sallallahu alayhi wasallam)? Shaitaan is a great ustaaz--an expert of deviation and kufr. Instead of the Qur'aan being the Source of Guidance for modernists, it has been made an object of misguidance by those puffed up with their self-opinions and their arrogance. The Qur'aan truly declares:

**"This is the Book in which there is no doubt. It is the guide for those who fear (Allah)."**

Those who are brazen and audacious do not receive guidance from the Qur'aan. Those who consider themselves competent to follow a part diverging from the Path of the Ahle Sunnah are truly following misguidance. Those who wish to ignore the explanations of the Aayaat presented to the Ummah by the Sahaabah and the great authorities of Islam and then aggravate their spiritual decadence by intransigently following the lusts of their opinion are wandering aimlessly in the dark valleys and wildernesses of baatil, dhalaal and kufr. They do so at the peril of their Imaan. But, they are deaf, dumb and blind in the words of the Qur'aan.

They vociferously raise the slogan of the Sunnah and clamour about the Qur'aan, but they seek to manipulate the Qur'aan and the Hadith with their opinions to conform to their individual thinking and desires. The immutable truths and the details of the Shariah are rejected,

negated and mocked at by the Qur'aan "study" groups of misguided modernists. They cannot find satisfaction with the sacrosanct explanations given on the authority of Rasulullah (sallallahu alayhi wasallam). In plain terms, they are just too big for their boots.

The highest 'authority' for the members of these self-study groups is the baatil translation and commentary of the non-entity, Yusuf Ali. Yusuf Ali is no Shar'i authority. In fact, his translation and commentary are cluttered with baatil and error. Allah Ta'ala categorically states about the allegorical aayaat: **"None knows its meaning but Allah."** Regarding the laudable attitude of the true Ulama of Islam in relation to the verses of ambiguous meanings, the Qur'aan says:

**"And, those grounded in knowledge, say: 'We believe in it. All (such verses) are from Allah.'"**

But, Yusuf Ali is never satisfied with merely "belief in these verses" as the aayat commands by implication. He is always at pains to assign ludicrous meanings on the basis of his opinion to the allegorical aayaat. He transgresses further by even attributing allegorical meanings to the categoric, specific **Muhkam** aayaat. In this process he refutes and contradicts the meanings which the Sahaabah gave the aayaat. Everything in the Qur'aan which does not appeal to and appease the mind of Yusuf Ali, he allegorizes and interprets away the clear and specific teachings of the Shariah stemming from such verses--teachings explained by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. These Qur'aan study groups regard such a baatil commentary as the holy writ on the basis of which they refute the meanings of the Qur'aan Majeed and the Hadith known to the Ummah for the past fourteen centuries. The treatment which these groups of "study" mete out to the Qur'aan Majeed comes within the purview of the aayat:

**"What! Do you believe in part of the Book and reject (commit kufr) with part?"**

There is no place in Islam for such study groups which "study" the Qur'aan and Hadith on the basis of individual opinion.

# WOMAN'S JOURNEY

In certain quarters the view is being expressed that it is permissible for a woman to travel to any place in the world unaccompanied by a mahram provided that the journey takes less than three days to accomplish. It is argued that a woman may go without a mahram for Hajj whether Fardh or Nafl, or on any other journey anywhere by plane since such journey takes less than three days. The proponents of this view cite the following Hadith in substantiation of their claim:

**"A woman should not undertake a journey of three days except that a mahram is with her." (Muslim, Abu Dawood, etc.)**

In view of the three days time period mentioned in this Hadith, the modernists interpret therefrom the permissibility of a woman travelling without a mahram anywhere in the world as long as the journey takes less than three days. This conclusion is a misinterpretation of the Hadith, a distortion of Shar'i facts and a denial of the teaching of Rasulullah (sallallahu alayhi wasallam). This question will be better understood if all the narrations relevant to this subject are cited. Rasulullah (sallallahu alayhi wasallam) said:

(1) A woman should not undertake a journey of three (days) except with a mahram. (Saheeh Muslim)

(2) It is not lawful for a woman who believes in Allah and the Last Day to travel a distance of three nights except that a mahram is with her. (Saheeh Muslim)

(3) A woman should not travel two days except with her mahram or her husband. (Saheeh Muslim)

(4) A woman should not travel more than three nights except with a mahram. (Saheeh Muslim)

(5) It is not lawful for a Muslim woman to travel a distance of a night except with her mahram male. (Saheeh Muslim)

(6) It is not lawful for a woman who believes in Allah and the Last Day to journey a distance of a day except with a mahram. (Saheeh Muslim)

(7) It is not lawful for a woman who believes in Allah and the Last Day to journey a distance of a day and night except with her mahram. (Saheeh Muslim)

(8) A woman should not travel except with a Mahram. (Saheeh Muslim)

(9) It is not lawful for a woman who believes in Allah and the Last Day to travel (the distance of a) bareed. (Abu Dawood)

Imaam Nawawi (rahmatullah alayh) defines bareed as follows:

**"A bareed is the distance travelled in half a day."**

These authentic (Saheeh) ahadith mention several time periods, viz., three days, more than three days, two days, one day, half a day and even no specific time limit. Those not versed in Islamic Knowledge may be confused by the different versions. Unqualified modernists who lack understanding in the Tafseer of the Qur'aan and Hadith will choose only such of the narrations which ostensibly support their contention. The rest which go counter to their grain will be dismissed as "ahadith which must have been fabricated". When lost for explanation on account of their ignorance, they come up with their stock answer that the narrations "must be fabricated" regardless of the high degree of authenticity of sanad (Chain of Transmission) the ahadith may have.

The authenticity and validity of a Hadith are dependent on the strength of its sanad. A hadith cannot be rejected merely because one lacks the ability to understand it or its content matter appears to contradict another narration on the same topic. If it is proven that a narration is the statement of Rasulullah (sallallahu alayhi wasallam), it cannot be refuted. Should one of superficial learning or ignorance discern contradictions in the sacred words of the Qur'aan and Ahadith, recourse has to be made to the authorities who will present the correct explanation which will eliminate the apparent contradictions.

The ahadith on the question of a woman travelling without a mahram are in no way whatever contradictory. All the narrations cited in this regard are Saheeh (authentic) and accepted by the authorities of the Shariah.

Those who cling to the three days narration have failed to understand the correct meaning of the Hadith, hence they claim that if the journey takes less than three days a woman does not require a mahram to accompany her. But, this is manifestly erroneous since Rasulullah (sallallahu alayhi wasallam) forbade an unaccompanied woman going on a journey of less than three days with equal emphasis. Thus, the ahadith explicitly state this prohibition even if the journey is one of two days, one day or half a day. In fact one narration prohibiting the travel of an unaccompanied woman is mutlaq (i.e. without any stipulation of time period) See Hadith No.8. In other words, a woman is not permitted to go on a journey without being accompanied by a mahram regardless of whether it is a three day, two day, one day, half a day or one hour journey. If it is a journey which means travelling from one town to another then it is haraam for a Muslim woman--a woman who believes in Allah--to go on the journey without a mahram male. Hadith No.8 succinctly states this prohibition for all journeys irrespective of the time and distance the travelling entails. This prohibition applies for a woman even if the distance is less than the stipulated 48 miles required for the validity of the concession of Qasr Salaat (i.e. performing two Raka'ats Fardh instead of four). While the Shariah has fixed three manzils or 48 miles for one to qualify as a Shar'i Musaafir (traveller), it (the Shariah) does not stipulate this limit for the prohibition of a woman travelling unaccompanied by a male mahram. The many ahadith and the rulings of the Fuqaha and Aimmah Mujtahideen are sufficiently categoric to illustrate this Ruling of Islam which has been in force since the time of Rasulullah (sallallahu alayhi wasallam). This sacred Ruling cannot be abrogated to conform to the desires of modernists whose obsession is with some ludicrous concept of the "emancipation" of women in this immoral age.

Imaam Nawawi in his Sharhul Muslim explains this prohibition with its variations in time limits stated in different ahadith: "The Ulama have said that these words (i.e. the different versions in the ahadith) are because people from different places of residence posed questions (on this topic). The prohibition of three days does not imply the permissibility of a day or a night or half a day. Baihqi said that the different times (appearing in the ahadith in relation to the prohibition) are as if Rasulullah (alayhis salaam) was asked about

a woman travelling three days without a mahram, and he replied 'No!'; he was then asked about a woman travelling two days without a mahram, and he replied, "No!"; he was then asked about a woman travelling one day without a mahram, and he replied, "No!"; he was then asked about a woman travelling half a day without a mahram, and he replied similarly. Hence, each answer is the answer to the question posed."

This explanation effectively eliminates the suggestion of contradiction in the narrations. The ahadith in question were answers to different people asking a question in a particular case. The sum total of the ahadith makes it abundantly clear that a journey for a woman unaccompanied by a mahram male is haraam even if it is a journey of an hour. Imaam Nawawi (rahmatullah alayh) further says:

**"All these narrations are Saheeh. In these narrations is no limit (stipulation of time) because even the shortest (distance) which (literally) can be described as safar (journey) falls within this scope (of prohibition). It was not the intention of Rasulullah (sallallahu alayhi wasallam) to fix a limit (for the journey in this respect) which will be described as safar. Conclusion: A woman without her husband or mahram is prohibited to go on a journey whether the journey is three days, two days, one day, half a day, etc. in view of the mutlaq riwayaat of Ibn Abbaas (radhiyallahu anhu): 'A woman should not travel except with a mahram.' This hadith brings within its scope (of prohibition) every journey."**

It should now be quite clear that it is not lawful for a Muslim woman to undertake any journey without being in the company of either her husband or some other male mahram. There is one slight difference according to the Shaafi Math-hab in regard to the Fardh Hajj of a woman. Insha'Allah, this will be discussed in the next issue of the Majlis.

(To be continued in next issue)

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## THE CURSE OF GRAVE-WORSHIP

Among the vilest curses of calamitous proportions which has settled over the Ummah of Islam is the baneful sect of the Qabar Pujaaris (Grave-Worshippers).

In present times the Qabar Pujaari Jamaat of Durban is involved in desperate schemes and conspiracies to bolster its failing and faltering movement. Some years ago, laymen were easily beguiled into accepting the acts of qabar puja (grave-worship) which the members of this idolatrous cult were deceptively propagating under the guise of Islam and under the banner of Hubbe Rasool (Love for the Rasool). However, the efforts of the Ulama-e-Haqq have borne wonderful fruit over the years in that former qabar pujaaris and bid'atis have seen the Light of Haqq and have come over to the Path of the Sunnah by the thousand. This hopeful and satisfying phenomenon is not restricted to South Africa. Wherever the qabar pujaaris had succeeded in duping unwary Muslims into their notorious and vile cult of grave-worship, the Ulama-e-Haqq had succeeded in ripping off the mask of deception and indicating the truth to Muslims who had strayed from the Path of the Sunnah. Thus, the healthy development of Muslims returning to the Sunnah and abandoning the shirk of qabar puja is taking place in different parts of the world.

This inclination towards the Sunnah and abandonment of qabar puja rituals by thousands of former supporters of this insane shirki cult of grave-worship has been an extremely bitter pill to swallow for the leaders of the Qabar Pujaari sect. As a result of mass reversions to the Path of the Sunnah by former supporters of the Bid'ati Qabar Pujaari Jamaat, the revenue of this sect has decreased drastically. Qabar puja under the slogan of Hubbe Rasool is a mere gimmick to lure innocent and ignorant Muslims to fill the coffers of the leaders of this evil sect.

Unable to tolerate their great loss of supporters and revenue, the qabar pujaaris are presently engaged in an all-out effort of life and death to win back their former supporters and to prevent further mass crossings to the Haqq--to the Path of Rasulullah's (sallallahu alayhi wasallam) Sunnah. But, they have miscalculated. They being the followers of baatil have failed to realize that once a Muslim sees the Haqq, never will he return to the baatil of shirk and qabar puja. Once the Muslim's eyes have been opened, he will be revolted at the carrion--spiritual carrion and filth--which the qabar pujaaris are surviving on. Nothing will induce a Muslim who has seen the truth, to revert to the miserable rituals of the Ahl-e-Bid'ah sect well known for their acts of grave-worship.

Among the practical steps which the grave-worshippers have implemented to save their sinking ship of shirk is the despatch

groups of qabar pujaaris to sow fitnah in the land. Consequently, it is presently observed that these fitnah-mongers are touring town after town making desperate attempts to plant the seeds of their grave-worship among Muslims. They are bereft of any Deen. Their constant and monotonous themes centre around grave-worship which is concealed under the slogan of love for Rasulullah (sallallahu alayhi wasallam).

Under cover of the clamour of "Hubbe Rasool", the votaries of qabar puja condemn and brand as kaafir the illustrious Ulama of Islam and the upholders of the pure Sunnah of Rasulullah (sallallahu alayhi wasallam). Accusing the noble Ulama-e-Haqq, the qabar pujaaris play on the emotions of unwary and ignorant Muslims, inciting them to harbour malice and hatred for those who follow and propagate the true Sunnah of Rasulullah (sallallahu alayhi wasallam). The Qabar Pujaari sect is akin to the Shiahs in the expression of hatred and malice for the Ahlus Sunnah. Their rituals of grave-worship and their innovated practices of dark bid'ah appear more appealing and beautiful to them than the simple and austere Sunnah acts of the beloved Sahaabah of our beloved Nabi Muhammad (sallallahu alayhi wasallam). It is precisely for this reason that they always attempt to "improve" on the acts of the Sunnah. The Sunnah is not sufficient for them, hence they innovate their evil rituals of shirk and baatil.

A sure sign of the massive set-back and failure which the qabar pujaaris are suffering is their desperate act of running to the non-Muslim press and buying space to advertise their acts of qabar puja and other un-Islamic rituals which the Shariah condemns. They are morally, spiritually, intellectually and culturally bankrupt, hence they are constrained to seek the aid of kuffaar tabloids to make "tableegh" of their rituals. Muslims who follow the Path of the Sunnah never ever required to advertise their acts of Ibaadat nor did they ever have to seek the aid of the kuffaar press to propagate the teachings of the Sunnah. But, being qabar pujaaris they are satisfied to obtain the services of the sleazy and immoral tabloids of the kuffaar.

Islam is the complete and perfect Deen of Allah Ta'ala, which was delivered to the world by Muhammad (sallallahu alayhi wasallam). Its social and spiritual code of life requires no innovation. Its acts of pure Ibaadat are sufficient to gain the Pleasure and Proximity of Allah Ta'ala. It does not have to rely on ignoramuses such as the molvies of the qabar pujaaris for giving colour and adornment to it. Allah Ta'ala has fully and most beautifully

adorned Islam with its simple and magnetic practices. Islam, therefore, stands in no need of the baatil innovations such as "days of Shahaadat" falsely introduced in the community. There is no practice such as "Yomush Shahaadah" in Islam. If the martyrdom of a Muslim has to be commemorated by setting aside a Day for nonsensical celebrations, dancing, singing, feasting and kufr-mongering as is the case with almost all bid'ati festivals of the qabar pujaaris, then each and every day of the year will have to be upheld as "Yomush Shahaadah" since somewhere in the annals of history some Muslim daily offered his life for the Haqq--not for rituals of qabar puja and shirk. Furthermore, of what significance is the stupid celebration of a day of martyrdom for some obscure non-entity when Islam has not set aside Days of Shahaadah for such great Shuhadaa as Sayyiduna Humzah (radhiallahu anhu), Sayyiduna Umar Ibn Khatthaab (radhiallahu anhu), Sayyiduna Uthmaan (radhiallahu anhu), Sayyiduna Ali (radhiallahu anhu) and many other illustrious and valiant sons of Islam? Indeed the worshippers of graves are totally bereft of intelligence. In fact, qabar puja not only stunts the mind, it utterly eliminates Aql.

Muslims should be on their guard against these semi-Shiah worshippers of graves. Their religion of rituals consists of only the clamour of 'Hubbe Rasool', the slogan of Takbeer, rituals of grave-worship, merry-making festivals, singing, dancing, qawwaali headed by dagga-smoking qawwaals (singers), feasting and skinning ignorant people of their money in the names of the dead Auliya of Allah Ta'ala. The religion of the grave-worshippers is akin to the religion of pagans. It is not fitting for the followers of Islam--for the lovers of the Sunnah--to debauch their intelligences by grovelling in the vile rituals of this abominable sect which plunders Imaan and makes hollow the foundations of Islam. It is precisely for this reason that Rasulullah (sallallahu alayhi wasallam) said: **"THE PEOPLE OF BID'AH ARE THE DOGS OF THE FIRE."**

The followers of the Sunnah must redouble their efforts to combat the evil of the grave-worshippers. And, the best way of combatting the evil of qabar puja is for the Ulama-e-Haqq to embark on intensive and extensive programs of Ta'leem. True Deeni education will dispel the darkness of the ignorance which is being excreted by this reprehensible sect of deviation. The answer and the cure for jahl (ignorance) is Ta'leem (Deeni instruction). Once Muslims are apprized of the villainy of this sect, they will automatically give it the boot. As long as the Ulama execute their prime function of

# QUESTIONS and ANSWERS

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**Q. Is it permissible to greet non-Muslims with 'Assalamu alaikum'?**

**A.** It is not permissible to offer the Islamic salutation of Assalamu Alaikum to non-Muslims.

**Q. Who is Khizr?**

**A.** Hadhrat Khizr (alayhis salaam) is either a Nabi or a Wali (Saint). There is no certainty in this regard. He is still alive and performs certain functions which Allah Ta'ala imposes on him. His methods of operation are mysterious and do not always conform to the external (Zaahiri) dimension of the Shariah. He remains incognito and he appears occasionally to the Auliya of Allah Ta'ala. He is alive since many thousands of years. He will die when Allah Ta'ala so wills.

**Q. Is it compulsory for a man to pay Fitrah on behalf of his children?**

**A.** If on the Day of Eidul Fitr a man owns the Nisaab amount (i.e. the Nisaab of Zakaat) then it will be incumbent on him to pay Fitrah on behalf of his minor children. He is not liable for the Fitrah of his baaligh (adult) children.

**Q. Is it true that the souls of the dead visit their earthly homes every Friday night?**

**A.** There is no Shar'i evidence for this claim. The Shariah does not teach this.

**Q. Is it permissible to conduct Janaazah Salaat inside the Masjid? There seems to be some controversy on this question.**

**A.** If there is a controversy in this regard, it is the result of ignorance. According to the Hanafi Math-hab it is Makrooh Tahrimi (which is an act that is not permissible) to perform Janaazah Salaat inside the Masjid whereas this is permissible for followers of the Shaafi Math-hab. Everyone should follow the teachings of his own Math-hab and refrain from futile and destructive arguments. There is no need for any controversy. Controversies regarding the differences in the Math-habs of Haqq are usually initiated by ignoramus and those who bear malice for the illustrious Aimmah of the Math-habs.

**Q. The wife of the Imaam of our Masjid parades in the public without any Purdah. She speaks to ghair mahram males freely. Is it permissible to perform Salaat behind this Imaam?**

**A.** Every husband is obligated by the Shariah to keep his wife in Purdah. It is the incumbent duty of this Imaam to endeavour his utmost to secure his wife's obedience to the Laws of Allah Ta'ala. If the Imaam tries to impose Purdah on his wife, but she acts rebelliously and ignores him, he will have discharged his duty. In that case there will be nothing wrong with his Imaamate. However, if the Imaam is indifferent to his wife's haraam ways and does not bother to reform her, then undoubtedly, he will be a faasiq. He will then also be responsible for the misdemeanours of his errant wife. It is Makrooh Tahrimi (forbidden) to appoint a faasiq as the Imaam. Nevertheless, Salaat performed behind a faasiq is valid. The sin of appointing a faasiq to be the Imaam rests with the trustees of the Masjid.

**Q. It has been conveyed to me that the Mujlisul Ulama has now also certified Rainbow Chickens halaal. Is this information correct?**

**A.** This information is false. We have never sanctioned or certified any chickens processed by any non-Muslim firm as halaal. We still adhere to our original view that all meat products bought from non-Muslim outlets are haraam irrespective of any halaal marking or stamp appearing on the wrapper.

**Q. Is it permissible to have an engagement party?**

**A.** Such gatherings are un-Islamic and not

permissible. Engagement parties are western customs of frivolity, waste and immorality from the Islamic point of view.

**Q. What is the Islamic significance of Agyaarwin Shareef?**

**A.** There is no Islamic significance in this custom of bid'ah. Agyaarwi custom has neither origin nor sanction in the Sunnah of Rasulullah (sallallahu alayhi wasallam). It is a bid'ah from which abstention is necessary. Participation in bid'ah is haraam.

**Q. Is there any truth in the claim that jinn can harm people?**

**A.** Jinn is a species of Allah's creation just as man is a species of creation. Like man has been bestowed with certain abilities and powers, so too has jinn. However, jinn has been granted greater physical powers than man. Just as man can harm man and just as animals can harm man, so too can jinn harm man.

**Q. Which are the great and holy nights of Islam?**

**A.** Every night is holy, especially the later part of the night when Tahajjud Salaat is performed. However, the following nights are superior in holiness and significance:

- \* The nights of both Eids.
- \* The 15th Night of Sha'baan.
- \* The Night of Qadr which is one of the odd nights during the last ten nights of Ramadhaan.

The Ahadith make special mention about the greatness of these Nights. The moments of these auspicious occasions should be spent in Ibaadat as much as is possible. All forms of Ibaadat are meritorious on these Nights. Nafl Salaat, Tilawat, Dua and Thikr should be rendered in greater measure on these Nights.

**Q. When does the Islamic day start?**

**A.** The Islamic day commences on sunset. With sunset the new day of the Islamic calendar commences.

**Q. In a booklet on Meelaad published by the Mujlisul Ulama, the following Hadith is cited in refutation of the practice of Qiyaam (standing) during Moulood gatherings:**

"There was none whom the Sahaba loved as much as Rasulullah (sallallahu alayhi wasallam). When they saw him, they did not stand because they knew that he detested this (practice of standing)."

**In a discussion with a Molvi of the 'opposite camp', he dismissed this hadith as a fabrication. He claimed that there does not exist such a Hadith. Please comment.**

**A.** By 'opposite camp' we presume that you are referring to the Qabar Pujaari group. If so, then understand well that the molvis of this deviated sect specialize in only singing, acts of grave-worship, slogans of Hubbe Rasool (love for the Rasool), bid'ah customs of merry-making in the name of Islam and kufr-mongering--branding as kaafir the Ulama-e-Haqq. They have no understanding of Hadith. They are bereft of Deeni Ilm and Deeni insight. They dwell in the darkness of grave-worship. Only those grovelling in the darkness of ignorance will dismiss authentic Ahadith. In our booklet we had furnished the names of the authentic Hadith Books in which this authentic Hadith is found. Among the Kitaabs of Hadith this Hadith appears in Tirmizi and Musnad-e-Ahmad. In short the claim of the bid'ati molvi is baatil.

**Q. I have been hearing much recently about a group or sect known as Wahhaabi. At a gathering a Molvi condemned the**

**Wahhaabis. He also alleged that the Ulama from Deoband belong to the Wahhaabi sect. According to the lecturer the Ulama of Deoband are highly disrespectful to Rasulullah (sallallahu alayhi wasallam). Please comment.**

**A.** A 'Wahhaabi' in the terminology of the Qabar Pujaari group of which the molvi mentioned by you is a member, refers to an Aalim who propagates the Sunnah of Rasulullah (sallallahu alayhi wasallam). Ulama who criticize acts of grave-worship and point out the wrong in bid'ah customs such as meelaad, urs, agyaarwi, etc., are branded as 'Wahhaabis' by the Qabar Pujaari gang. In contrast, a faajir, faasiq who does not perform Salaat all year round--a man who operates a gambling den and a brothel--is described as a sunni by the Qabar Pujaaris as long as he perpetrates acts of qabar puja and kisses the toes of bid'ati peers--peers who are wolves in sheep-skin--peers about whom Rasulullah (sallallahu alayhi wasallam) said:

**"...they are shayaateen in the bodies of human beings."**

According to the Qabar Pujaaris it is disrespectful to Nabi-e-Kareem (sallallahu alayhi wasallam) to refrain from participation in urs and moulood, but to lead a life in conflict with the practical Sunnah of Rasulullah (sallallahu alayhi wasallam) is not disrespectful!!! According to the grave-worshippers it is kufr to denounce bid'ah--the dark and evil bid'ah in which they are engrossed--but it is not kufr to prostrate to the graves, bow to the graves and circumambulate the graves. They are astray and lead astray the ignorant. A Muslim of even slight aql (intelligence) will not be deceived by acts of grave-worship.

**Q. In West Africa we have the Tijaani sect which enjoys a large following. Please advise us in the matter of the practices of this sect. Is this group a valid movement in Islam?**

**A.** The Tijaani sect as it exists today is baatil. It is a sect of bid'ah similar to the Qabar Pujaari (grave-worshipping) sect which exists in South Africa and India. Many of the practices and beliefs of the Tijaanis are evil and bid'ah dhalaalah. Abstain from this group. It is an anti-Sunnah group.

**Q. My parents are deceased. They never embraced Islam. As a Muslim am I permitted to make dua for them?**

**A.** It is not permissible to make dua for those who have died in the state of kufr even if they happen to be one's parents. Allah Ta'ala forbade Nabi Ibraaheem (alayhis salaam) from supplicating for his father who was a kaafir.

**Q. Recently many Muslims attended the funeral of a prominent non-Muslim. Even Muslim women participated. They argued that even Ulama attend the funerals of non-Muslims. Is this permissible?**

**A.** When it is not permissible for Muslim women to attend the janaazah service (the funeral service) of even their mahram males (fathers, husbands, sons, etc.) then how can it ever be permissible for them to attend the funeral service of kuffaar? It is not permissible for even Muslim men to attend the funeral service of non-Muslims. If any misguided Molvi perpetrates this crime, it does not follow that Muslims have to imitate the haraam and evil act of the Molvi. Every act of a Molvi is not a Shar'i deed. Such miscreant Molvis are termed 'Ulama-e-Soo' or evil ulama who sap the life-blood of the Deen.

**Q. My hometown is the city of Durban. I have acquired a business in Pitermaritzburg. I travel to P.M.Burg**



# QUESTIONS and ANSWERS

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every Monday and return to Durban on Saturdays. I consider Durban to be my permanent home. What procedure do I have to adopt regarding Qasr Salaat?

**A.** In your case your Watn-e-Asli (original home) is Durban. Pietermaritzburg is known as your Watn-e-Iqaamah or a place where you have taken up residence temporarily in the course of a journey. If you intend to stay in Pietermaritzburg for fifteen days or more, then you will have to perform Salaat in full on arriving there. But, it appears from your explanation that you do not intend to stay over for 15 days, hence, you have to perform Qasr Salaat (i.e. instead of four raka'ats Fardh, two have to be made). Whenever you return to Durban, even if for a day, you have to perform Salaat in full once you have entered the boundaries of the city.

**Q.** Some Muslims when on a journey perform Zuhr and Asr together. Is this permissible?

**A.** Combining Zuhr and Asr as well as Maghrib and Isha while on a journey is permissible for the followers of the Shaafi Math-hab. Zuhr and Asr Salaat are performed together in either Zuhr time or Asr time. Similarly, Maghrib and Isha Salaat are combined in either Maghrib or Isha time. One Salaat is made and immediately after Salaam the next Salaat is performed. Combination of two Salaats in this way is not permissible nor valid for Hanafis.

**Q.** My wife uses lipstick and other cosmetics to beautify her. Is this permissible?

**A.** It is permissible and meritorious for a woman to adorn herself for the sake of her husband only. It is not permissible for her to emerge from the home in an adorned state exhibiting her beauty and charms. Such display is part of zina (adultery). Rasulullah (sallallahu alayhi wasallam) said that a woman who applies perfume and passes by a gathering of men is like an adulteress. Such women although Muslim will be deprived of the fragrance of Jannat initially, i.e. they will be debarred from entering Jannat in the beginning. Furthermore, it is not permissible for them to use lipstick and other western cosmetics which contain haraam substances--and most, if not all, western cosmetics contain haraam substances. Lipstick is specially suspect. It is necessary to abstain from these cosmetics. Cutex or nail polish is not permissible. Apart from its haraam contents, it forms an impervious coating on the finger nails. With such a coating which does not allow water to permeate it or seep through, wudhu and ghusl are not valid.

**Q.** Some people say that it is Sunnat to fast on the 27th of Rajab while others disclaim this. Who is right?

**A.** It is not Sunnat to fast on 27th Rajab. In fact, one should in these times abstain from fasting on the 27th Rajab since the Ahl-e-Bid'ah propagate that it is a sunnat practice. The people of the Sunnah have to distance themselves from the people of Bid'ah.

**Q.** Is it permissible to play ping pong and cards without betting?

**A.** Even if money is not involved it is not permissible to indulge in these evil games. If money is not won or lost, the games will not be gambling technically. However, in terms of Islamic morality all such games are described as gambling, hence haraam. A Muslim has not been sent to earth to squander his time in such idle and shaitaani pursuits. It is incumbent, i.e. Waajib--for a Muslim to spend his time in Thikrullaah even while walking, sitting, reclining, working, etc. He cannot afford to align himself with kuffaar by emulating them in evil and superfluous pursuits.

**Q.** Who has greater right over a woman? Her father or her husband?

**A.** The husband has greater right over his wife than her father.

**Q.** Isaale Thawaab for one's parents is sometimes rendered by means of publishing Islamic books. The person who renders this act usually has his named printed in the book and mentions the fact of Isaale Thawaab. Is it necessary to mention one's name in this way?

**A.** There is absolutely no need for this. In fact, the publication of names in this way indicates riya (show). It detracts from sincerity. There is no need to advertise one's acts of Ibaadat.

**Q.** Why in the Qur'aan is Makkah known as Bakkah?

**A.** Substituting the letter Meem with the letter Baa is a common practice among the Arabs. Thus we find numeeto and nubeeto; laazimum and laazibun; raatibun and raatimun. Another version says that Bakkah refers to the actual location of the Ka'bah along with the Mataaf (the place of tawaaf) while Makkah is the name of the City. The location of the Ka'bah has been named Bakkah since people gather in crowds at that spot. The term bakkun literally means 'to crowd'.

**Q.** I am working in a business started by my father. I am fully in charge of the business and in fact I am responsible for the running of the shop. My father no longer plays an active part in the shop. However, he exercises control over the finances. I am paid a salary by my father. Even my salary I am allowed to take without reference to my father. Am I allowed to take goods or cash from the business other than my salary without my father's knowledge?

**A.** No, you are not allowed to do so. The business belongs to your father. You are an employee and receive salary for your service. Taking anything from the business without the knowledge and consent of your father is dishonesty and theft.

**Q.** In our country, at the time of burial Qulhuwallahu Ahad is recited on a bit of sand. After blowing on the sand it is put in the grave near to the mouth of the mayyit. Is this a valid Islamic practice?

**A.** It is a bid'ah practice which must be shunned.

**Q.** A couple committed fornication and the girl is pregnant. The couple wish to perform nikah, but the girl's father refuses to give his consent. The girl is a follower of the Shaafi Mathab. The father, therefore, contends that the marriage will not be valid without his consent. What is the Shariah's ruling? In fact, the couple has already entered into nikah, but the father and others claim that the nikah is not valid.

**A.** According to the Shaafi Math-hab the consent of the wali (the father in this case) is essential for the validity of the marriage. However, the wali's consent for the validity of nikah applies to a baakirah (virgin). The nikah of a thayyibah (non-virgin) is valid even without the consent of the wali according to the Shaafi Math-hab. Hence, the nikah which was performed is valid since the girl involved was not a virgin at the time of marriage.

**Q.** To what extent should a woman conceal her body in the presence of non-Muslim females?

**A.** The entire body excepting the hands and face, has to be compulsorily concealed in the presence of non-Muslim females. Even the hair and the arms of a Muslim woman must be covered and concealed from the view of even non-Muslim females.

**Q.** My father-in-law consumes liquor. He does not perform Salaat and is generally negligent about Islamic rules. My husband takes part in the programs of the Tabligi Jamaat. At times he accompanies the Jamaat out of town for a few days at a time. On these occasions I am left alone with my father-in-law. Is this action of my husband Islamically correct?

**A.** Your husband is guilty of a heinous sin in leaving you alone without your father-in-law who happens to be a faasiq and faajir. There is no goodness in his 'tabligh' under these circumstances. It is his Waajib duty and responsibility to remain with you at home and not expose you to the dangers which can emerge from an intoxicated faasiq and faajir. It is not permissible for your husband to leave you alone in this despicable manner on the pretext of 'tabligh' neither is it permissible for you to remain alone in the company of your father-in-law.

**Q.** Our local jamaat has collected a considerable sum (many thousands of rands) from the Muslim public for use in the Musjid and Madrasah. The jamaat officials have invested the money in some business undertaking in spite of funds being very short to pay the Ustaads and run the affairs of the Musjid. As a result of the long term investment of the Waqf funds, constant collections have to be made. Is this action of the jamaat officials permissible?

**A.** It is incumbent to spend the money for the purpose for which it was collected. The action of the jamaat officials is un-Islamic and unlawful. They have abused trust funds in investing it on a long term basis when there is an immediate need to use the funds for the purpose of the collection.

**Q.** How is it to appoint as Imam a man who does not follow any of the four recognized math-habs? This man recites the Qur'aan correctly and is versed with the rules of Salaat, etc.

**A.** It is not permissible to appoint a ghair-muqallid (One without math-hab) as the Imaam.

**Q.** I was told that Hajj-e-Badal cannot be performed on behalf of a dead person since it is quite probable that the deceased had no intention of making Hajj. Is this correct?

**A.** Hajj-e-Badal can be performed on behalf of someone who has died. In Hajj-e-Badal the intention of the deceased is of no significance. However, if the deceased had not made wasiyyat of Hajj, then it will not be permissible to take the expenses of the Hajj from the estate of the deceased. The one who wishes to perform Hajj-e-Badal should make the arrangements for the expenses.

**Q.** Is it permissible for a married man to have female pen-friends?

**A.** It is not permissible for a man, married or unmarried, to have female pen-friends. Contact with the opposite sex is not permissible. The Islamic rules of Hijaab extend to even writing.

**Q.** Is it permissible to sell watch-dogs?

**A.** According to the Hanafi Math-hab it is permissible. However, this is not permissible for followers of the Shaafi Math-hab.

**Q.** Is it permissible to earn a living playing and coaching cricket?

**A.** It is not permissible to engage in this occupation. Rasulullah (sallallahu alayhi wasallam) said that every act of 'lahw' of the Mu'min is baatil. Cricket and sport in general fall in the scope of the prohibition of 'lahw' (futility). Furthermore, sports such as cricket are tashabbuh bil kuffaar (emulating the

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kuffaar) which is haraam. Since it is not lawful for a Muslim to play cricket, it will likewise be unlawful for him to earn a living playing and coaching cricket. Pursuit of this profession will be aiding sin. Aiding sin is proclaimed haraam by the Qur'aan.

**Q. Is it obligatory on every Muslim to spend part of his life in the Tableegh Jamaat? I have been told that it is obligatory and that I shall be answerable on the Day of Qiyaamah if I do not join the Jamaat.**

**A.** It is neither Waajib nor Sunnat to spend part of one's life in the Tableegh Jamaat. Whoever told you that it is obligatory has grievously erred. Your informant has committed a despicable excess (ghulu) in falsely claiming that you will be answerable on the Day of Qiyaamah for having abstained from Tableegh Jamaat activities. While the Tableegh Jamaat is a movement of Haqq and renders beneficial Deeni service in the field of tableegh and ta'leem, it is not the only movement of Tableegh, nor is Tableegh confined to the ranks of the Tableegh Jamaat.

**Q. Is it permissible for us Muslims to affiliate with any of the non-Muslim political parties or organizations operating in the country?**

**A.** As far as Islam is concerned all such political affiliations are unlawful. It is not permissible for Muslims to join any non-Muslim political grouping or organization nor is it lawful to participate in the political activities of even a Muslim organization which operates along kuffaar lines. Allah Ta'ala warns Muslims against such participation. He says in the Qur'aan Majeed:

**"What! Do you search for the law of jahiliyyah?"**

Elsewhere in the Qur'aan Shareef, Allah Ta'ala states:

**"Do you desire izzat (respect and honour) from them (the kuffaar)? Verily, all izzat belongs unto only Allah"**

It is, therefore, not permissible for Muslims to become subservient to the ways, ideas and concepts of the kuffaar.

**Q. What is the Islamic position about women who gather in a Madrasah hall for Tableegh programme. They come by car and even walking in the streets**

**A.** It is un-Islamic and unlawful for women to gather in a Madrasah hall or any other hall for any sort of programs, be it Tableegh activity or be it for listening to a lecture. Female emergence from the home precincts is in violation of Allah's command. It is not permissible for women to participate in such programs. Woman's tableegh is at home to her children. It is not her function to carry out tableegh activity beyond the home boundaries.

**Q. How significant or important is it to perform the Eid Salaat in an Eid Gah?**

**A.** It is Sunnatul Muakkadah to have the Eid Salaat in the Musallaa (Eid Gah). The life-long practice of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah was to perform the Eid Salaat in the Eid Gah. Only once, due to heavy rain, did Rasulullah (sallallahu alayhi wasallam) perform the Eid Salaat in the Masjid.

**Q. A man said to his wife: "When is your mother going to come and take you away?" The wife replied: "When you give me talaq, my mother will take me away." Thereupon the man went to the kitchen and wrote a talaq and left it on the kitchen cupboard. The woman was viewing from the adjacent room while the husband was writing. When the husband left, the woman read the note which said:**

**"I, Ahmad of sound mind hereby give my wife Aminah three talaqs."**

**Is this divorce valid?**

**A.** The Talaq is valid and is of the

Mughallazah category. The nikah is finally and irrevocably severed. After her iddat, she is free to marry another man. However, marriage with her former husband is no longer permissible since three talaq were administered.

**Q. In our country (Indonesia) the deceased is transported a distance of 100 miles for burial although burial facilities exist nearby. Is this permissible?**

**A.** It is not permissible to unnecessarily transport the mayyit over such great distances. The mayyit has to be buried in the local Qabrastaan where he/she died.

**Q. Is it permissible to exhume the dead for burial in another place?**

**A.** It is haraam to exhume bodies for burying them in new graves. This is un-Islamic. This is not lawful in terms of both Hanafi and Shaafi Math-habs.

**Q. Surrogacy is quite in the news these days. How does the Shariah view this new development and what will be the status of such offspring?**

**A.** Surrogacy is haraam. An article in this issue of the Majlis deals with this subject.

**Q. If one oversleeps during Ramadhaan and misses the suhoor (sehri) meal, will the fast be valid the next day?**

**A.** The fast is valid. The validity of the fast is not dependent on the sehri meal. The sehri practice is Sunnat. It is not permissible to omit this Sunnat unnecessarily. But, its omission will not nullify the fast.

**Q. In present times we find that even Muslim leaders of states, e.g. presidents and prime ministers are not buried the same day they die. The body lies in 'state' for a couple of days to enable the masses to pay their respects. Is such delay permissible for leaders?**

**A.** The bodies of leaders will also be devoured by the sand in the grave. In so far as burial is concerned there is no distinction between the king and the man in the street. It is haraam to delay the burial of leaders just as it is haraam to delay the burial of ordinary folk. "Lying in state" is a custom of the kuffaar. Emulation of the kuffaar is haraam.

**Q. Is it permissible to build a wall around the grave. The whole grave is not cemented over. Only a small wall is built around it.**

**A.** This is a practice of the kuffaar. It is not permissible to build walls around graves. Graves should be left in the natural state. Tombstones too are not permissible.

**Q. Some people stand while the Athaan is being recited. Is this a Sunnah practice?**

**A.** It is not Sunnat to stand when the Athaan is being called out. One should sit when the Athaan is being recited.

**Q. A certain man is neither an Alim nor a Haafiz, but he holds Qur'aan Tafseer classes. Is it permissible to attend his classes?**

**A.** Rasulullah (sallallahu alayhi wasallam) said: "He who speaks about the Qur'aan with his opinion should prepare his abode in the Fire."

It is, therefore, not permissible for this unqualified man to conduct such classes. It is not permissible to attend a class where a non-Aalim gives talks on the Qur'aan.

**Q. In Saudi Arabia chicken, beef and mutton are imported from Denmark, Australia and New Zealand. The meats are marked, Halaal. Is such meat halaal or haraam?**

**A.** The meat imported from these countries and sold in Saudi Arabia is haraam. Middle Eastern countries are extremely negligent in this matter.

**Q. A man has two daughters and four sisters. He has no other relatives. On his death how will his estate be distributed?**

**A.** The daughters will inherit two thirds of the estate and the remaining third will be divided into four equal shares. Each sister will receive one of these shares.

**Q. People here (in Mauritius) say that it is not permissible for the husband to sleep on the same bed with his wife on the first 8 or 10 days after childbirth. Is this a Shariah custom?**

**A.** It is permissible for the husband to sleep on the same bed with his wife during the first 8 or 10 days after childbirth. There is no Islamic prohibition in this regard.

**Q. A house was built with only haraam money and stolen building materials. The furniture, carpets, etc. in the house were bought with halaal money. What is the Shariah's law regarding the house and living therein?**

**A.** It is haraam to live in a house which was constructed with haraam money and materials. The house built in this way does not Islamically belong to the one who has built it. It is incumbent on the one responsible for the house to :

(1) Sell the house and contribute the money to the poor if the true owners of the money and building materials are not traceable.

OR

(2) Give the house to some poor persons, i.e. make them the owners of the house.

OR

(3) He, himself may purchase the house for a sum equal to the amount of the haraam wealth used in the building. He has to give this amount to the poor.

As long as he does not discharge this obligation of eliminating the haraam, he is not allowed by the Shariah to derive any kind of use or benefit out of the haraam house.

**Q. A leading person said that a Mufti said that women are permitted to cut their hair providing the style does not resemble that of men. The person also said that a non-Muslim woman could cut a Muslim woman's hair in her home. Is this true?**

**A.** It is not permissible for a Muslim woman to cut her hair without valid reason, e.g. illness. The information conveyed to you is incorrect. It is not permissible to engage a non-Muslim woman to cut a Muslim woman's hair. Two acts of haraam are involved here: (1) Woman cutting her hair. (2) Engaging a non-Muslim woman to cut the hair. It is Waajib for a Muslim woman to cover even her hair and arms in the presence of non-Muslim women.

**Q. In one Masjid the Imaam delivers the Juma' Khutbah in Arabic. After the first khutbah he does not sit immediately but remains standing. He reads out an English translation of the khutbah. Thereafter he sits and then rises to complete the second khutbah. Is this procedure permissible?**

**A.** It is not permissible. The action of this Imaam is baatil and bid'ah. It is not permissible to read an English translation of the khutbah after the first khutbah.

**Q. Is it permissible to pay the Muath-thins wages out of Zakaat funds?**

**A.** It is not permissible. If the Muath-thin is poor, Zakaat funds can be given to him, but not as wages.

**Q. In my country (Uganda) the prospective bride-groom is required to give cattle and clothing to the bride's parents. This is an obligatory custom here. Because of this custom many men have**



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have been compelled to remain bachelors. What is the Islamic teaching?

A. Giving cattle and clothing to the girl's parents is not an Islamic teaching. It is not lawful for the parents to make such demands. In giving their daughter in marriage, they are not selling her. This custom of selling daughters is the practice of pagans.

Q. Does Islam permit creditors to insult debtors? Many creditors have this habit.

A. Islam does not allow anyone to insult another person. Creditors should be lenient and understanding with their debtors. However, if a creditor is insulting and makes harsh demands for payment it is not lawful for the debtor to take offence. The debtor should be humble, patient and consider himself fit for the insult. Debtors have no right to take offence when their creditors demand payment, even if the demand is made harshly. A debtor who takes offence and quarrels with his creditor when payment is demanded is guilty of haughtiness, arrogance and ingratitude. Rasulullah (sallallahu alayhi wasallam) said that the creditor is entitled to demand. The debtor's only attitude in answer to the harsh demand of the creditor should be humility.

Q. Does a woman attain the status of a Shaheed (martyr) if she dies in the state of haidh?

A. A woman who dies in the state of haid (menses) is not classified as a shaheed.

Q. I am sending a pamphlet, 'Muslim Media' to you. Please read the article, 'An Islamic Society' and inform us if the contents are in accord with the Shariah?

A. Although the pamphlet bears neither name nor address of its publishers, it is clear that it is of Shiah or pro-Shiah origin. The contents are baatil, contrary to the Shariah and nonsensical. Just ignore it.

Q. A certain man wants to propose marriage to me, but my parents do not approve of him. My father says that he sees things differently and he knows why he is refusing. Will I be wrong to disobey my parents and accept the proposal?

A. It is difficult for us to give advice in a specific case without having sufficient information. If your father is a religiously inclined person who generally upholds the teachings of Islam; if he is not a modernist or a person who is indifferent to the Deen, then you should heed your father's advice. It is not a good thing to displease parents. It is not a simple matter to marry without their consent and blessings. Since we are not aware of your father's reasons for refusal nor of the set-up of your family, we are unable to make any categorical statement in regard to your case.

Q. I previously occupied a premises belonging to a Muslim. I paid rent monthly. I moved out of the premises on the 30th June and seven days later I handed the keys to the landlord. He now claims rent for the month of July. In addition he claims electricity money. Am I liable to pay the rent for July according to the Shariah?

A. You had occupied the premises on a monthly basis. Since you retained the keys for seven days in the month of July, the premises were in your possession. You are liable for the whole month's rent even if you did not occupy the place. However, the landlord cannot demand electricity money from you since you did not use electricity during the month of July.

Q. If haidh stops during the daytime in the month of Ramadhan, what should be done about fasting? Will it be permissible to eat since the day began without one having fasted on account of haidh?

A. When haidh ceases in the daytime during Ramadhan, it is wājib (obligatory) to

stop all eating and acts which nullify fasting. Qadha of this day will, nevertheless, have to be kept.

Q. After haidh has ended is it permissible to have sexual relations before having made ghusl?

A. The maximum period for haidh is 10 days. If haidh has stopped after full 10 days, sexual relations will be permissible even before ghusl. If haidh ended before 10 days, sexual relations are not permissible before ghusl.

Q. A woman suffered a miscarriage. The baby was partly formed. Do the rules of nifaas apply to her?

A. Yes, the ahkaam of nifaas are applicable. The blood after this miscarriage is also nifaas.

Q. Those who make sajdah to the graves of the holy saints of Islam say that their sajdah is not one of ibaadat, but is in respect and reverence for the saint. They describe their sajdah as 'Sajdah Ta'zeemi' and they believe such sajdah to be permissible. Is this correct?

A. Even the mushrikeen (idolaters) during the time of Rasulullah (sallallahu alayhi wasallam) claimed that they worshipped only Allah and that their acts of worship for idols were rendered in honour and respect to these idols which were agencies or media of intercession between man and his Creator. Irrespective of the intention of worship or respect, it is haraam, kufr and shirk to render acts of ibaadat to any being or object other than Allah Ta'ala. Sajdah, Ruku', Tawaaf and Dua are pure acts of Ibaadat which can be offered to only Allah Ta'ala. The arguments of the bid'atis are baatil and not worthy of consideration.

Q. Why are we not allowed to take out a life insurance policy or an endowment policy?

A. All forms of insurance are contracts of riba and maisar (gambling) according to the Shariah, hence such transactions are haraam.

Q. Does Islam accept blood tests as conclusive evidence to determine paternity?

A. Such tests are not accepted as evidence in an Islamic court of law. Determination of paternity cannot be by means of blood tests as far as the Shariah is concerned.

Q. Are women allowed to go out of the home to attend tablighi programs?

A. It is not permissible for women to leave their homes for Tableegh. A certain amount of Deeni knowledge is Fardh on every Muslim, male or female. It is the incumbent duty of the men at home to impart such obligatory Deeni knowledge to their womenfolk. If the man at home refuses to teach the women or he himself is ignorant and he refuses to make arrangements for the womenfolk to obtain Deeni Ta'leem at home, then only will it be permissible, not only permissible, but Fardh for the women to leave the home precincts to acquire necessary knowledge pertaining to Tahaarat and Salaat. But, she is not permitted to leave the home for higher knowledge or to attend madrasah.

Q. In some places a dua with hands raised is made after Janaazah Salaat. Is this Sunnat?

A. It is bid'ah. Rasulullah (sallallahu alayhi wasallam), the Sahaabah and countless authorities of the Shariah taught and performed Janaazah Salaat, but none made a dua with raised hands after the Janaazah Salaat. The people of bid'ah who engage in this innovation imply that the Janaazah Salaat of the Shariah is

defective hence the need to introduce an innovation. In making such a dua after Janaazah Salaat the original Sunnat practice is displaced.

Q. A man separated himself from his wife for more than a year. He returns after this long period of separation. Is their nikah still valid?

A. The nikah is valid. Separation does not invalidate the nikah.

Q. Is it necessary for witnesses to be present when giving talaq. A certain learned man says that a talaq not witnessed by two witnesses is not valid. Is this correct?

A. Witnesses are not required for the validity of talaq. A talaq is valid even if witnesses were not present. The "learned" man mentioned by you is ignorant of the Shariah.

Q. A certain learned man who is also the Imaam of a Musjid deals with talaq cases. Sometimes when a woman desires to be separated from her husband, she consults this learned man and requests him to anul the marriage. Without reference to the husband and without investigating the validity of the woman's allegations made against her husband, this Imaam, for an anticipated fee, writes out an anulment of the marriage. He even back-dates the document to indicate expiry of iddat to enable the woman to marry another man immediately. Please comment on this procedure adopted by this Imaam.

A. This imaam and so-called learned man is among the worst faasiqs and faajirs living on the surface of Allah's earth. He has sold his Deen and his soul for a miserable gain. For a paltry sum has he encouraged the woman to embark on adultery. The anulment and back-dating of the scrap of paper he gave the woman are baatil. The nikah with her husband remains intact and valid. She has never been divorced from her husband. The baatil anulment does not anul the marriage. It is haraam to have such an immoral criminal for an Imaam of the Musjid.

Q. Is it permissible for women to have their own jamaat for Taraaweeh Salaat? There will be no men present. One of the ladies will be the Imaam and the Taraaweeh will be performed in a house.

A. It is not permissible. Women should perform their Taraaweeh alone in their own homes. If for some reason a mahram male performs his Taraaweeh at home, the womenfolk may join in and form a jamaat. But, it is Makrooh Tahrimi (which is a forbidden act) for only women to perform Salaat in jamaat.

Q. Doctors say that a person who died of the disease Aids should be burnt. The body should not be buried according. They contend that the only way of protection against the deadly germs causing aids, is to burn out the body. What does the Shariah say?

A. This contention of the doctors is fallacious. It is haraam to incinerate the mayyit regardless of the type of disease he died of. All funeral and burial rights ordered by the Shariah have to be compulsorily discharged in regard to the mayyit. Muslims should not transgress the laws of Allah on the basis of the nonsense proclaimed by the doctors.

Q. My husband plays cards late into the night. As a result he cannot wake up for Salaat. He cannot tolerate his children near to him because of the noise they make while playing. What does Islam say about cards and this attitude of my husband?

A. Playing cards is haraam. When one

## SURROGACY and the SHARIAH

Surrogacy is the act of substituting for another, e.g. a substitute parent, hence surrogate mother. Surrogacy is much in the news nowadays.

Medical science has added a new dimension to surrogate motherhood. In this context a surrogate mother is a woman into whose womb is implanted the embryo formed by the fusion of the sperm of another man with the ovum of another woman, i.e. a woman other than the surrogate mother. This development has created bewilderment to law-makers who have to take into account legal, moral, religious and ethical aspects involved in this type of unbridled surrogacy. In this belated century law - men and law commissions have to meet to hammer out "acceptable" rules for this unnatural way of reproduction. On the otherhand, the Shariah of Islam being the complete, perfect and final Law of Allah Ta'ala for all time has already provided laws for all exigencies and developments which will arise until the Day of Qiyaamah. On the basis of the principles of Islamic Law extracted from the Qur'aan and Sunnah, the Fuqahaa (Jurists) of Islam have furnished the detailed ahkaam (rules) for even 'surrogacy' which has developed just recently.

The Fuqaha have long ago--many centuries ago-- explained the Shar'i rules pertaining to the introduction of sperm into the female's body by unnatural means, i.e. by means other than sexual intercourse. The different rulings of the Shariah regarding conception in unnatural ways and the legal status of the resultant children will be briefly stated hereunder.

\* The introduction into a woman of the sperm of any man other than her husband is haraam and immoral.

\* The introduction into a woman of her husband's sperm by unnatural means will be permissible for a valid reason, e.g. she is unable to conceive naturally.

\* The formation of the embryo outside the human body will be permissible for a valid reason and subject to certain strict conditions. In permissible cases, it will be haraam to form the embryo by the fusion of a woman's ovum with the sperm of a man other than her husband. It is not lawful to implant in a woman an embryo developed in a haraam way.

\* From the above it will be quite obvious that it will be haraam to introduce either sperm or embryo into an unmarried woman.

If in violation of Allah's Law either the sperm of a man other than the husband has been introduced or sperm has been introduced into an unmarried woman or a haraam formed embryo has been introduced into a woman, the rulings will be as follows:

(1) If the woman is married, the resultant child will legally be that of her husband even if it is confirmed that the sperm used was not that of her husband.

(2) The same ruling will apply if the child results from a haraam embryo. Even if the embryo was formed by the fusion of the woman's ovum with the sperm of another man, the child will legally be that of her husband.

(3) The 'donor' of the sperm has no right whatever over the child even if a prior agreement or contract was entered into to give him the right over the child.

(4) The surrogate mother will naturally, truly and legally be the mother of the child.

(5) Where the woman is unmarried, the child will be an illegitimate one. Its parenthood will be related to only the mother.

## ORPHAN'S CARE

Who is responsible for an orphan child? According to the Shariah the maintenance of an orphan child will be its Shar'i heirs.

Where the orphan is a girl, the responsibility of maintenance devolves on her mahram heirs. Heirs refer to those who will Islamically inherit in the estate of the child should it die and leave an estate. Should there be several such heirs, the obligation of maintaining the child will be borne by them all in proportion to their respective shares of inheritance. It is the obligatory duty of these heirs to care and maintain the orphan child until it attains buloogh (puberty or adulthood).

## IDDAT

Iddat is the period of waiting for a woman after divorce or death of her husband. According to the Hanafi Math-hab the iddat for Talaaq is a period of three haidhs (menses) while in terms of the Shaafi Math-hab the iddat is three Tuhrs. A Tuhr is the period of purity between two haidhs. The following are the rules to be observed by women during the iddat period:

\* It is not permissible for her to adorn herself by applying perfume, etc.

\* She has to compulsorily pass the iddat in the house where she normally lived while married.

\* She may leave the house for a valid reason, e.g. danger or in search of livelihood if there is no one to care for her.

\* She may not entertain any proposal for marriage during her iddat nor is it permissible for others to discuss any such proposal with her.

The iddat of a widow is four months and ten days. to be calculated according to the Islamic (lunar) calendar. If the husband dies during the first night of the Islamic month, the iddat will be calculated in terms of the lunar months whether the months have 29 or 30 days. However, if the husband dies after the first night of an Islamic month, the iddat will be exactly 130 days, ending on the 130th day at the precise time the husband had died four months and 10 days ago.

The iddat of a pregnant woman lasts until delivery of the baby.

## DEBT

In terms of the Shariah there are two types of debt which one incurs: goods purchased on credit and loans of cash.

When purchasing goods on credit it is necessary to stipulate the date of payment. The creditor will be entitled to demand payment on due date.

When obtaining a loan, the due date for payment cannot be legally stipulated. Even if a specific date is fixed for repayment of the loan, the creditor is not legally bound by the date thus fixed. In cases of loans given, a lender is entitled to demand payment at any time.

## SALAAT

Rasulullah (sallahu alayhi wasallam) said: "Whoever performs Fajr and Isha Salaat with jamaat will obtain the thawaab of a whole night's ibaadat."

"The time spent waiting for Salaat is recorded as time spent in Salaat."

### NEGLECTING JAMAAT

A man who neglects to perform Salaat in jamaat is a faasiq whose evidence is not acceptable in Islamic matters.

## MUSAFIR

A Shar'i Musafir (traveller) is one who sets out on a journey of 48 miles or more. The law of Qasr in regard to Salaat will apply to a musafir. Qasr means to reduce the four raka't Fardh Salaat to two raka'ts. According to the Hanafi Math-hab, Qasr Salaat is Waajib (compulsory) on a musafir. According to the Shaafi Math-hab it is permissible, not compulsory. The Shaafi Math-hab teaches that if the journey is one of 48 miles, it will be afdhal (more meritorious) to perform Salaat in full. If the journey is 72 miles or more, it will be afdhal to resort to Qasr.

The following are some masaa-il (rules) pertaining to the musafir:

\* The destination of the journey can be approached by two roads. The one road is less than 48 miles and the other is more than 48 miles. If the journey is undertaken by the shorter route (of less than 48 miles), it will not be permissible to perform Qasr Salaat. If the longer route is taken, Qasr will be Waajib according to the Hanafi Math-hab.

\* Although it is permissible for a musafir to omit the Sunnat and Nafl Salaat, it is exhorted that he performs all the Sunnat Salaat if he has time at his disposal and if he will not be inconveniencing or delaying his travelling companions. The emphasis on the two raka'ts Fajr Sunnat is greater even while on a journey.

\* The musafir is permitted to commence Qasr Salaat once he has reached beyond the boundary of his town. It is not necessary to delay the Salaat until 48 miles have been reached. The condition qualifying one for Qasr is to set out on a journey of 48 miles or more.

\* On the return journey back home, Qasr can be performed as long as the musafir has not entered the boundary of his hometown.

\* Salaat missed on a journey shall be rendered as Qasr when making Qadha thereof even in one's hometown.

\* An intention by the musafir to stay 15 days or more at a place cancels the concession of Qasr. On reaching the destination the musafir who made the 15 day intention has to perform in full even if he now does not stay the full fifteen days.

\* A place adopted for temporary residence for purposes of study, trade, etc., is known as Watn-e-Iqaamat. If the intention is to stay 15 days or more, Salaat has to be performed in full. If one travels to a place which is 48 miles or more from one's Watn-e-Iqaamat, one will again become a musafir. On returning to the place of temporary residence, one will remain a musafir as long as a 15 day niyyat is not made.

\* If one settles temporarily in a place situated 48 miles or more from one's hometown, one will remain a musafir as long as the intention to stay 15 days or more has not been made. Even if one stays for years in this place without forming a definite intention of 15 days, the time passing in uncertainty, Qasr will be Waajib.

\* A man has two wives, each one living in a different city. On reaching the city where one of his wives is living, he will cease to be a musafir even if that place is not his hometown. Qasr will not be permissible for a man in a place where his wife is a permanent resident.

\* If the musafir performs full four raka'ts Fardh Salaat in error, it will be incumbent on him to repeat the Salaat.



# FLEEING MAUT

"What! Have you not seen (i.e. do you not know of) those who came out of their homes? They were thousands (fleeing from their homes) in fear of death. He (Allah) then said to them: 'Die!'. Thereafter He restored them to life. Verily, Allah is most kind to people, but the majority of mankind is not grateful."

(Surah Baqarah, Aayat 243)

Maut or death comes at its appointed time. This is part of a Muslim's Imaan. The Qur'aan confirms this belief:

**"No soul shall die but with the command of Allah at the appointed time."**

When this belief is an integral part of Imaan, a Muslim should not adopt ways of 'saving life' which are in conflict with the Shariah. Ostensibly such ways may seem preventive measures against death, but the truth is that nothing can save one from maut. This is the lesson stated in the aforementioned aayat. The Qur'aan takes an episode from the pages of history and cites it as confirmation for the fact that no one can flee death. Adherence to the Shariah is incumbent even if worldly experts propound that such adherence will bring about sure death. Death is undoubtedly a sure fact which does not arrive in subservience to the theories of medical science.

Life and death are subservient to the Command of Allah Ta'ala. The actual cause of maut is the Command of Allah Ta'ala. Islam therefore forbids its adherents from cowardice.

The episode referred to in this aayat is narrated in Tafseer Ibn Katheer. The incident concerns a community of Bani Israeel. The inhabitants of the town numbered approximately ten thousand. A plague overtook the town and the inhabitants fled, fearing for their lives inspite of the Shariah's order to remain and not abandon the town struck by a pestilence. They fled and took refuge in a large valley.

Since Allah Ta'ala willed to practically demonstrate to them and others that escape from maut is not possible, two Angels were ordered to take up positions on two mountains, on opposite sides of the valley. On the Command of Allah Ta'ala, the Angels let out such dreadful shrieks which no one could bear. As a result everyone of the ten thousand who had fled perished.

People in the surrounding areas, on hearing the news of this shocking and dreadful calamity, rushed to the scene. It was no easy task to arrange for the burial of such a large group of people. Therefore, a huge wall was erected around the dead. In this way all the bodies were concealed.

Many years after this event, Nabi Hazkiel (alayhis salaam)--a Nabi among Bani Israeel-- happened to pass this place. He was astonished at the sight of so many skeletons. By way of Wahi he was apprized of the episode. Nabi Hazkiel (alayhis salaam) supplicated to Allah Ta'ala for the restoration to life of the skeletons. His dua was accepted and he was instructed to address the broken skeletons in the following manner: "O decomposed bones! Verily Allah commands that you gather."

Instantaneously, the dismembered bones of every skeleton miraculously joined in their respective positions. Nabi Hazkiel (alayhis salaam) was then instructed to say:

"O bones! Allah commands you to become clothed with flesh...." Miraculously every skeleton developed into a normal human body whilst Nabi Hazkiel (alayhis salaam) was witnessing the scene. He was then commanded to instruct:

"O souls! Allah commands that you enter into the bodies with which you were associated."

Immediately all the bodies arose in unison, all alive. All glanced about in wonder and amazement. In one voice all proclaimed: "Glory unto You! (O Allah!) There is no object worthy of worship but You."

Allah Ta'ala practically showed that escape from death is not possible. They fled from the plague, but were caught up by Maut in a place where there was no plague. Fleeing from a plague and from the battlefield is a grave sin which invites the Wrath of Allah Ta'ala. Besides the Wrath of Allah, it is utterly futile to flee since death will arrive on its time wherever one may be. Some important facts emerge from this ayat:

(1) Tadbeer (scheming or planning) in conflict with the law of Allah cannot negate Taqdeer (viz., that which Allah has pre-ordained). Such schemes are of no avail. Thus fleeing from a plague or the battlefield is not a way of saving life. Similarly, participation in Jihaad and remaining in a place overtaken by a pestilence are not the actual causes of death.

(2) It is not permissible to flee from a plague-ridden place

Fleeing from a place overtaken by a plague as well as entering such a place are forbidden. In this regard Rasulullah (sallallahu alayhi wasallam) said:

"Verily, nations before you were punished by means of these plagues. Therefore, when you hear of a plague in some place, do not enter there. And, if you happen to be in such a place, then do not come out fleeing."  
(Bukhaari, Muslim)

It is quite clear that neither should one abandon a plague-ridden place if one happens to be there nor should one enter there. Rasulullah (sallallahu alayhi wasallam) said that fleeing from a town overtaken by a plague is like fleeing from the battlefield.

(3) Plagues are forms of Allah's Wrath and Punishment for the sins of people. The Hadith is very explicit in this regard. Therefore, the correct remedy for a plague is taubah and abstention from sin. No matter what the men of science and modern medicine have to say about the causes of pestilences, Rasulullah (sallallahu alayhi wasallam) said that the main cause is disobedience to Allah Ta'ala.

Those who are caught up in a plague have to confront the situation with Sabr. They must believe that death comes only at its appointed time. Those who resign themselves unto Allah Ta'ala and then die in this condition will attain the rank of Shahaadat (martyrdom). Qurtubi cites the following Hadith from Bukhaari Shareef:

Aishah (radhiyallahu anha) asked Rasulullah (sallallahu alayhi wasallam) about plagues. Rasulullah (sallallahu alayhi wasallam) informed her that a plague is a punishment which Allah directs against whomever He wills. Afterwards, Allah made it (plague) a rahmat (mercy) for the Mu'mineen. Therefore, a servant of Allah who remains steadfast with patience in his city which is overtaken by a plague, knowing well that nothing but the Decree of Allah will reach him, will obtain the reward of a shaheed (martyr).

In another Hadith, Rasulullah (sallallahu alayhi wasallam) said:

"The plague is martyrdom and the one who dies in a plague is a martyr."

According to the narrations of the Hadith, while a plague is initially a punishment for the evil of people, it is transformed into a mercy for those Believers who are patient, steadfast and who resign themselves to the Will of Allah Ta'ala. Its mercy is in the form of Allah's Pleasure, rewards and ranks in the Aakhirah.

The Hadith also clarifies the reason for the prohibition to proceed to a place where a plague prevails. The prohibition is not because of the fear of death or because one will contract the disease with certainty. The reason is nothing what the medical men have to say. The reason, according to Rasulullah (sallallahu alayhi wasallam) is the Wrath of Allah Azza Wa Jal. Since a plague is punishment from Allah Ta'ala, it is not proper to head for a place which has been overtaken by Divine Punishment. Hence, Hadhrat Umar (radhiyallahu anhu) said:

"We flee from the command of Allah to the command of Allah."

He stated this on the occasion of a catastrophic pestilence which had spread through the land of Shaam. Since it was the command of Allah not to enter a place of pestilence, Hadhrat Umar (radhiyallahu anhu) did not enter the city which happened to be on the route of his journey.

It should not be inferred from this discussion that the Shariah prohibits preventive measures against diseases. All remedial and preventive measures within the limits of the Shariah will be permissible. However, such measures cannot save from Maut. While employing the natural agencies and material ways and means created by Allah Ta'ala, the Mu'min should not repose trust in these ways and means. Even natural agencies created for man's benefit here on earth operate at the command of Allah Ta'ala. The teachings of Islam should not be interpreted apologetically or watered down to conform to the tastes of scientists. Many Muslims suffer from this disease of the mind. No matter what the material or tangible cause of anything may be, the First Cause is always Allah Ta'ala. To consciously understand and accept this, there is a need for Taqwa, and Taqwa is possible only by association with the Men of Taqwa, hence the Qur'aan commands:

**"And, join the company of the Saadiqeen (the Auliya)."**

Where one is not fortunate enough to be blessed with the company of the Men of Taqwa, the books of these Auliya should be studied and guidance sought from the Ulama.

## AN ISLAMIC WEIGHT

1 SAA' = 720 Mithqaal = 270 Tola = 101, 25 troy ounces = 3, 828 kg.

# WHAT IS MEELAAD?

A bid'ati molvi speaking in support of the innovation of meelaad celebrations argued that meelaad "is the origin of all other Eids". In view of it being the "origin" of Eidul Fitr and Eidul Adha (according to the bid'ati), there is the need to celebrate meelaad in the way the qabar pujaari sect is presently doing. If meelaad was the origin of the other Eids, why did neither Rasulallah (sallallahu alayhi wasallam) nor the Sahaabah (radhiyallahu anhum) ever taught or practised this custom? Why is the Shariah totally silent about meelaad if it was indeed a practice of any significance?

Meelaad celebrations are ostensibly organized to express love and honour for Rasulallah (sallallahu alayhi wasallam). But who had greater love for Rasulallah (sallallahu alayhi wasallam)--the Sahaabah or those given up to acts of grave-worship. We see the Sahaabah rigidly clinging to the minutest details of Rasulallah's Sunnah--even to such detailed acts which are not imposed on the Ummah by the Shariah. On the contrary we find the loud-mouthed grave-worshippers shunning almost every Sunnat act of Rasulallah (sallallahu alayhi wasallam). We find clean-shaven fussaag--dagga smoking qawwaals--singing the praises of Rasulallah (sallallahu alayhi wasallam) with the accompaniment of haraam musical instruments. Are these fujjaar superior in love for Rasulallah (sallallahu alayhi wasallam) than the noble Sahaabah who offered their blessed bodies as shields to protect the mubarak body of Nabi-e-Kareem (sallallahu alayhi wasallam) from the spears and arrows of the kuffaar? But, never did any of the Sahaabah innovate this custom of meelaad.

That the Sahaabah had the highest degree of love for Rasulallah (sallallahu alayhi wasallam) cannot be contested. Therefore, the best and the most acceptable ways of expressing love for and honouring Rasulallah (sallallahu alayhi wasallam) can be obtained from only the Sahaabah. Any person who even implies that he has greater love for Rasulallah (sallallahu alayhi wasallam) than the Sahaabah or that his way of expressing such love is better than the way of the Sahaabah is undoubtedly a shaitaan. When Rasulallah (sallallahu alayhi wasallam) has commanded obedience to the Way of the Sahaabah, it will be quite obvious that those who deviate from the Path of the Sahaabah are the followers of shaitaan.

If meelaad was the mother of the other Eids, then surely Rasulallah (sallallahu alayhi wasallam) would have explained the importance of upholding this so-called "eid Meeladun Nabi". But, we find that for centuries, from the age of the Sahaabah, the Ummah did not know anything about this innovated custom of the Ahl-e-Bid'ah. Only after six centuries had passed did the bid'ah of meelaad celebration rear its head in the Ummah.

The custom of meelaad originated in the year 604 A.H. in the city of Mosul at the behest of the evil king Muzaffaruddin Kaukri Ibn Irbal. Huge sums of money misappropriated from the Baitul Maal were squandered on festivals in the name of Meelaadun Nabi. Evil and haraam were perpetrated under the cover of Hubb-e-Rasool. Today the qabar pujaaris are branding the people of the Sunnah as kaafir since they refuse to uphold a practice which has neither origin nor sanction in Islam--leave alone it being the origin of the other Eids.

The bid'ati molvi in asserting that the festival of meelaad is the origin of the Islamic Eids has only exhibited his profound ignorance. He has demonstrated that the

bid'ati mind derives greater pleasure in customs and practices unconnected to the Sunnah.

A custom which was introduced six hundred years after Rasulallah (sallallahu alayhi wasallam) can never be accorded the significance which the acts of the Sunnah enjoy. Why do the people of bid'ah consider the ways of the Sahaabah insufficient for the expression of love and honour to Rasulallah (sallallahu alayhi wasallam)? Why is the Tareeqah of the Sahaabah not accorded the same concern, vigour and importance as some Muslims prefer to give to innovated customs such as meelaad? Did the Sahaabah organize any festival? Other than the two Eids, Islam is conspicuous for its lack of festivals and celebrations. Even the Eids were not festivals and occasions of celebration as people in these times understand. The way to celebrate Eid is recorded in detail in the Sunnah. Haraam activities do not constitute part of the Islamic celebration of Eid. Eid too, while a day of happiness, is a day of Ibaadat. Frivolities do not form part of Islamic and Sunnah culture. Qawwaali, brigades and other western-orientated displays of the nafs are the tools of shaitaan. Such activities do not form part of the Sunnah, but they do form part of the customary meelaad celebrations of the qabar pujaari sect.

The 12th day of Rabiul Awwal is accorded Shar'i status and great displays of love (albeit hollow) for Rasulallah (sallallahu alayhi wasallam) are made on these occasions of meelaad. Did the Sahaabah then not know that Rasulallah (sallallahu alayhi wasallam) was born on this day? Why did they not uphold this day as a day of Eid? Why did Rasulallah (sallallahu alayhi wasallam) not instruct them to celebrate this day as a day of Eid and festivity? The votaries of this custom designate this day as "a day of resolution". But why has the Shariah never described this day as a "day of resolution"? Why did the Sahaabah, despite their profound love for Nabi-e-Kareem (sallallahu alayhi wasallam) not stipulate this day as a day of resolution? Yes, we all know that Rasulallah (sallallahu alayhi wasallam) has described the Night of Baraa't as the Night of Stock-taking. And, we know that Lailatul Qadr has been described as a very auspicious Night. And, we have been apprized by Islam that the 10th Muharram is a great day--not because of the Shahaadat of Hadhrat Husain (radhiyallahu anhu), but because of a number of other factors. The 10th Muharram was a day of auspiciousness long before the martyrdom of Hadhrat Husain (radhiyallahu anhu). But, qabar pujaaris emulating the Shiahs, have introduced Shiah beliefs into Islam.

It is indeed a queer phenomenon that those who shout the loudest about love for Rasulallah (sallallahu alayhi wasallam) are the worst criminals violating the Sunnah of Nabi-e-Kareem (sallallahu alayhi wasallam). What else is to be expected from mobs of grave-worshippers. Such vile innovators who displace and murder the Sunnah will be buffeted from Haudh-e-Kauthar on the Day of Qiyaamah by Rasulallah (sallallahu alayhi wasallam) and the Mala'ikah. May Allah Ta'ala save us from such calamities.

Love for Rasulallah (sallallahu alayhi wasallam) is not qawwaali-singing and slogans. Love for Rasulallah (sallallahu alayhi wasallam) is obedience to the Sunnah, everyday obedience.

## RESOLUTION?

A molvi arguing the case for meelaad celebrations says:

"The day is essentially a day of rededication and resolution to do good things and not to practice falsehood, forgery, bribery and corruption."

Rededication and resolution are daily practices or should be daily practices of Muslims. The Sunnah of Rasulallah (sallallahu alayhi wasallam) commands daily Muhaasabah (Reckoning of one's deeds) and Muraaqabah (Meditation on various aspects of the Akhirah, etc.) But, to the bid'atis it is a practice to be resorted to once a year on the occasion of meelaad. The irony is that even on the day of meelaad, the participants in these celebrations do not rededicate themselves to good. Meelaad celebrations consist primarily of the following ingredients:

- \* Qawwaali singing.
- \* Music
- \* Public feasting.
- \* Haraam brigade trumpeting and marchings in emulation of the kuffar.
- \* Singing songs of praise. Some such songs being excessive veneration to the degree of shirk and kufr.
- \* Niaaz or the distribution of food parcels supposed to be blessed.

There is no piety in these celebrations. There is absolutely no resemblance to the Sunnah in these festivals ostensibly organized to praise Rasulallah (sallallahu alayhi wasallam) and to "rededicate" oneself to do good. People have organized and attended these customary meelaad celebrations for many years, but none ever emerges with piety. Such celebrations have never converted the evil. These celebrations are totally devoid of roohaaniyat. How can roohaaniyat permeate a function which is bereft of Deen? No one has ever learnt anything of the Deen from these celebrations. No one has acquired any Deeni knowledge from the talks of speakers at these celebrations. They do not speak what Rasulallah (sallallahu alayhi wasallam) spoke. They do not teach what the Sahaabah practised.

The baatil of the meelaad-qabar pujaari group is manifest from their beliefs. Among their beliefs is that meelaad is superior to even the Fardh Salaat. A single meelaad session compensates for a year's Salaat omitted. This attitude of the bid'atis appeals to ignorant people who find the ibaadat of Islam difficult impositions. For such people the celebrations of merry-making appear very alluring since everything done in these celebrations is pleasant to the nafs of man--singing, music, feasting, etc., are most satisfying pursuits to the bestial nafs of man.

An intelligent Mu'min upon careful reflection will discover the futility, deviation and baatil of these celebrations. It is necessary to abstain from this innovated practice of meelaad

### HAAZIR NAAZIR

Some again subscribe to the belief that Rasulallah (Sallallahu alayhi wasallam) is *haazir* and *naazir*, i.e. he is omnipresent-- he is here, there and everywhere at one and the same time. Even a simple village-dweller will say and understand that the attribute of omnipresence is exclusive with Allah Ta'ala. Indeed, the heart of Rasulallah (sallallahu alayhi wasallam) is afflicted with grief and sorrow by those who entertain this belief of *haazir-naazir*.

(Hadhrat Masihullah)



## ISLAMIC MONTHS

Determination of every Islamic month by physical sighting of the hilaal (crescent moon) is an incumbent requirement of the Shariah. This Sunnah and necessary Shar'i practice has been discarded by most Muslims. Sighting the moon to establish the commencement of the Islamic month is nowadays confined to Ramadhaan and the occasion of Eidul Fitr. As far as the rest of the Islamic months are concerned, Muslims no longer care. Those who have some concern feel satisfied with calendar calculations. But, in terms of the Shariah calendar calculations cannot be relied on for the commencement and ending of the Islamic months.

It is obligatory on the Muslim community in every town or locality to determine the months by means of the physical sighting of the crescent moon. If the moon is not sighted at the end of the 29th day nor is reliable Shar'i evidence forthcoming of any sightings from other areas, then it will be waajib to fulfil the month with 30 days.

Guesswork and birth of the moon fixed by astronomical tables are not permissible in the determination of the Islamic month. It is essential that some members in every Muslim community make it their duty to sight the moon each month. Such sightings should be reported to the Ulama or Imaam of the Musjid so that the commencement of the new month may be announced.

## HAYA

Modesty (Hayaa) is a natural attribute in women. In a certain place a wealthy modernist—a slave of western liberalism—ordered his wife to abandon Purdah. The lady was from a respectable Purdah Nasheen family. Therefore, she resolutely refused to accede to the evil command of her husband. One day he came to her with gun in hand, threatening to kill her if she persists in observance of orthodox (Shar'i—Islamic) Purdah. The noble lady replied that she preferred death to abandonment of Purdah. Violating Purdah was not a possibility with her. The accursed man pulled the trigger and murdered his honourable wife. Thus, for the sake of Allah she offered her life in His Path. (Hadhrat Maulana Ashraf Ali Thanvi—Rahmatullah alayh)

## ILHAAM

Ilhaam is a class of inspiration which comes from Allah Ta'ala into the heart of a Wali (Saint). Although Ilhaam is not Shar'i Proof which could be cited as evidence or basis for formulating rules of the Deen, nevertheless, transgressing the demands of Ilhaam is fraught with calamity here on earth. Transgression against Ilhaam is not a punishable offence in the Akhirah.

A certain Wali, on hearing of the arrival of a Durwaish (a saint who has renounced the world), resolved to go and meet him. Immediately on making this intention, it was inspired to him: "Do not go." The wali ignored this ilhaam. This same message was inspired into him several times. However, the wali not being able to discern any reasonable basis for not going to visit the durwaish, ignored the ilhaam and set out to meet the other saint. He walked just a short distance when he fell and broke his leg. This was his punishment for having opposed the order of the ilhaam.

It later transpired that the durwaish was a bid'ati. In meeting him there was the danger of ordinary people being misled. (Hadhrat Maulana Thaavi)

## RESPECT FOR THE AULIYA

Once Hadhrat Ahmad Ibn Hambal (rahmatullah alayh) was sitting on the banks of a stream making wudhu. Another man had just seated himself on higher ground also on the banks of the stream to make wudhu. When he realized that Imaam Ahmad Ibn Hambal was sitting on a lower level he left his position and went to sit further down, lower than the great Imaam.

After his death someone saw him in a dream and enquired of his condition. The man replied:

"Allah Ta'ala forgave me. One day while I was making wudhu on the banks of a stream, Imaam Ahmad Bin Hambal arrived to take wudhu. He sat on a lower level than myself. Thus, the water with which I was making wudhu would flow in the Imaam's direction. In honour of the Imaam I arose and went to sit on lower ground. Allah Ta'ala loved this act of mine and forgave me since I had shown respect to His accepted Servant."

### A SIGN OF QIYAAMAH

Rasulullah (sallallahu alayhi wasallam) said that one of the signs of Qiyaamah is that people of belated times will revile and criticize the illustrious Salf-e-Saaliheen (the pious Auliya and Ulama of former times).

## NIKAH

Nikah is a sacred bond. The holy contract of Nikah brings along with it rights, duties and obligations to be observed and fulfilled by both partners in the Nikah contract. Islam lays great emphasis on the honouring of the rights of the Nikah. If the rights of this holy bond cannot be observed and injustice and oppression ensue in the wake of transgressing the limits of Allah Ta'ala, then it is best for the marriage partners to honourably part and go their respective ways. The Qur'aan says in this regard: "Thereafter either keep (her) with goodness or set her free beautifully."

Some husbands, taking advantage of the weakness of women and realizing the non-existence of a Shar'i court of law in their areas, subject their wives to injustice and misery. They lack the qualities necessary for a Muslim husband. The slightest act of the wife which displeases him lets loose the husband's animal fury. Some wives are thus subjected to untold hardship. Husbands should reflect and ponder about the power of Allah Ta'ala. Zulm on wives is a despicable sin. The Nikah pledge does not make the husband the master nor does it reduce the wife to slavery. The higher rank of the husband is not a licence for cruelty and oppression on the wife. The Shariah commands the husband to adopt patience, dignity and kindness in his dealings with his wife. Even if the wife fails to uphold the husband's rights correctly and she is found to be defective in the discharge of obligations towards her husband, he as the man and the dominant partner—as the one with greater intelligence—should not reciprocate by becoming unmindful of his duties and obligations towards her.

When the relationship between husband and wife has been irreparably harmed and there no longer remains hope for observing the limits prescribed by Allah Ta'ala, the partners should separate honourably without rancour and acrimony. But, some husbands knowing that the right of Talaq is vested in the man, will keep the wife in perpetual subjugation by withholding Talaq while their motive is merely to 'punish' the woman and bring more heartache and misery to her. Such is not the way of a Muslim. A Muslim has to fear Allah Ta'ala. He is accountable for his deeds and his motives. Allah Ta'ala says in the Qur'aan Majeed:

"And, do not keep them (women in your nikah) to harm them so that you commit oppression."

A husband who deals unjustly with his wife will be afflicted with misfortunes. Others stronger than him will subject him to injustice and oppression. It is therefore important that he reflects and understands what he is guilty of in his unjust attitude towards his wife.

## CUSTOMARY MEELAAD

The method of meelaad in vogue nowadays is totally wrong. It is an innovation which never existed during the time of the Sahaabah nor of the Taabieen or the Tabetaabieen. Thikre Rasool (mentioning the name of Rasulullah —sallallahu alayhi wasallam—in praise) is not confined to singing about the birth of Rasulullah (sallallahu alayhi wasallam). The laws of the Shariah and the Sunnah are not learnt from singing only praises.

Undoubtedly, talking about the holy birth of Rasulullah (sallallahu alayhi wasallam) is an act of virtue, thawaab and barkat. However, when un-Islamic and unlawful acts accompany such functions (as is the case with customary meelaad celebrations) then there is no question of thawaab and barkat. Consider the example of Salaat. Salaat is an act of ibaadat of the highest merit, but if one deliberately

turns away from the Qiblah or one performs Salaat while deliberately ignoring the fundamentals (arkaan) of Salaat, then instead of reward one is guilty of sin.

Similar is the case of the customary meelaad functions. (Hadhrat Masihullah)

A MUSLIM IS HE FROM  
WHOSE TONGUE  
AND HAND  
MUSLIMS ARE SAFE  
(Rasulullah —Sallallahu  
Alayhi wasallam)

## FASTS OF SHAWWAAL

During the month of Shawwaal (the month after Ramadhaan) it is a Sunnat practice to keep six fasts. The Hadith Shareef explains great significance of the six fasts of Shawwaal. However, many people have adopted a wrong approach and attitude to these six fasts.

Some people entertain the belief and attitude that it is near to obligatory to commence with these six fasts the day after Eid. They also believe that these fasts have to be kept consecutively—one after the other—all together. Some again say that the fasts should be kept immediately after Eid while "we are still in the fasting mood". Others again say: "The sooner we keep them the quicker we will get it over." After the six fasts have been kept some say that they are "celebrating a second Eid".

This attitude is un-Islamic and wrong. These fasts are acts of great Ibaadat, hence our attitude and niyyat should be rectified. The thawaab for Ibaadat accrues only if the niyyat is correct. An erroneous niyyat deprives one of the great virtues of the acts of Ibaadat. Regarding the six fasts of Shawwaal, the following rules should be noted:

- \* These six fasts are Nafl—not obligatory.
- \* There is no compulsion to commence the fasts immediately the day after Eid.
- \* It is not necessary to keep the six fasts consecutively. These could be spread over the course of the month or if one wishes, consecutively—one after the other. It is a matter of individual choice. One may start the day after Eid or on any other day during the month.
- \* The notions of "fasting mood" and "getting over it" should be eliminated. This attitude is not in line with the spirit and purpose of fasting. While the main reason for fasting is to gain the Pleasure of Allah Ta'ala, fasting does serve the purpose of subduing and taming the nafs of man. A degree of difficulty is therefore preferable. The fasts should not be approached as if they are a burden to be shed off quickly.

The notion of "second Eid" is baseless. There is no such mini-eid following these six fasts.

"These are the limits of Allah. He who oversteps these limits has wronged himself."

# MUSLIMS

# AND THE

# AKHIRAH

The life of this world is nothing but futility and play. Verily, the Abode of the Akhirah most certainly is the original life.

Every person will taste death. Thereafter will you all be returned to Us.

Those who have Imaan and practise righteous deeds, most certainly, We shall grant them lofty palaces beneath which flow rivers; therein will they dwell forever. Indeed, wonderful is the reward of those who act virtuously.

(Qur'aan: Surah Ankaboot)

According to the Qur'aan Majeed the true life, the original life, the actual life is in Jannat in the Akhirah (Hereafter). In relation to the Abode of the Akhirah, the Qur'aan describes this transitory and defective material world as an entity of play and futility. In relation to the Akhirah there is no reality in this ephemeral existence for which the Mu'mineen have never been created. Mu'mineen, according to Rasulallah (sallallahu alayhi wasallam), have been created for the everlasting life of bliss, comfort, purity and happiness in the Akhirah, hence Nabi-e-Kareem (sallallahu alayhi wasallam) declared:

"The world has been created for you, but you have been created for the Akhirah."

The Qur'aan teaches us, as is clear from the aforementioned aayaat and many other Shar'i narrations, that the life in this world is a temporary and an empty affair which is futility as compared to the reality of the Akhirah. Maut (death) convincingly demonstrates the transitory nature of this earthly existence, hence to this day no denier of Allah has ever refuted the existence of Maut in spite of refuting the existence of the Creator of Maut.

The Qur'aan further tells us that our journey in the direction of Akhirah is in fact a "Return". Man's original abode and homeland is Jannat where Aadam (alayhis salaam) and Hawwaa (alayhas salaam) were created. The original home of man is Jannat from whence he was constrained to depart under direction of Allah's Wisdom. Therefore, on his onward journey back home, this world is a temporary halting station, the similitude of which Rasulallah (sallallahu alayhi wasallam) described most eloquently. Man, said Rasulallah (sallallahu alayhi wasallam), is like a traveller journeying in the vast expanse of a hot and desolate desert. He reaches a tree, rests a while in its shade and then takes leave of the tree to issue forth into the wilderness in the direction of his destination. He does not make the tree and its shade his permanent halting place for he understands that such folly will lead to his destruction. He intelligently departs from the shade and comfort of the tree and braves the hardships and difficulties of the journey in the desert and wilderness to reach home because he knows that in relation to the comfort of his home, the shade and the tree are mere futilities.

Thus, in like manner we shall soon, one day, depart from the futility of this earthly abode to return to our everlasting home in the Akhirah—the comfort and pleasure of Jannat. Although all Muslims intellectually subscribe to this belief in the Akhirah and that we have not been created to live on this earth in a state of forgetfulness—forgetting about the true and original home in the Akhirah—few of us are truly conscious of this fact. Jannat and the Akhirah are remote concepts hidden somewhere in our minds. The belief in the Akhirah in most Muslims is not strong and vivid enough to deter them from the wrongful and unlawful activities of this world. Our belief in our return to Allah is of such a feeble nature that most of us have made this world an end and a goal to cultivate. Our behaviour and attitude betray our actual disposition. The fact that we are oblivious of Allah's Law in the process of worldly pursuits is a clear indication of the fact that we have no firm belief in the Meeting with Allah Ta'ala. We, therefore, proceed with this worldly life trampling on the laws and commands of Allah Ta'ala as if we shall never have to answer.

The Qur'aan-e-Kareem declares:

"I have not created jinn and man, but that they render Ibaadat unto Me." Since the first and foremost duty of the Mu'min is to render Ibaadat unto Allah Ta'ala, it is highly inappropriate for the Believer to go about his worldly activities in forgetfulness of Allah Ta'ala and the final return to the Akhirah. The world and its natural forces and agencies are merely the means for our transport towards Jannat. The world and its wealth are not objects to hanker after and to cultivate and accumulate as ends by themselves. It is not within the scope of Imaan to sacrifice all efforts of one's life in the pursuit of wealth and worldly power and fame. The accumulation of wealth merely for the sake of becoming a wealthy person and the pursuit of political power merely for the sake of fame and glory are vile and evil. Such attitudes and activities are negatory of the demands of Iman and Islam.

The purpose of wealth is to spend it in avenues of virtue and righteousness, not to hoard it in the vaults of banks. The purpose of political power is to raise the Glory of Allah's Name and to induce the creatures of Allah to enter the fold of Islam so that their salvation in the Akhirah is ensured. The purpose of striving for Islamic domination for which Jihaad is waged, is nothing other than P'laa Kalimatullaah (Raising the Word of Allah). Allah Ta'ala declares this purpose in the following aayat of the Qur'aan Shareef: "And, if We grant them (political) power on earth, they establish regular Salaat, pay Zakaat, command righteousness and prohibit evil. And unto Allah will be the end of all affairs." (Surah Hajj)

The Mu'min has, therefore, been despatched to earth primarily for the purpose of Ibaadat which will be his capital in the Akhirah. His task is not to strive after material perfection. He is not allowed by Islam to lose himself in worldly pursuits. He is not permitted by the Shariah to participate in any activity which conflicts with his goal of the Akhirah. It is, therefore, incumbent on Muslims to seek out the ruling of the Shariah before they participate in any activity, be the activity a worldly pursuit or a religious pursuit which has the form of Ibaadat. What does not conform with the Shariah, has to be shunned. In pursuing the goal of the Akhirah the Pleasure of Allah should be kept in sight, and in this pursuit it does not matter if the displeasure of people is invited.

Muslims in these times have lost their Islamic bearings in entirety. It is observed that even the man who is ostensibly pious, restricts his piety to his acts of worship and external forms of dress. In making this statement, we are in no way attempting to minimize the significance and importance of Islamic dress and correct and steadfast observance of the Islamic acts of ritual Ibaadat, for minus the Shar'i acts of ritual Ibaadat there is absolutely no Islam. Denial of the ritual acts of Shar'i Ibaadat is kufr. Shrugging off the ritual acts of Deeni Ibaadat as insignificant is kufr which expels one from the fold of Islam. The aim of our observation is only to remind our bretheren that

observance of the rules of the Shariah are essential in all spheres of life, not only in ritual acts of Ibaadat and dress of piety. Just as the pious man adopts care in his acts of worship, so too should he be meticulous in the observance of the Shariah in his business affairs and in his political affairs. But, many Muslim businessmen are dwelling in the evil and fallacious opinion that in our day it is not possible to confine business, trade and commerce to halaal ways. Their reasoning has convinced them that it has become necessary to indulge in riba. Similarly, men totally ignorant of Islam participate in political activities of the kuffaar totally oblivious of the proscriptions of the Shariah. They compound their evil by seeking to justify their haraam political activities by raising slogans in the name of Islam while in fact their political acts and participation with the kuffaar are in diametric opposition to Islam. Their nafs and shaitaan have beguiled them and confused them. They follow in the footsteps of the kuffaar. Their kuffaar political compatriots are their pace-setters. They follow the kuffaar politicians most meticulously while violating flagrantly the Law of Allah Ta'ala. The glow of their Iman has been so much smothered that they hopelessly fail to discern that in their slogans and trumpetings they are being led on by the nose in the footsteps of the kuffaar. Following in the footsteps of the kuffaar is to follow shaitaan. Allah Ta'ala warns:

"Do not follow in the footsteps of shaitaan Verily, he is your open enemy. Most certainly, he orders you with evil and immorality and that you speak about Allah what you know not."

When the Muslim has become oblivious of the Akhirah and forgotten that his true and actual home is Jannat, then he violates the Shariah without compunction. His aim is then only selfish material and worldly pursuit. In the desire for mundane perfection and worldly pleasures he raises many a hollow clamour and devises many an evil scheme which he colours in altruistic and Islamic hues to fool others. This is among the ways of the kuffaar, especially the politicians of the kuffaar. It is indeed disgraceful to witness that Muslims who are supposed to be the sole repositories of Tauheed answering the call and following the kufr politics of bishops and priests of kufr—of communists, athiests and anarchists—of men grovelling perpetually in the state of janaabat—of men who are constantly in touch with shaitaan—of men who are steered and propelled by only the bestial nafs—of men who are the agents of shaitaan. Muslims laying prostrate at the feet of these kuffaar seek to gain some respect, dignity and acceptance from these kuffaar political leaders by appeasing them with the vile tactic of labelling their evil methods with the slogan of Islam and the cry of Allahu Akbar. Indeed, Muslims have degenerated to an evil ebb—to a stage where they woo kufr and the agents of kufr. They desire the praises which the agents of kufr will laud on them for their proffered "Islamic" participation, but Allah Ta'ala warns them in the Qur'aan Shareef:

"Those who take the kaafireen for friends besides the Mu'mineen—what, do they search for respect from them? Verily, all respect belongs to Allah."

The honour and dignity of Muslims are not to be acquired in the methods and ways of the kuffaar. Following the kuffaar and participating in their un-Islamic ways and activities will reduce Muslims to disgrace and ruin. The success of Muslims is based on Islam. Adoption of the Sunnah of Rasulallah (sallallahu alayhi wasallam) is imperative for the success and honour of Muslims. Muslims can never achieve respect in the eyes of the kuffaar by adopting their ways and by following the political and cultural paths and customs, ways and practices introduced and established by the kuffaar. Kufr and Iman are two entities which repel one another. Therefore, a firm and lasting association is not possible between Muslims and non-Muslims. The ways of Muslims are generated by Imaan and presented by Islam. The ways of the kuffaar are the products of kufr which is perpetually under the Wrath and Curse of Allah. We have our way, they have their way. Ameerul Mu'mineen Hadhrat Umar (radhiyallahu anhu) emphasised the success of Muslims to be the direct consequence of Islam, hence he declared:

"We are a nation whom Allah granted honour by means of Islam."

As long as Muslims fail to realize the folly of their emulation and following of the kuffaar they will grovel and lament in the misery of their degeneration. The final and highest goal of the kuffaar is acquisition and perfection of material and worldly wealth and power. While these objects are mere handmaids, mere aids for the Muslim in his sojourn towards the Akhirah. The kaafir cultivates this world while the Muslim has compulsorily to cultivate the Akhirah. The aspirations of the Mu'min are not rivetted to this world. He, therefore, has nothing in common in concepts with the kuffaar.

It is imperative that the Mu'min understands his purpose on earth and the end of his worldly activity. He has to understand that he is destined to travel home to Jannat. As long as this goal remains a remote concept in his mind, he will follow the ways of the kuffaar to cultivate this world as an end in itself. As long as the Mu'min fails to transform his remote belief in the Akhirah into a vivid reality, he will remain far from Allah Ta'ala and unable to appreciate his Islamic fetters. He will not understand the logic of adhering to the Shariah nor will he see the necessity of adopting the Sunnah of Rasulallah (sallallahu alayhi wasallam). Without a vivid and a live belief in the Akhirah, it is not possible to inculcate piety nor is it possible to understand what life is all about. It is for this very reason that we observe that the primary preoccupation of the kuffaar is the stomach and food. Their constant and monotonous call is for food production. Their prime concern is with murdering infants and unborn babies (abortion) since the fear of food-shortage is uppermost in their minds. Their whole philosophy of life revolves around food while the life of the Muslim is concentrated around the development and progress of the Rooh (soul) since we have not been created for food. On the contrary food has been created for us. It is not our aim and our goal.

In the Qur'aan Majeed, Allah Ta'ala reminds us over and over again that the true life and home of Believers are the Akhirah and that we should be diligently and constantly involved in preparing ourselves for our everlasting Abode in Jannat. The whole force of Islamic teaching, Qur'aanic admonition and exhortation direct the attention of the Mu'min to the Akhirah. Diversion from this world is emphasised. The material advancement and worldly possessions of the kuffaar are decried and dismissed as mirages in terms of the reality of the life in Jannat. Thus, the Qur'aan Majeed says:

"Do not let the fortunes of the kuffaar in the cities deceive you. (Their worldly possessions) are insignificant wealth. Then, their abode will be Jahannam. Indeed vile a place it is."

It is, therefore, highly unbecoming of Mu'mineen to hanker after the ways and methods of the kuffaar, for their methods are designed to achieve worldly wealth and the temporary and defective pleasures of this world while Islamic



# MUSLIMS AND AKHIRAH

culture disillusion the Mu'min with this world and sets him firmly on the path of the Akhirah. The way of Islam is not designed to attain worldly power and wealth. Should worldly power and wealth be granted to Mu'mineen, these have to be expended in the Path of Allah Ta'ala, in preparation for our life in Jannat. The world is not an end to hanker after nor are our efforts to be exhausted in the pursuit of attaining material perfection and worldly superiority. The Qur'aan Shareef says:

"This worldly life is but play and futility. And, the Abode of the Akhirah is best for those who fear (Allah). What! Have you no intelligence?"

The intelligence which Imaan generates demands that the Mu'min understands that he is not meant for this world. The intelligence of the Mu'min has to be developed to the degree that he is able to vividly perceive the futility of this world and the reality of the Akhirah. If he fails to understand this Islamic concept, his lack of Imaani intelligence will be manifest, hence Allah Ta'ala says to him: "What! Have you no intelligence?"

The intelligence which is adorned with Imaan can never strike up close association with the adherents of kufr, leave alone imitating them--following them and adopting their ways and means--their concepts and ideologies. Association with the kuffaar is prohibited by the Qur'aan which declares:

"O People of Iman! Do not take as friends your fathers and your brothers if they prefer kufr over Iman."

Those among the Muslims who befriend the kuffaar and emulate them in their ways become of them. Stating this fact, the Qur'aan says:

"O People of Iman! Do not befriend the Yahood and the Nasaaraa. They are friends unto each other. Whoever among you (Believers) befriend them, most certainly, is of them."

This aayat fits the present situation most aptly. Muslims having forgotten the Akhirah, have become totally immersed in the culture of the kuffaar. The degree of assimilation of Muslims into the stream of kufr ways of life is so great that almost every kufr concept, idea, way and practice of the kuffaar is justified and adopted by applying an external label of Islam. Since Muslims of these time have fixed for themselves the very same objects which are the goals of the kuffaar, they (Muslims) have adopted the self-same ways and means of the kuffaar to achieve such worldly aims. But, in this pursuit and race the kuffaar are successful while Muslims remain in failure, and so will they perpetually dwell in failure because the means and ways adopted by the kuffaar most appropriately suit their temporary purposes and perishable goals of this transitory existence. But such ways will never assist Muslims to cultivate the Akhirah which is the goal of Iman.

The Qur'aan and the Hadith are replete with the command to strive for the Akhirah. The Shariah emphasises diversion from this worldly life and constant remembrance of Allah Ta'ala. It is established on the basis of the Qur'aan and Hadith that the Ummah of Islam is a Roohaani (spiritual) nation. The fundamental spiritual attitude which constitutes the fabric of Imaan has to be developed to the degree where the Mu'min's bond with the world is slack but firm with the Akhirah. This is possible only if the belief in the Akhirah becomes a vivid reality and a living force in the mind and heart. Rasulallah (sallallahu alayhi wasallam) has indicated two very efficacious ways of strengthening our Roohaani attitude and realizing the futility of this life and the reality of the Akhirah. The two ways of achieving this goal are Muhaasabah and Muraqabah Maut.

Muhaasabah means to take daily stock of our deeds. It is incumbent on the Mu'min to sit in solitude daily for a few minutes at the end of the day and ruminate about the deeds which he had rendered throughout the course of the day. He must reflect and recall all his deeds, acts, statements and resolutions which he had committed from morning till night on that day. For each good or virtuous act or statement he recalls, shukr should be made and greater ability (taufeeq) to do good be requested from Allah Ta'ala. For each evil act or statement he recalls, taubah should be offered. Commanding this Muhaasabah (Reckoning), Rasulallah (sallallahu alayhi wasallam) said:

"Take a reckoning (of your deeds) before a reckoning will be demanded."

Muraqabah Maut means to meditate death. It is essential that the Muslim daily meditates Maut and the events which will follow after Maut. This meditation is commanded by Rasulallah (sallallahu alayhi wasallam) in the following narration:

"Remember abundantly the severer of delights, i.e. Maut."

Hadhrat Umar (radhiallahu anhu), during his Khilaafat, regularly assembled men of piety and learning with the sole aim of discussing and meditating Maut.

Adherence to these two spiritual exercises indicated by Rasulallah (sallallahu alayhi wasallam) and diligently adopted by the thousands of Auliya of Islam will produce the desired glitter (Noor) in Iman. The veils of darkness will slowly disappear and the Akhirah will cease to be a mystery. When lustre enters the Iman, the darkness of materialism dissipates and the Mu'min then vividly perceives the futility of this earthly existence and the reality of the

life vouchsafed for Believers in Jannat.

The practices of Muhaasabah and Muraqabah Maut are not innovations in Islam nor are they mysterious spiritual exercises of the Sufis as certain "learned" men anchored to materialism assert. These are Roohaani practices ordered by Rasulallah (sallallahu alayhi wasallam) and practically adopted by the Sahaabah and countless Auliya throughout the history of Islam. The Qur'aan and the Hadith abound with commands exhorting the adoption of these Roohaani exercises. Some of these narrations are cited here for better understanding:

\* O people! Verily, the promise of Allah is true. Therefore, do not be deceived by this worldly life nor let deception mislead you. (Qur'aan)

\* Mutual competition in the accumulation of wealth has diverted you, until you visit the graves (i.e. until your death arrives). Soon will you know. (Qur'aan)

\* Wealth and sons are adornments of this worldly life. Lasting righteous deeds are best by your Rabb for reward and best for hope. (Qur'aan) Rasulallah (sallallahu alayhi wasallam) speaking on the futility of this world and the reality of the Akhirah said:

\* This world is a prison for the Mu'min and a paradise for the kaafir.

\* I do not fear poverty for you. But, I fear that the world will become prosperous for you as it became prosperous for those before you. Then you will rush into it as those before you rushed into it. It will then ruin you as it ruined those before you.

\* Stay on earth as if you are a forlorn person (alone and lost) or like a traveller.

On the occasion of the Maut of Rasulallah (sallallahu alayhi wasallam) he repeatedly exclaimed:

"O Allah! There is no life but the life of the Akhirah."

## MUJLISUL ULAMA ZAKAAT ORGANIZATION

### ZAKAAT — Fundamental of Islam

THE auspicious month of Ramadhan is approaching us. Fasting is one of the FIVE FUNDAMENTAL PILLARS OF ISLAM. Like Fasting, ZAKAAT too is one of the FIVE FUNDAMENTAL PILLARS OF ISLAM. Payment of Zakaat is COMPULSORY upon all those who own an amount equal to what is known as NISAAB. The current NISAAB amount is R14721.

Thus whoever owns this amount or more in the form of cash, merchandise (stock-in-trade), gold or silver (whether in the form of coins or jewellery) is liable for payment of Zakaat. Once you own the Nisaab and twelve months have passed over your wealth, you will have to pay Zakaat which is equal to 2½% of your wealth.

Zakaat is not a voluntary charity, but a FARDH — compulsory obligation which you must discharge in accordance with the rules laid down by the Shariah of Islam. Therefore, do not fail in fulfilling this very important obligation, for if you are neglectful in this duty of Zakaat, you will be weakening the very structure of your IMAAN which is based on the FIVE FUNDAMENTAL PILLARS of which ZAKAAT is one.

#### HOW TO CALCULATE YOUR ZAKAAT

EXAMPLE:

#### ASSETS PAYABLE BY ZAKAAT

|                               |        |
|-------------------------------|--------|
| Stock-in-trade                | R5 000 |
| Gold and silver jewellery     | 2 000  |
| Cash on hand                  | 500    |
| Cash in Bank                  | 1 000  |
|                               | R8 500 |
| Less Liabilities              | 4 000  |
| Nett amount taxable by Zakaat | R4 500 |
| Zakaat — 2½% of R4 500        |        |
| — R112,50                     |        |

\*Zakaat of R25 is payable on every R1 000 or R2,50 on every R100.

(Mujlisul Ulama Zakaat Organization of S.A.)  
P.O. Box 3393, Port Elizabeth.

### NON-ZAKAAT ITEMS

ZAKAAT is not payable on the following items:

Fixed property  
Plant and equipment  
Vehicles for use  
Precious stones  
Household goods: furniture, utensils, etc.

If any of the above items are for use — personal, in business or otherwise — Zakaat is not levied on them. However, if they are obtained for trade (i.e. for reselling), Zakaat will be payable on them.

Means of production are exempted from Zakaat tax. It is the gain or income derived from these means which is taxable by Zakaat.

All goods in one's personal or family use excluding gold and silver, regardless of quantity or value, are exempted from Zakaat. Thus, whether one has one, two or ten cars, luxury apartment, luxury clothing, etc., all these are not taxed by Zakaat.

(THE ABOVE APPLIES TO BOTH HANAFI AND SHAFI MADHABS).

### ZAKAAT ABUSE

Zakaat funds are misappropriated on a massive scale by self-appointed 'professional' Zakaat collecting bodies operated by unqualified persons. A very large slice of Zakaat money is pocketed as "wages" by these Zakaat-collectors. Zakaat is not discharged in this way. Modernist bodies have made Zakaat-collecting a nefarious trade. Beware of them! Your Zakaat is not discharged by their abuse of trust.

SADAQATUL FITR (FITRAH)  
1407

R2,50

### PURPOSE OF MUZO

THE MUJLISUL ULAMA ZAKAAT ORGANIZATION is not a fund-raising body. This organization does not solicit or appeal for any funds for its administrative expenses. The purpose of the Mujlisul Ulama Zakaat Organization is to assist Muslims in the proper Islamic discharge of their Zakaat obligations. If the Islamic Zakaat tax is not discharged in accordance with the Shariah, the Zakaat obligation of the Zakaat-payers will not be fulfilled. It is therefore imperative that all Muslims who are liable for Zakaat payment ensure that their Zakaat is discharged in strict accordance with the Shariah.

If you are able to dispense of your Zakaat in your own locality in accordance with the Laws of Islam then you should do so. However, if you feel that you will not be able to do Islamic justice to your Zakaat distribution then forward your Zakaat to the Mujlisul Ulama Zakaat Organization. Insha'Allah, we shall assist you in the correct Islamic distribution of your Zakaat. Do not send your Zakaat to such bodies or persons who do not distribute according to the Shariah. Remember that Zakaat is one of the fundamentals of Islam. Such an important and essential Ibaadat should not be executed with negligence.

### Zakaat — our Condition of Acceptance

WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.

This niyyat by you will enable us to distribute your Zakaat in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute within the Shari' Zakaat categories in a manner, time and amount as we deem fit.

PLEASE NOTE THAT WE SHALL ACCEPT YOUR ZAKAAT FOR DISTRIBUTION ONLY ON THIS CONDITION. If you cannot agree to this condition, please do not forward your Zakaat to us for distribution. You may in that case divert your Zakaat elsewhere for distribution.

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## QUESTIONS

indulges in such shaitaani pursuits such as cards and similar other morally and spiritually destructive games of the kuffaar then one will naturally gain the shaitaani attributes of impatience, selfishness, neglect, injustice and a host of other vile qualities. Your husband should realise that playing cards is unlawful whether played for money or not.

## BAA TIL GROUP

Certain learned men have taken objection at the inclusion of the Ahl-e-Qur'aan and the Ahl-e-Hadith among the baatil and deviate sects. The Mujlisul Ulama of S.A. lists these two sects among the false sects in its book, Kitaabul Imaan. The objectors should understand that Rasulullah (sallallahu alayhi wasallam) has explicitly proclaimed only one group as Naaji (i.e. attaining salvation in the Akhirah). The hadith stating that the Ummah will be split into 73 sects, only one achieving salvation, is well-known. These learned men must be aware of this authentic Hadith.

Furthermore, Rasulullah (sallallahu alayhi wasallam) has categorically maintained that only the group which follows the Sunnah of Nabi-e-Kareem (sallallahu alayhi wasallam) and his Sahaabah, will be the Jamaat on the Path of Haqq. Now when Rasulullah (sallallahu alayhi wasallam) conveyed that only ONE group will be on the Haqq, it does not behove any Muslim belonging to the Ahlus Sunnah Wal Jama' to opine to the contrary. Any group which has chosen for itself a road deviating from the Path of the People of Sunnah is necessarily a baatil group which comes within the umbrella of the 72 Naari (destined for Jahannum) sects.

Sunnah sounding names such as "Ahl-e-Hadith" and Ahl-e-Qur'aan" do not connote Haqq. Haqq is to follow the Sunnah of Rasulullah (sallallahu alayhi wasallam) in the same way and form as the Ahlus Sunnah Wal Jama' does. Any path which diverges from this Path is baatil and leads to Jahannum according to Rasulullah (sallallahu alayhi wasallam).

## OYSTERS

Oysters and mussels are not fish. According to the Hanafi Math-hab only fish is halaal for eating. Besides fish all other sea animals are haraam, hence Hanafis are not permitted to eat oysters and mussels.

According to the Shaafi Math-hab all sea animals are halaal, hence oysters and mussels are permissible for followers of the Shaafi Math-hab.

## DEVOID OF LOVE

Those who have adopted un-Islamic appearances and are lacking sorely in Islamic practice sway to and fro when they recite praises in honour of Rasulullah (sallallahu alayhi wasallam). They convey the impression that they are saturated with love for Rasulullah (sallallahu alayhi wasallam). I take oath and say that their hearts are devoid of love for Rasulullah (sallallahu alayhi wasallam). I shall substantiate this claim in a few moments. Nowadays these people (who happen to sing loud praises of Nabi-sallallahu alayhi wasallam - at meelaad functions) have adopted the practice of shaving off their beards. They speak disparagingly and sarcastically of the beard, yet there was not a single Nabi without a beard. These people do not stop and think of the consequences of their criticism and remarks against the beard. The sha-aair (salient and distinguishing features) of Islam are nowadays subjected to insult. Even the nikah of such people is invalidated by their mocking and jesting with the Deen. They fail to realize that the beard facilitates in maintaining the identity of the Muslim. The beard is a sign of honour, dignity and respect. It is thus honourable for a man to have a beard. (Hadhrat Masihullah)

## A SIGN OF QIYAMAH

Among the final signs of Qiyaamah will be the destruction of the Ka'bah by non-Muslim Africans. This has been predicted by Rasulullah (sallallahu alayhi wasallam) and this Shar'i truth appears on page 59 of our book, Kitaabul Imaan. Certain Muslim politicians, fearful of courting the displeasure of non-Muslim politicians with whom they are consorting, have objected to this Shar'i truth. Let them know that a Muslim is constrained to court the Pleasure of Allah Ta'ala. In this holy pursuit he cannot be concerned with the pleasure and displeasure of the kuffaar. Shar'i truths and demands of Imaan cannot be watered down to make them palatable and acceptable to non-Muslims. Those who have deviated from Siraatul Mustaqeem fear even their own shadows, hence, they dread the displeasure of non-Muslim politicians. However, such politicians are the most unprincipled persons and the greatest opportunists one can find on earth. We are not accountable to such villains who walk the path of athiesm and communism.

Nabi-e-Kareem (sallallahu alayhi wasallam) informed us that an African tribe or nation will demolish the Ka'bah just before the advent of Qiyaamah. The Hadith is authentic and has been narrated by Hadhrat Abu Hurairah (radhiallahu anhu). The narration appears in Saheeh Muslim as well as other Kitaabs of Hadith. The words of the Hadith are as follows:

"Abu Hurairah (radhiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "The Ka'bah will be destroyed by the thin-legged people of Habshah."

Habshah generally refers to Abyssinnia. However, the term may apply to any land in Africa. Imaam Nawawi (rahmatullah alayh), commenting on this Hadith, states in Sharhul Muslim that the "thin-legged" African people spoken of in the Hadith probably refers to a tribe from Sudan.

This information conveyed by Rasulullah (sallallahu alayhi wasallam) is a truth which will yet happen. There is no need for Muslims to be apologetic in regard to the teachings and beliefs of Islam. Muslims have to search for the pleasure of Allah Ta'ala, not the pleasure of non-Muslims.

Another sign of Qiyaamah stated by Rasulullah (sallallahu alayhi wasallam) is that certain tribes among the Arabs will revert to idolatry and their womenfolk will dance around idols. The Muslim politicians who have objected to the Hadith regarding the destruction of the Ka'bah by an African race, will not object to the Hadith which puts certain Arab tribes in bad light because in these days of political immorality it is fashionable and considered proper to abuse all Arab monarchies. The Ahadith predictions are statements of fact and reality. Whoever feels insulted by transcendental truths can please themselves with their own displeasure. As Muslims we are concerned with the sacred statements of Rasulullah (sallallahu alayhi wasallam). We are not schooled in the art of apologetic interpretation nor in the practice of dubious diplomacy which conceals and distorts the truths of Allah Ta'ala.

Ramadhaan 1407

Zakaat Nisaab R296

MAHR-E-FATIMI R784

## ISMAILIS

Among the sects of Shi'ism is the Ismaili group, also known as Khojas. Among the beliefs of kufr to which this sect subscribe are the following:

\* The Agha Khan is God incarnate. In other words, the Agha Khan is a physical manifestation of God. In simple terms, God has descended into the Agha Khan.

\* The portrait of the Agha Khan is worshipped.

\* The Qur'aan which exists today is incomplete. The original Qur'aan had 40 Juz (Paras). The missing ten Juz are concealed in the House of Ali.

\* Forgiveness for sins is sought from the 'Haazir Imaam' (the reigning Agha Khan). One such example is the decree issued by the 48th Imaam, Sultan Mohammed Shah who 'forgave' sins in the following manner:

"Sins which you have committed until this day--all of them--I forgive you. Henceforth do not commit sins."

\* Fasting the month of Ramadhan is rejected.

\* Like all Shiah, the Ismailis do not believe in the finality and superiority of the Risalat of Rasulullah (sallallahu alayhi wasallam).

The abovementioned are some of the kufr beliefs of the Khoja sect. In spite of the Khojas like all other kufr sects reciting the Kalimah of Islam, they subscribe to numerous beliefs of kufr which place them firmly outside the pale of Islam. Muslims should, therefore, not be deceived by the Kalimah slogan of sects whose beliefs of kufr are well-established and well-known facts.

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## GRAVE WORSHIP

Ta'leem, the qabar pujaaries will not be able to succeed in their abominable trade of qabar puja and bid'ah.

The slight inroads and little "successes" which the qabar pujaaris are seemingly effecting in certain places are due to the fact that Ulama of the Haqq have failed in their sacred duty of Amr Bil Ma'roof Nahy Anil Munkar. The policy of diplomacy under the designation of "Hikmah" practised to acquiesce the public is highly detrimental in the long term. The aim of a man of Haqq is the Pleasure of Allah Ta'ala. A necessary corollary of Divine Pleasure is the incurrance of the displeasure of people. The Aalim of Haqq must take such displeasure in his stride and proclaim the truth of the Sunnah as commanded by Nabi-e-Kareem (sallallahu alayhi wasallam): "Proclaim the Haqq even if it be bitter."

Thus, the success of the People of the Sunnah lies in the propagation of the Haqq and conscious concern for Allah's Pleasure.

## HURTING RASULULLAH (sallallahu alayhi wasallam)

You should ponder deeply. Hurting the heart of a Muslim--causing grief and sorrow to a Muslim unjustly--is a vile sin. When this is so for an ordinary Muslim, how evil then is it to hurt the heart of Rasulullah (sallallahu alayhi wasallam)? Indeed it is among the vilest sins to displease Rasulullah (sallallahu alayhi wasallam) and hurt his heart. You are aware that the deeds of the Ummah are presented twice a week to Rasulullah (sallallahu alayhi wasallam). How much pain must be caused to Rasulullah (sallallahu alayhi wasallam) when the sins and evils of Muslims are presented to him? It is of utmost importance for us to ensure that none of our actions constitutes a source of pain to Rasulullah (sallallahu alayhi wasallam).

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## ISLAMIC BANKS?

The Muslim public is being brazenly misled by certain Muslim-owned finance houses purporting to be conducting their business transactions within the confines of the Shariah. The Name of Islam is being misappropriated by these unscrupulous owners for monetary gain in haraam ways.

A great play of the cliché, "interest free credit" is made and Muslims are given the impression that every financial activity of the Muslim finance house is in strict accordance with the Shariah. Masjid platforms are being employed by the directors of these business enterprises to propagate the notion that **riba** plays no part in their dealings while in actual fact the aspect of **riba** in these Muslim-owned banks is worse than the degree of **riba** of even the non-Muslim banks.

Qur'aanic aayats are cited on the stationery of these companies and reference is made to the Hadith of Rasulullah (sallallahu alayhi wasallam). Pious and altruistic motives and aims are put under the guise of Islamic values and the Shariah to confer Islamic respectability and Muslim acceptability to these finance houses. All such pious rhetoric merely serves the purpose of beguiling the Muslim public. Claims are made and assurances given that Islamic sanction for their activities will be obtained from the Ulama. However, when the haraam nature of the transactions are pointed out, the engineers of the haraam contracts seek to escape the Shar'i rulings by resorting to dubious and elusive tactics. It is important for Muslims to understand that while **riba** is haraam between a Muslim and a non-Muslim, the degree of prohibition between Muslim and Muslim is far higher. According to Rasulullah (sallallahu alayhi wasallam) **riba** is worse than a conglomeration of seventy major sins, the lightest of which is like fornicating with one's own mother. Past experience and facts illustrate that those who are in charge of some of these Muslim-owned finance houses are men who lack Islamic credibility. They have no concern for Islam. They are devoid of altruism. They have been driven to madness by the satanic touch just as the kuffaar devourers of **riba** have been smitten with satanic insanity. In regard to them, the Qur'aan Majeed declares:

"Those who devour **riba** do not stand except as one whose mind has been driven to insanity by the touch of shaitaan."

Insha'Allah, we shall examine some of the transactions of these companies in a future issue of the Majlis for the benefit and guidance of Muslims.

## BOGUS COLLECTOR

The Muslim public is warned of a bogus collector who hails from Kingwilliamstown. Throughout the year he visits various parts of the country and collects funds under false pretences. His favourite tactic is to beguile people into believing that he is involved in intensive and extensive **da'wah** work among the indigent population of Ciskei. But, his claims are false. He works for his pocket and presents the missionary image.

One of the gimmicks employed by him is to keep a couple of African children with him on his collection rounds. Making use of these kids he claims to be operating a big feeding scheme for the poor in Ciskei. His claims are false. He operates no such scheme. He operates for his own account.

In the past he had succeeded in misleading the Jamiatul Ulama of the Eastern Cape into granting him a letter sanctioning his collection. The Jamiatul Ulama has revoked its permission and any purported letter of the Jamiat in his possession is fraudulent. The Muslim public is urged to desist from contributing to his fictitious schemes and **da'wah** work which exist in name only.

## THE QURBANI MEAT

The *Mustahab* (best) method of distributing the qurbaani meat is to divide it into three equal parts. One part should be given to the poor, one part to one's relatives and friends and one part retained for one's own family. However, it is permissible to distribute all the meat to the poor or to any persons of one's choice even if they are not among the poor. One may also retain all the meat for one's own use.

Although it is permissible to retain all the meat for one's own use, the intention of the Qurbaani should not be the eating of meat. If one's intention is the meat, then the Qurbaani will not be valid since the purpose of Qurbaani is neither eating nor feeding. The purpose is to gain the Pleasure of Allah Ta'ala. It is therefore imperative that the *niyyat* is examined and purified.

It is not permissible to sell the Qurbaani meat nor is it permissible to give any part of the meat or of the animal to the labourers as wages for their labour.

## QURBAANI

The importance of the Qurbaani may be understood from the following statement of Rasulullah (sallallahu alayhi wasallam):

"He who does not make the Qurbaani in spite of having the means to offer it, should not attend our Musallaa."

The *Musallaa* or Eid Gah is the vacant ground on the outskirts of the town where the Eid Salaat is performed. This Hadith does not prohibit the culprit from going to the *Musallaa* and performing the Eid Salaat. In fact, it is necessary for him to perform the Eid Salaat even if he has wilfully neglected this great *ibaadat* of Qurbaani. Rasulullah (sallallahu alayhi wasallam), in this Hadith rather emphasises the importance of the Qurbaani and the evil of deliberately omitting it. One who wilfully ignores the performance of the Qurbaani is like one who has dissociated himself from the general body of the Ummah, hence Nabi-e-Kareem (sallallahu alayhi wasallam) criticizes him so severely to jolt him into realizing the evil of his neglect.

## KUFR DENIAL

An account of the dialogue which transpired between Allah Azza Wa Jal and Rasulullah (sallallahu alayhi wasallam) on the Night of Mi'raaj appears in the authentic Hadith and Tafseer Kitaabs of Islam. The narrations in this regard have been handed down from the age of the Sahaabah by **Tawaatur Transmission**. This is the highest and most authentic category of Hadith. The Fardh acts of Islam such as the five daily Salaat, are substantiated on the basis of such Ahadith which belong to the **Mutawaatar** category. Rejection of Hadith of this category is **kufr** and relegates the rejector into **irtidaad**. In other words, he leaves the pale of Islam. His **nikah** is severed. He has to make **taubah**, proclaim the Shahaadah of Islam and renew his **nikah** if he realises his error and decides to return to the fold of Islam.

Recently, an Imaam of a certain Masjid in Cape Town, in a lecture to his congregation, emphatically denied the truth of the Hadith in which Rasulullah (sallallahu alayhi wasallam) makes explicit mention of the way in which the daily Fardh Salaat was reduced from fifty to five by Allah Ta'ala. This Imaam belied this highly authentic Hadith and claimed that Allah Ta'ala never initially ordained fifty Salaat as Rasulullah (sallallahu alayhi wasallam) had categorically asserted. In denying this unequivocal statement made by the Rasool of Allah and reported down the centuries of Islam's history by the highest authorities in the most reliable way, the Imaam has exposed himself to **kufr**. The Hadith in question is narrated in the highly authentic Hadith books of Bukhaari and Muslim. Other Hadith books and Tafseer books as well narrate this Hadith. This Hadith has been accepted as authentic and of the highest category by the unanimous approval of all authorities of Islam. This Hadith has been part of Islamic belief since the time of Rasulullah (sallallahu alayhi wasallam). The Sahaabah transmitted this Hadith to the Taabieen who in turn conveyed it to the succeeding generation and in this way was it transmitted until it reached us.

The Imaam in question has rejected the sacred words of Rasulullah (sallallahu alayhi wasallam) merely because the Hadith does not appeal to his whimsical comprehension. According to the misguided Imaam acceptance of the Hadith implies that a change occurred in the Decree of Allah Ta'ala. If fifty Salaat were ordained then in terms of this miscreant's logic Allah Ta'ala lacked the power (Nauthubillah min thaalik) to alter that decree. In support of his personal conclusion of dhalaal, the Imaam cites that Allah Ta'ala states in the Qur'aan: "There is no change for the Word of Allah." Indeed, the ignorance of this man is stark. To page 12

# QUESTIONS and ANSWERS

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**Q. Is it permissible to take pills to stop one's haidh (menses) during Ramadhaan and Hajj?**

**A.** Any act which interferes with the natural processes created by Allah Ta'ala is not permissible unnecessarily. Under normal circumstances it is not permissible to take pills or medicine for the purpose of preventing the expulsion of the impurity of haidh from the body. Such action is undoubtedly fraught with danger to the physical as well as spiritual health. Allah's Wisdom demands that the impurities of haidh be expelled from the body in the normal and natural way created by Him. The impurity of haidh is not to be stored and transformed into the body. Retention by the body of this impurity is most harmful. So harmful is the impurity of haidh that according to Hadith narrations the danger of insanity exists for the man who engages in sexual intercourse during his wife's haidh periods. However, on the occasion of Hajj in these days of turmoil and intolerance there does exist the need sometimes for a woman to resort to such ways of preventing haidh. Tawaaf-e-Ziyaarah--the Fardh Tawaaf--has compulsorily to be made. As long as the woman has not executed this Fardh Tawaaf, she will not be lawful to her husband. During haidh it is not permissible to make Tawaaf. Hence, if a woman's period of haidh coincides with the days on which Tawaaf-e-Ziyaarah has to be made (10th, 11th and 12th Zil-Hajj) and difficulties in extending one's stay in Makkah Muazzamah are anticipated, then such pills or remedies may be resorted to. But, since there is no such need as far as Ramadhaan is concerned, it is not permissible to resort to this harmful and injurious practice.

**Q. I have a big overdraft in the bank. I am not being pressed by my creditors and my business is operating smoothly. Can I go for Umrah taking money from the business?**

**A.** If your business was operating smoothly and correctly you would not have been saddled with the evil of overdraft in the bank. Bank overdraft carries with it the evil burden of ribaa which is worse than fornication according to Rasulullah (sallallahu alayhi wasallam). You have to apply all your energies and resources to eliminate the haraam burden of riba. Under the circumstances it is not permissible for you to go for Umrah even if your creditors are not pressing you. It is your obligatory duty to eliminate the haraam overdraft. The money which you wish to utilize for the Umrah journey should be employed towards the elimination of the overdraft.

**Q. Is the Ja'fari Math-hab part of the Ahl-e-Sunnah Wal Jamaat?**

**A.** The Ja'fari sect is in fact the group of Shiahs. In Islam there is no Ja'fari Math-hab. The only Math-habs belonging to the Ahl-e-Sunnah are the Hanafi, Shaafi'i, Maliki and Hambali. In former days there were many Mujtahideen of Haqq who belonged to the Ahlus Sunnah while not following any one of the four Math-habs. Mujtahideen are fully qualified to deduct the rules of the Shariah from the Qur'aan and Hadith. However, the age of the Mujtahideen has long ago ended. All other Math-habs of Haqq have died out. Only the four official Math-habs now remain. But, the Ja'fari 'math-hab' of the Shiahs never constituted part of Islam.

**Q. A man marries women and divorces them, leaving them and the children to fend for themselves. Can a man free himself from his his responsibilities by giving talaq to his wives? He has done this to three women. What is the Islamic ruling about this man?**

**A.** A divorced woman is entitled to maintenance from her ex-husband only while she is in iddat which is a period of three haidhs according to the Hanafi Math-hab or three Tuhrs (periods of purity) according to the Shaafi'i Math-hab. After the termination of the iddat she is a total stranger to the man. He is no longer responsible for her maintenance. If she is not by the means to support herself, it will be the duty of her male relatives to maintain her. It is the responsibility of the father to maintain his children. Thus, by divorcing his wife, the man cannot free himself from the responsibility of maintaining his children.

**Q. Some people like to perform their Sunnat and Nafil Salaat in a loud whisper, thus disturbing other musallis nearby. Is such action permissible?**

**A.** There is no need to whisper when performing Salaat. It is sufficient that the musalli hears his own voice. Recitation in Salaat should be such that only the musalli himself hears his voice. It is not permissible to perform or recite in a way which disturbs other musallis.

**Q. Can Salaat be performed without any lip movement?**

**A.** Salaat performed without lip movement is not valid. The musalli should be able to hear himself reciting.

**Q. In some Mosques it is customary to break fast with Haleem. A list is drawn up whereby people add their names to supply the Haleem on the said day. Is this Islamic?**

**A.** It is permissible to break fast with any halaal food, but the observance of the customary Haleem practice is not Islamic.

**Q. Can solar-heated water be used in a Mosque to perform wudhu?**

**A.** Rasululullah (sallallahu alayhi wasallam) forbade that water heated by the sun be used. Such water can cause the sickness of white-liver. It is quite possible that this warning sounded by Rasulullah (sallallahu alayhi wasallam) applies to solar heating as well. It is therefore wise to abstain from such water.

**Q. Can interest monies be used to build toilets, walkways and upkeep of gardens in a Mosque property?**

**A.** Interest money obtained from a bank or building society may be used for themselves to the ways and methods of purposes. However, such money cannot be used for the actual Masjid building and its expenses and maintenance.

**Q. Are loud speakers permitted to be used to relay Athaan?**

**A.** It is permissible for Athaan but not for Salaat and Khutbah.

**Q. Thirty minutes after the end of Sehri I was fondling my wife. With the result I discharged semen. What is the position of my fast of that day?**

**A.** This act is sinful. The fast broke. You have to make taubah and qadha of one day.

**Q. While in Sajdah my topee (head-gear) falls off. Do I pick it up and put it on my head or do I complete my Salaat and then put it on?**

**A.** Pick it up and cover your head while in Salaat.

**Q. Is it permissible to play computer games at cafes?**

**A.** It is not permissible to indulge in such diversions and baatil.

**Q. Why is it haraam to donate blood?**

**A.** For the same reasons that it is haraam to donate urine. Blood is part of the human body. In addition it is an impurity.

**Q. If after sexual intercourse one does not take a bath and puts on clean garments, does the clothing become napaak (impure)?**

**A.** If there is no najaasat (impurity) on the body, the clothing will not be rendered impure.

**Q. If one is in the state of janaabat and**

**one enters a Musjid, does the place whereon one stands become napaak?**

**A.** The place does not become impure. Nevertheless, it is not permissible to enter a Musjid in the state of janaabat. It is sinful to do so.

**Q. Is the celebration of Meelaad not Mustahab?**

**A.** Customary meelaad celebration is not Mustahab. It is a dark bid'ah innovated by people who had strayed far far from the Path of the Sunnah.

**Q. The Muslim Judicial Council of Cape Town has certified as halaal certain brands of animal gelatine. A firm producing medicines is in possession of a halaal certificate for its gelatine. Is such gelatine halaal?**

**A.** The M.J.C. has erred in granting a halaal certificate for the gelatine. The gelatine referred to is haraam. We have studied this matter and have concluded that the gelatine is not permissible.

**Q. The Imaam in a certain Musjid recites Tashahhud, Durood and Dua in the last raka't so quickly that most muqtadis are unable to complete their Durood by the time the Imaam makes Salaam. What do we have to do in such a case?**

**A.** If in the last raka't the Imaam makes Salaam before the muqtadis have completed their Durood and Dua, they should omit these and join the Imaam in the Salaam. It is wrong and sinful for the Imaam to recite in this way.

**Q. Some people say that it is not permissible to keep flowers inside the house. Is this true?**

**A.** There is nothing Islamically wrong in keeping flowers inside the house. It is permissible.

**Q. Is it permissible to keep artificial flowers?**

**A.** It is permissible.

**Q. Is it permissible for Muslims to join in the political demonstrations and rallies which are organized in the country every now and again?**

**A.** It is not permissible to participate in such un-Islamic activity. It is not permissible for Muslims to operate under the political banners of the kuffaar. It is not permissible for Muslims to submit themselves to the ways and methods of communists and other kuffaar in general. All forms of non-Muslim political activity are in conflict with the Shariah. The political movements of non-Muslims are not Islamic movements, hence Muslim participation in such activities is not permissible.

**Q. I live in the vicinity of an Eid Gah, but I do not perform Eid Salaat at the Eid Gah. A certain Imaam of a Musjid told me not to attend the Eid Gah, but to perform the Eid Salaat in the Mosque where he is.**

**A.** According to this Imaam the Eid Gah is not of great significance. My conscience is bothering me for bypassing the Eid Gah. Please advise me of the Shariah's ruling regarding the Eid Gah.

**A.** In the entire life of Rasulullah (sallallahu alayhi wasallam) Eid Salaat was performed in the open on the outskirts of the town, i.e. at the Eid Gah. Only once when it was raining heavily, did Rasulullah (sallallahu alayhi wasallam) perform Eid Salaat inside the Musjid. The practice of the Ummah throughout the history of Islam was on this Sunnah of Nabi-e-Kareem (sallallahu alayhi wasallam). The Imaam is astray and is misleading you. He is depriving you of great thawaab. It is your obligatory duty to perform the Eid Salaat at the Eid Gah. Ignore the misguidance of the Imaam.

**Q. A loan is given with rand notes. Let us say that X rands were given. When**



# QUESTIONS and ANSWERS

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giving the loan it was agreed that on due date the amount of rands to be repaid should equal the amount of rands which will be able to purchase the quantity of gold which X rands could have purchased on the day when the loan was given. Example: On the day of the loan X rands were able to purchase 10 ounces of gold. On date of repayment 10 ounces of gold cost X + R1000, hence the borrower has to repay X + R1000. In view of the fact that the rand note represents gold, the notes which were given as the loan merely represent the amount of gold given as the loan. Will this agreement be permissible in terms of the Shariah?

A. Such a transaction is not permissible. The agreement is not lawful. The excess of R1000 is ribaa which is haraam. Rand notes do not represent gold for the citizens of South Africa. They are not promissary notes as you contend in your letter. On presenting rand notes to the Reserve Bank, gold is not given in lieu. New notes are given for the old notes. This is the mockery of modern economics.

Q. In our place at the time of burial, participants gather a bit of sand, recite Qulhuwallaah and then they blow on the sand. The sand accumulated in this way is placed in the grave besides the mouth of the mayyit. Is this an Islamic practice?

A. It is a bid'ah which must be shunned. This practice has neither origin nor sanction in the Sunnah.

Q. On what value should Zakaat be calculated on gold? The present market value or the price which was originally paid for the gold?

A. On the present market value, not on the price originally paid.

Q. What type of debts are deductible from Zakaat assets? Only business debts or other personal debts as well?

A. All debts are deductible from the total of one's Zakaat-taxable assets, be such debts business debts or personal debts.

Q. A man bequeathed a sum of money to his illegitimate son. The child was born prior to nikah. Is this bequest valid in the Shariah?

A. An illegitimate child is not related to the man who fathered it. According to Islam the illegitimate child does not automatically inherit in the man's estate. The bequest is thus valid and operates within one third of the man's estate. The amount of the bequest should not exceed one third the value of the man's estate.

Q. Here in Trinidad many Muslim-owned farms supply Halaal chickens to the supermarkets which are mostly owned and operated by the kuffaar. The majority of employees of these supermarkets are non-Muslims. Is it permissible for Muslims to buy and consume these chickens?

A. It is not permissible for Muslims to buy and consume these chickens. They may buy the chickens directly from the Muslim farmer or from a Muslim outlet. But, the chickens sold in the non-Muslim supermarkets are haraam even if supplied by Muslim farmers.

Q. Is it Islamic for Muslims to join scouts and guides groups?

A. It is not permissible for Muslims to join such groups in which there are non-Muslim members. Association with non-Muslims in this manner is not permissible. It is, however, permissible for Muslims to organize their own groups for beneficial outdoor activities within the confines of the Shariah. Muslim activities should be devoid of any un-Islamic acts and factors such as kuffaar-emulation, etc.

Q. Is it necessary to be with wudhu when touching Islamic books such as Kitaabus Salaat in which appear Qur'aanic verses?

A. It is not obligatory to be with wudhu when handling such books. However, if one is without wudhu then it is not permissible to touch the actual Qur'aanic verses which appear in the books.

Q. In our country (Trinidad) imported "Halaal" canned beef is sold. Is such canned meat halaal?

A. Such canned meat is haraam.

Q. Islamic organizations send people to collect Zakaat. The collectors are paid a wage from the Zakaat monies which they have collected. Is this permissible?

A. Only such persons appointed by the Islamic state to collect Zakaat may be paid out of the Zakaat fund operated by the Sultan or Islamic government. It is not permissible for private organizations to pay wages to collectors from Zakaat monies. Such misappropriation of Zakaat is evil and haraam.

Q. Is it an Islamic practice to give presents to the bride and the bride-groom?

A. Presents may be given to them if one so desires, but there is no Islamic practice of observing such a custom.

Q. Is it correct to perform Fardh Salaat silently when alone?

A. Yes, it is permissible to recite the Qiraa't silently when performing Fardh Salaat individually.

Q. I have discovered that the Imaam of our Mosque uses only toilet paper to cleanse himself after answering the call nature. Is this permissible and does toilet paper cleanse one sufficiently according to the Shariah?

A. Toilet paper is not an adequate purifier. Therefore, this Imaam remains in the state of impurity after use of only toilet paper. Since tahaarat (purification) of the body is an obligatory requisite for the validity of Salaat, it is not permissible to perform Salaat behind such an impure Imaam. A man who does not understand this basic requirement of Tahaarat is wholly unfit to be the Imaam of a Musjid.

Q. The Athaan was not recited in the Musjid. The Jamaat Salaat was performed without the Athaan having been announced. Is the Salaat valid?

A. The Salaat is valid. However, it is not permissible to omit the Athaan.

Q. Some people claim that marrying more than one woman is permissible only in abnormal circumstances. They say that this practice is not allowed normally. Please state the view of the Shariah.

A. This baatil claim is based on the apologetic attitude of modernism. Marrying more than one woman is permitted in normal conditions simply because Allah Ta'ala has created man polygamous by nature. Although there are benefits for society in polygamy, the ostensible reason for man's indulgence in this permission is his natural instinct. Those who claim that polygamy is permissible in only abnormal conditions are ignorant. They do not know what they are talking about.

Q. Is it possible for a jinn to harm a person physically and kill him?

A. Yes, it is possible for a jinn to harm and kill a human being just as it is possible for one human being to harm and kill another human being.

Q. A non-Muslim lived with a woman who had a daughter by another man. The man later embraced Islam and left the woman. After some years he met this girl (the daughter of the woman with whom he had lived). Both wish to get married. Is it permissible for them to marry?

A. Marriage between this couple is not valid. In view of his association with the girl's mother he cannot marry her.

Q. Can a woman during menstruation recite Durood Shareef?

A. It is permissible. Besides Qur'aan, it is permissible for her to recite anything. Thus Dua, Tasbeeh and Thikr in general are all permissible.

Q. I have heard that it is not permissible for a woman to remove hair-growths from her legs, thighs and face. Is this correct?

A. It is permissible and adviseable that a woman removes all such hair growths. What you have heard is not correct.

Q. Is it permissible to commence Sunnat or Nafil Salaat while the Athan is being called out?

A. When the Athaan is being recited it is Sunnat to reply to the Muath-thin's Call. It is not proper to commence Salaat while the Athaan is being recited.

Q. The trustees of a certain Musjid do not permit the I'tikaaf of Ramadhaan to be observed in the Musjid. According to them there is no validity in the I'tikaaf of the last ten days of Ramadhaan. What is the Shar'i status of such trustees?

A. The I'tikaaf of the last ten days of Ramadhaan is a very important requirement of Islam. The I'tikaaf is a practice of such a high degree of authenticity that denial of it is kufr. Whoever denies the validity of the Ramadhaan I'tikaaf is guilty of kufr--kufr which expels one from the fold of Islam. Such jaahil trustees must be removed from their posts by the musallis of the Musjid.

Q. A husband left his wife after a quarrel. He did not utter talaag, but stayed away for more than three months. Is the nikah still valid?

A. The nikah is still valid. Separation by itself does not constitute talaag.

Q. Will the clothing be impure if a dog brushes against it?

A. If the dog's body is dry, the clothing will not be rendered impure. If the dog's body is moist, the clothing will become impure and will have to be washed. But, it is not necessary to wash the whole garment. Only the affected part may be washed.

Q. In our country (Nigeria) we are required to respect elders by bowing to them. Is this custom permissible?

A. Bowing to people is not an Islamic custom nor is it permissible. Such ways of showing respect are not permissible.

Q. In many places, on the 27th Night of Ramadhaan, a presentation of money is made to the Haafiz who had performed the Taraaweesh Salaat. What does the Shariah say about this practice?

A. The gift is customarily made to the Haafiz for his recitation of the Qur'aan during the Salaat. It is neither lawful for the people to make this customary presentation nor is it permissible for the Haafiz to accept such gifts. In accepting gifts on this occasion, he is guilty of selling the Qur'aan and his Ibaadat for a miserable gain.

Q. I am soon going to convert to Islam and will be getting married. I would like to know the things which are essential for a Muslim regarding marriage, the dowry, etc., and the procedure of the nikah. Can you assist me?

A. You have asked a number of questions in your letter, but you have neither furnished your name or address. The questions posed by you can best be answered by way of correspondence. Please furnish an address to which we may direct correspondence. Neither your name nor your address will be published.

Q. A man goes out in the Path of Tabligh for 40 days.

He makes arrangements

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with one of his male friends to take his wife to work. Daily she travels with her husband's friend to work. Is this arrangement permissible?

A. It is not permissible for a husband to make such haraam arrangements. It is neither permissible for the woman to accompany the ghair mahram. This husband is guilty of a heinous sin. In Islam he is termed a dayyooth. Dayyooth is a vile title which Rasulullah (sallallahu alayhi wasallam) gave to the man who permits other men to associate with his wife. If the man cannot make a proper Islamic arrangement for his wife, then it is not permissible for him to go on the Tabligh journey. It is haraam for him to arrange for a ghair mahram to escort his wife to work. It is not lawful to go on a Tabligh journey when one's absence from home brings about the commission of haraam and the abdication of Huqooq (rights and obligations).

Q. A woman receives a monthly sum of money from her late husband's pension fund. Does the Islamic Law of Inheritance govern this pension money as well? Are the other heirs entitled to a share in the pension money of the deceased?

A. If the mayyit had contributed from his own money towards the pension fund, then the amount which he had contributed is subject to the Law of Meeraath (Inheritance). All heirs have their respective shares in the amount which the mayyit had actually contributed. They have no share in the excess above the amount contributed by the mayyit. The beneficiary of the pension fund will alone be entitled to the excess.

Q. The Laa-Math-habis and even some Hanafis here (in the U.S.A.) want to know the sources on which you base your claim that Juma' Salaat is not permissible in prison. They ask: Where is it in the Qur'aan and Hadith that Juma' Salaat is not valid in a prison? They quote the Qur'aanic verse about Juma' and say that Juma' is valid in every place. Please explain.

A. The arguments of the Laa-Math-habis (those who do not follow a particular Math-hab) are fallacious. It is not possible to convince people who have deliberately chosen the path of deviation. It is not our intention to debate with them or convince them. Laa-Math-habis follow their lowly desires and are lost in deception. Haqq enters the heart only when Allah Ta'ala chooses guidance for it. Without the Noor of Hidaayah coming from Allah Ta'ala, there is no hope of blind hearts seeing the truth. The demand to show in the Qur'aan and Hadith every rule and law is baatil. Numerous Islamic rules accepted by the Laa-Math-habis cannot be shown in the Qur'aan or in the Hadith. The Usool (Principles) of the Shariah have all been deducted and formulated on the basis of the Qur'aan and Hadith by the great authorities of Islam. The great Fuqaha, many who were direct students of the Sahaabah, obtained their knowledge in an authoritative way from the Students of Rasulullah (sallallahu alayhi wasallam). These illustrious authorities systematized the Law of the Shariah. All branches of Islamic knowledge were simplified and systematized for us. The illustrious Aimmah-e-Mujtahideen understood Islam better than what any man will ever understand. We are the Muqallideen (followers) of those noble and glittering Stars of Knowledge which decorated the Islamic firmament of Ilm and Taqwa, hence we follow the directives of those authorities. The Fuqaha of our Math-hab, viz., the Hanafi Math-hab, have ruled on the basis of the Principles of the Shariah that Juma' Salaat is not valid in a prison. We accept that ruling which every

free-lancing follower of the nafs may locate in all the Books of Fiqh--that is, if these loud-mouthed, tin-topped 'scholars' have any ability to refer to the original Books of Islam. We follow the Fuqaha--we do not follow the Laa-Math-habis who follow their lowly nafs. Laa-Math-habis are stupid and dense in the head. They are free lancers vacillating between extremes. They wonder about aimlessly tasting and sampling by stealth from everyone's basket in the same way as the holy bulls and holy cows of the Hindus wonder about in India. Laa-Math-habis are like these holy bulls and cows, wondering aimlessly through the streets, putting their mouths into the vegetable-baskets of all and sundry along the way. Those who have true Knowledge of Islam cannot doubt the truth of our claim. The Laa-Math-habis may cite a Qur'aanic aayat, but they are too stupid to understand what they have quoted. They lack Ilm, hence they cannot understand the Qur'aan.

Q. Is a divorce decree issued by a non-Muslim court a valid talaaq in Islam?

A. A divorce granted or decreed by a kaafir court has no validity in the Shariah. Such a divorce is not a Talaaq in the Shariah.

Q. What is the position of a couple who get married in court without nikah having been performed between them? They say that they are not yet ready for nikah.

A. Such a couple is following in the footsteps of shaitaan. They are living in the state of zina (fornication). A court-marriage is not valid in Islam. Their argument is baseless. They live under the curse of Allah Ta'ala. They have no respect for Allah's Law, hence they are able to regard as lawful and respectable their relationship of adultery solemnized by a kaafir court.

Q. In order to escape the high taxation, a married couple go through a court divorce. On the instruction of their lawyer, the husband writes the following statement to his wife: "I (husband's name) hereby divorce you (wife's name)." The court grants the divorce. Is this divorce valid in Islam?

A. The divorce is valid, not because the kaafir court granted it, but because the husband declared in writing his statement of divorce. When making such an explicit declaration of divorce, intention is of no consideration. Even if the husband has no intention of divorcing his wife, his categoric declaration severs the nikah bond. However, since he made the explicit statement only once, the effect is one Raj'i Talaaq which is a revocable divorce. He can take back his wife within the iddat period. As long as her iddat has not expired, the husband can take her back without the need to perform nikah.

Q. On page 6 of your Vol.7 No.6 you state that the commentary of Yusuf Ali is baatil and a danger to Imaan. Can you please explain why the Ulama have branded his translation as false?

A. In your letter you have stated: "I read your Majlis regularly." If so, then you should have seen and read the number of detailed articles which appeared in the Majlis explaining the serious blunders of Yusuf Ali. Anyhow, we have prepared a book on some of the errors of kufr of Yusuf Ali. The book is published and distributed free by the Young Men's Muslim Association, P.O.Box 5036, Benoni South 1502. Please write for a copy. The explanation you seek will be found in the book.

Q. After removing the hairs under the arms and below the navel, is it compulsory to take ghusl?

A. It is not compulsory.

Q. Is it necessary to observe purdah for one's wife's daughters?

A. Yes, Purdah is obligatory for them.

Q. Can a woman act as an Imaam for women and lead them in Salaat? There are some sisters in America who think that they can.

A. It is Makrooh Tahrimi (which is a forbidden and a sinful act) for only women to form a jamaat for Salaat. Women should not perform Salaat in this way. Rasulullah (sallallahu alayhi wasallam) said that the best Salaat of a woman is her Salaat performed in the darkest corner of her home. Solitude, privacy and concealment are the instruction of Islam for women. It is evil for women to express themselves, even if the form of expression takes the form of Salaat and other acts of Ibaadat. Jamaat Salaat has been ordained for men, not women. In organizing themselves into a jamaat for Salaat, women are over-stepping the limits of Islam.

Q. Is it permissible to raise one's hands in dua after wudhu?

A. There are Sunnat duas to be recited during and after wudhu. Wudhu and all acts of Ibaadat have necessarily to be performed in the Sunnah method taught to the Ummah by Rasulullah (sallallahu alayhi wasallam). While it is Sunnat to make a dua after wudhu, it is not Sunnat to raise the hands while making the dua after wudhu.

Q. Is it permissible for men to wear wigs?

A. It is not permissible. Islam does not permit the creation of such deceptive appearances.

Q. Is it permissible to dye black grey hairs of the head and beard?

A. It is not permissible.

Q. It is customary to shake hands and embrace one another after the nikah ceremony. Is this an Islamic practice?

A. The customary practice of shaking hands and embracing after nikah is not an Islamic custom. There is no need for this practice.

Q. On nikah occasions it has been observed in some places that the boy getting married is made to recite the nikah formula several times in Arabic. Also he has to recite the Kalimah. Is this the correct method of performing nikah?

A. The declaration of acceptance by the boy need not be in Arabic. It can be in any language. There is no need for repeating a specific formula several times as is customary in some places. Reciting the Kalimah is not part of the nikah ceremony. It will suffice for the validity of the nikah if the boy says: "I have accepted her". There is no need for the rigmarole which some people introduce when performing nikah.

Q. Sometime ago a closed debate was arranged between some Muslim university students and the meelaad molvies of Durban. The students made use of the Mujlisul Ulama's booklet on Meelaad to argue the case against the customary meelaad celebrations. On the question of qiyaam (standing) during the mouloud, the Hadith stating the detestation of Rasulullah (sallallahu alayhi wasallam) for qiyaam was cited by the students. The meelaad molvies countered that the said narration was a fabrication and that it was not a Saheeh Hadith. What is the strength of the Hadith in question?

A. The meelaad molvies or the Bid'atis live and feast on falsehood. They took advantage of the fact that the students were not well-versed in Islamic knowledge, hence they brazenly committed the kufr



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of denying an authentic Hadith. The Hadith in question appears in Mishkaat Shareef and is recorded in Tirmidhi Shareef. The Hadith is Saheeh (authentic) and the statements of the bid'atis are false and fabricated.

**Q. A man in prison got married, but the marriage was not consummated. After his release two years later will the nikah still be valid?**

**A.** The nikah will remain valid even if it is not consummated for two years or more.

**Q. I was told that touching a dog makes either ghusl or wudhu imperative.**

**A.** This is incorrect. Neither ghusl nor wudhu becomes necessary when a dog has been touched. A dog's saliva is najas (impure). Hence, if a dog licks something or puts its mouth in or on something the object will have to be washed thoroughly.

**Q. We are two Muslims in a single cell in prison. At times we perform Salaat separately. Should each one of us recite Iqaamah or will one Iqaamah suffice just as one Athaan suffices?**

**A.** When performing separately each one has to recite his own Iqaamah. One Iqaamah is not sufficient. As far as possible perform Salaat together, in jamaat.

**Q. The majority in our community is Shaaf'i. We are practising Shaaf'is. We wish to remain members of the Shaaf'i Math-hab. We, therefore, wish to engage the services of a Shaaf'i Aalim from India. He will teach our children as well as the elders. He can act as the Imaam of the Musjid and guide us in accordance with the teachings of the Shaaf'i Math-hab. It is almost impossible to obtain an Aalim of Haqq of the Shaaf'i Math-hab here in South Africa who will come to live with us. However, some members of our community are of the opinion that there is no need to engage an Aalim from India. They argue that if a local Shaaf'i Aalim is not available a Hanafi should be engaged and we Shaaf'is should follow him according to the Hanafi Math-hab. Please advise us of the Shariah's view**

**A.** Taqleed is Waajib. It is compulsory for the members of a Math-hab to follow the teachings of their Math-hab. Flitting from Math-hab to Math-hab without valid Shar'i reason is not permissible. Abandonment of one's Math-hab is a grievous sin. It is incumbent on the Shaaf'i community to follow the teachings of Islam in accordance with the Shaaf'i Math-hab. It is furthermore incumbent on the community to make arrangement to obtain the services of a qualified and pious Aalim of the Shaaf'i Math-hab. Since you are in position to make such arrangements, your community has no valid Shar'i reason to abandon the Shaaf'i Math-hab and become partial Hanafis.

**Q. Some people here in prison say that the meat served by the prison is halal as long as we recite Bismillaah when we commence eating. This is a non-Muslim prison and the meat is supplied by non-Muslims. Will reciting of Bismillaah on such meat render it halaal?**

**A.** The meat of animals not slaughtered in accordance with the Islamic system of Thabah remains haraam even if Bismillaah is recited when commencing to eat. The recitation of Bismillaah on haraam meat will not render such meat halaal.

**Q. We belong to the Shaaf'i Math-hab. After performing Salaat we make a special Thikr in the name of Abdul Qadir Jilaani (rahmatullah alayh). We then recite Surah Faatihah at the order of the Imaam. This we do aloud. Thereafter dua is made. Does this way comply with the Shariah?**

**A.** The method adopted by you is in conflict with the Shariah. The Shaaf'i Math-hab does not teach this form of thikr. Thikr in the name of a saint is shirk. The form of reciting the dua, etc. is not

supported by the Sunnah. In fact, the form explained by you is bid'ah which must be shunned.

**Q. Is it permissible for Muslim medical students to experiment on human bodies. The bodies are dissected, experimented on and preserved in chemicals for a considerable length of time.**

**A.** It is haraam for Muslims to perpetrate such sacrilege to the human body which is sacred.

**Q. What is the Shariah's view on the practice of shaking hands after every Salaat?**

**A.** This is not an Islamic practice. It is a bid'ah which must be discontinued. It is permissible and even meritorious to shake hands when meeting a brother Muslim after a long while or after returning from a journey. But, the practice of shaking hands after every Fardh Salaat is not a Sunnah practice.

**Q. A man wakes his wife for Fajr Salaat but she does not wake up. She misses her Fajr Salaat almost daily. What steps is the husband allowed to take?**

**A.** It is the husband's duty to ensure that his family conforms to the Commands of Allah Ta'ala. If the wife is obstinate and neglects her Salaat, the husband should show his displeasure, firstly in a mild way, e.g. he should refuse to eat the food which she has prepared. The respectable wife will get the message and alter her ways. But, should she remain adamant in her transgression, the husband should adopt sterner measures. He should stop speaking to her, reprimand her and even separate himself from her bed. It is very difficult and abhorrent for a man of Imaan to cohabit with a woman who does not perform Salaat. Therefore, the husband should devise ways of ensuring that she does perform Salaat. The Qur'aan permits the husband to even beat her lightly without injuring her.

**Q. I have met a Hanafi girl who is prepared to marry me. I am also a Hanafi. We communicate by telephone, but her father wishes and tries to end the association. He has even turned down my marriage proposal. As the girl is willing to marry me, does the father have the absolute say in the matter?**

**A.** If the girl's father is not prepared to accept you for his daughter, then do not pursue the matter. Terminate the association and the communication which is unlawful in the Shariah. You are a ghair mahram to the girl and it is not permissible for you to discuss with her even telephonically. The consequences of further pursuing the matter in opposition to the father's wishes will only be regret and heartache for all involved. The father is the lawful guardian of his daughter. The Shariah has empowered him to make decisions in the interests of his daughter. Although marriage between a Hanafi man and a Hanafi woman is valid without the father's consent, nevertheless, it is contrary to the spirit of Islam's teaching in the matter of marriage. Furthermore, such a marriage in opposition to the wishes of the father will in all likelihood break the relationship between parents and their daughter. The marriage will be devoid of blessings and happiness. Many such marriages landed and even ended in misery. It is, therefore, our brotherly advice that you refrain from pursuing the matter.

**Q. A person owns fixed property, but lives in poverty. His income is so less that he cannot make ends meat. He has a large family to support. Is it permissible to give such a person Zakaat?**

**A.** He may be given Zakaat.

**Q. A certain Muslim teacher at a secular school mocks the Sunnah of Rasulallah (sallallahu alayhi wasallam). He says that Muslims are retrogressing because of the Sunnah. He thus mocks at the Muslim style of dressing and the beards which Muslims are keeping. Can this teacher still be regarded as a Muslim?**

**A.** This teacher is no longer a Muslim even if he was born a Muslim. One who mocks the Sunnah or Rasulallah (sallallahu alayhi wasallam) commits kufr. He becomes a murtad (renegade). He thus leaves the fold of Islam.

**Q. Is it permissible to charge different prices for the same type of goods sold to different customers on the same day?**

**A.** It is permissible. The actual and valid price for the goods is the price mutually agreed on by the parties at the time of the sale transaction.

**Q. Sometimes it rains or snows before Maghrib Salaat and it continues until after Maghrib. The brothers at university, on such occasions, combine the Maghrib and Isha Salaat. Immediately after the Salaam of the Maghrib Fardh Salaat, the Iqaamah for Isha Salaat is recited and Isha Fardh Salaat follows. What should I do in such a situation. I follow the Shaaf'i Math-hab.**

**A.** Since you are a Shaaf'i it is permissible for you to join the jamaat and perform the Isha Salaat in this combined manner. On account of the bad weather it is permissible for Shaaf'is and Maalikis to perform their Isha Salaat during the Maghrib time as described by you. But, this is not permissible for followers of the Hanafi Math-hab. Hanafis should, therefore, not join the Isha Salaat performed during the Maghrib time.

**Q. Is it permissible for Muslims to celebrate or participate in 21st birthday celebrations?**

**A.** Such celebrations are the acts of the kuffaar. It is not lawful for Muslims to emulate these customs of the kuffaar.

**Q. Why is the punishment for zina one of lapidation, when the punishment clearly prescribed in the Qur'aan is 100 lashes?**

**A.** The Sources or Principles of Islamic Law are not confined to the Qur'aan. The Sunnah is also a source of Islamic Law. The punishment of 100 lashes stated in the Qur'aan Majeed refers to punishment for zina committed by unmarried people while stoning to death is the punishment for zina committed by married people. The Ahadith of Rasulallah (sallallahu alayhi wasallam) represent the Tafseer of the Qur'aan. The Qur'aan Majeed cannot be interpreted nor understood in isolation of the Sunnah of Rasulallah (sallallahu alayhi wasallam).

**Q. If a person goes to Makkah to visit a friend or to conduct business, is it necessary to put on Ihraam?**

**A.** Yes, it is compulsory to enter the state of Ihraam once a person passes the Miqaat and proceeds to Makkah Muazzamah. Regardless of his intention, Ihraam becomes necessary. Furthermore, either Hajj or Umrah becomes incumbent on the person who enters Makkah Muazzamah even if he had no intention of Hajj or Umrah.

**Q. A deceased was placed on a sheet after ghusl. Due to a wound the sheet was soiled with blood. Can this sheet be used for any purpose?**

**A.** The sheet has to be washed and may be used for any purpose. If it belonged to the mayyit, it will be the property of the deceased's heirs.

**Q. A marriage has ended in divorce. The couple has a boy child of 10 years. Who gets custody of the child?**

**A.** Custody, in this case, goes to the father.

# IMĀM ABU HANIFAH

Imaam A'zam Abu Hanifah (rahmatullah alayh), born in 80 Hijri, is undoubtedly the greatest and most famous of the Aimmah-e-Mujtahideen. Among the deviates--those who have deviated from the Path of the Sunnah-- numerous villifiers of Imaam Abu Hanifah (rahmatullah alayh) have attempted and even now attempt to show that the Fiqh disseminated by the great Imaam is at variance with the Qur'aan and Sunnah. The fact that countless millions of members of the Ummah having upheld the Math-hab of Imaam Abu Hanifah (rahmatullah alayh) for the past fourteen centuries indicates the truth of this Math-hab of Haqq. Countless Fuqaha and Auliya bear testimony to the greatness of Abu Hanifah (rahmatullah alayh). The Fiqh taught by Imaam Abu Hanifah (rahmatullah alayh) is the Fiqh of the Qur'aan and the Sunnah. Thus, Imaam Abu Hanifah (rahmatullah alayh) himself says:

**"I act first on Kitaabullaah (the Qur'aan), then on the Hadith of Rasulullah (sallallahu alayhi wasallam), then on the verdicts of Abu Bakr, Umar, Uthmaan and Ali, then on the verdicts of the other Sahaabah. Where there is difference of opinion among the Sahaabah, I adopt Qiyaas. . ."** (Almizaanush-Sha'raani)

Imaam Abu Hanifah (rahmatullah alayh) was not a self-taught man. His knowledge of Islam was not acquired by doubtful ways. He acquired his Islamic knowledge and qualifications from Ustaads of the highest rank and calibre--from Ustaads who disseminated nothing other than the Islam imparted by Rasulullah (sallallahu alayhi wasallam). Imaam Abu Hanifah's Chain of Knowledge links up with Rasulullah (sallallahu alayhi wasallam).

## IMAAM ABU HANIFAH'S USTAADS

**Hammaad Bin Abi Sulaimaan** (rahmatullah alayh). He was among the foremost Ustaads of Imaam Abu Hanifah (rahmatullah alayh). The great Imaam remained his student for 18 years. Hammaad studied Fiqh under Ibraaheem Nakh'i (rahmatullah alayh) who acquired his knowledge of Fiqh from the renowned Imaam Sha'bi (rahmatullah alayh). Both of them were the students of Shuraih, Alqamah Bin Qais, and Masrooq Bin Ajad (rahmatullaah alayhim) who were all authorities in Islamic Knowledge having acquired their Knowledge from Hadhrat Abdullah Bin Mas'ud and Hadhrat Ali (radhiallahu anhum), both senior Sahaabah of the highest rank.

According to Hadhrat Shah Waliullah Dahlawi (rahmatullah alayh) the Fountainhead of Hanafi Fiqh is Hadhrat Ibraahim Nakh'i (rahmatullah alayhi) whose Fataawa Imaam Abu Hanifah (rahmatullah alayh) acquired directly from Hammaad.

**Ata Ibn Abi Rabaah** (rahmatullah alayh) was among the top-ranking Ustaads at the time in Makkah Mukarramah. Hadhrat Ata had the honour to meet and acquire Knowledge from two hundred Sahaabah of Rasulullah (sallallahu alayhi wasallam).

**Iqramah** also was among the Ustaads of Imaam Abu Hanifah in Makkah Mukarramah. Hadhrat Iqramah (rahmatullah alayh) acquired his knowledge from Hadhrat Abdullah Ibn Abbaas, Hadhrat Ali, Hadhrat Abu Hurairah, Abdullah Ibn Umar, Hadhrat Jaabir and Hadhrat Abu Qataadah (radhiallahu anhum).

**Muhammad Baaqir Bin Zainul Aabideen** Imaam Abu Hanifah while resident in Madinah Munawwarah acquired much Knowledge from Hadhrat Baaqir (rahmatullah alayh) and after the demise of Muhammad Baaqir, Imaam Abu Hanifah

derived further benefit from Hadhrat **Ja'far Saadiq** (rahmatullah alayh), the son of Hadhrat Muhammad Baaqir (rahmatullah alayh).

These are some of the illustrious personalities of Islam through whose agency the Knowledge of Rasulullah (sallallahu alayhi wasallam) was bestowed.

During the time of Hadhrat Imaam Abu Hanifah (rahmatullah alayh) six Sahaabah were still living. Among these it is conclusively established that he met at least two of these Sahaabah, viz., Hadhrat Anas Bin Maalik and Hadhrat Abu Tufail Aamir (radhiallahu anhum). Thus, Imaam Abu Hanifah's spiritual and intellectual links in the Chain of Knowledge are in close proximity to Rasulullah (sallallahu alayhi wasallam) both in time and rank.

After the demise of his renowned Ustaadh, Hammaad, the people of Kufah requested Imaam Abu Hanifah to take over the vacant post of his Ustaadh. Henceforth the dissemination of Islamic Knowledge commenced on an intensive and extensive scale. Imaam Abu Hanifah initiated measures to systematically compile the Masaa-il of the Deen. Although numerous Masaa-il had already been deducted from the Qur'aan and Hadith by the time of Imaam Abu Hanifah, these were not systematically recorded in writing. Imaam Abu Hanifah (rahmatullah alayh) felt the strong need to formulate, compile and systematize the entire Structure of the Shariah for the benefit of posterity. He thus directed his full attention and expended all his efforts to achieve this super-human task. He was specially suited for this gigantic and monumental task for which it is clear Allah Ta'ala created Imaam Abu Hanifah (rahmatullah alayh). Imaam Abu Hanifah chose from his able disciples Qaadhi Abu Yusuf, Dawood Taai, Imaam Muhammad and Imaam Zufar to assist him in this monumental task. This Committee of illustrious Fuqaha commenced the work of systematizing the Shariah in 121 Hijri and continued in their mission until the death of the great Imaam in 150 Hijri. This task was completed in about thirty years. The Masaa-il of Fiqh was compiled in such a wonderful compilation which commenced from the Book of Tahaarat (Purification) and ended with the Book of Miraath (Inheritance). Every mas'alah required by the Muslim for his life on earth is to be located in this wonderful work of the great Imaam and his illustrious Students.

The Knowledge thus systematised by Imaam Abu Hanifah spread rapidly through the length and breadth of the Islamic Empire. In most places the Islamic Courts of Law employed the Fiqh systematised by Abu Hanifah (rahmatullah alayh). Madaaris were established everywhere and in this way the Hanafi Fiqh gained ascendancy.

## HIS TOLERATION

Once while reviewing a fatwa of the renowned Hadhrat Hasan Basri (rahmatullah alayh), Imaam Abu Hanifah (rahmatullah alayh) said: "Hasan has erred." On hearing this, an ardent supporter of Hadhrat Hasan burst out in anger: "O son of an adultress! You are saying that Hasan has erred!" With great composure, Imaam Abu Hanifah, ignoring the slanderous epithet, said: "Yes, By Allah! Hasan has erred and Abdullah Bin Mas'ud has spoken what is correct."

In Kufa there was a man who propagated that Hadhrat Uthmaan (radhiallah anhu) was a Yahudi (Jew). Everyone feared this man. No one had the courage to convince him of his error. On hearing this, Imaam Abu Hanifah went up to him and said: "I have come with a proposal of marriage for your daughter. The boy is noble, highly respectable, wealthy, Haafiz of the Qur'aan, generous, pious, a worshipper the whole night and he cries with the fear of Allah." The man said: "This is very good news." Imaam Abu Hanifah said: "But, there is one defect in him." The man enquired in surprise: "What is that?" Imaam Abu Hanifah: "He is a Yahudi." The man said: "Subhaanallaah! What do you want me to marry my daughter to a Yahudi?" Imaam Abu Hanifah: "Is this not acceptable to you?" The man: "No, never!" Imaam Abu Hanifah: "But Rasulullah (sallallahu alayhi wasallam) gave his daughter to a Yahudi?" (This was a reference to Hadhrat Uthmaan-radhiallahu anhu-- who was the son-in-law of Rasulullah--sallallahu alayhi wasallam--and whom this man branded a Yahudi). Hearing this, the man realised his error and said: "I seek forgiveness from Allah. I repent in the Court of Allah (for having accused Hadhrat Uthmaan of being a Yahudi)."

## SUFFERING FOR THE TRUTH

Dawood Bin Raashid Waasit narrates that he was present when Hadhrat Imaam Abu Hanifah was inflicted with severe punishment in prison by the order of the then Khalifah Abu Ja'far Mansoor. The Khalifah had ordered Imaam Abu Hanifah (rahmatullah alayh) to take up the post of Chief Qaadhi, but Imaam A'zam declined. Upon refusing the repeated order of Mansoor, Imaam Abu Hanifah was imprisoned. Waasiti narrates:

"Daily Imaam Abu Hanifah was brought outside the prison confines and flogged ten lashes. Then it was said to him: 'Accept the post of Qaadhi', but the Imaam would decline, saying: 'I am not qualified for the post'. Finally, when he remained steadfast on his refusal, he was poisoned."

When Imaam Abu Hanifah (rahmatullah alayh) felt the effect of the poison he went into sajdah and in this state this great man of Islam passed away.

The chief Qaadhi, Hasan Bin Ummaarah performed the ghushl of Imaam Abu Hanifah (rahmatullah alayh) and clad him with the kafan. More than fifty thousand people attended the Janaazah Salaat.

## HIS SAYINGS

- \* When you hear the Athaan prepare yourself immediately for Salaat.
- \* Make it your habit to fast and recite the Qur'aan.
- \* Occasionally visit the qabrustaan.
- \* Abstain from sport and play.
- \* Conceal the faults of your neighbour.
- \* Do not forget taqwa and amanat.
- \* Never accept a service for which you are not qualified.
- \* Expose publicly the error of a man who has introduced a bid'ah in the Shariah.
- \* Give priority to the acquisition of Deeni Knowledge.
- \* When someone poses a question, answer only the question.
- \* Act with honour and dignity.



# TAQLEED

**Taqleed**, the Islamic concept of following the Aimmah-e-Mujtahideen (the highest class of Fuqaha--Islamic Jurists) is being subjected to much scorn, ridicule and rejection by modernist Muslims schooled in the liberal culture of the west while being largely uneducated in terms of the Shariah. There exists also another group apart from the modernists, which has likewise considered it fashionable to argue away the vital Shar'i requirement of **Taqleed**. This group comes in the garb of Ulama of Islam. They have adopted a similar attitude of rejecting **Taqleed** by virtue of external un-Islamic influences which they have acquired as a result of them deviating from the Path of the Sunnah. Western liberalism has undoubtedly captured their minds, hence they labour to create some kind of harmony between the rigid demands of Islam and the so-called rational dictates of modern reason. Such modern learned men operating under the designation of Ulama and occasionally donning even the external garments of Ulama to create a deceptive appearance of piety, pose the greatest danger to the Imaan of untainted laymen. Most of the "Islamic" colleges in the Middle Eastern countries and some such Madrasahs in other parts of the world pour out members of this hybrid class of "Ulama" who find it difficult to distinguish between right and left. They are saddled with the problem of harmonizing Islam with modernism and in the process of their evil pursuit they are constrained to abandon any Islamic demand which thwarts or impedes their ungodly mission. One of the greatest impediments in the endeavour to modernise Islam to conform to western standards of reason is the Shar'i demand of **Taqleed**. **Taqleed** is a thorn in their flesh and it has to be eliminated for the attainment of their pernicious goal.

Self-conceit and self-opinion are the products of western liberalism and materialism. These diseases, gripping many Muslims in this age, have lamentably disturbed the equilibrium of Muslim intelligence. The ailing Muslim intelligence of these times has been so drastically jarred that it is incapable of discerning the dangerous abyss it is slipping into by shunning the vital and compulsory injunction of **Taqleed**. It fails to understand that the ultimate consequence of admu- **Taqleed** (abandonment of **Taqleed**) is the abdication of Imaan. Those who shun **Taqleed** hover on the brink of kufr.

## Incumbent

The incumbency of **Taqleed** is substantiated by the highest authority of Islam, viz., the Qur'aan Majeed. Allah Ta'ala declares in His Gracious Kitaab:

**"Ask the People of Knowledge if you do not know."**

This Qur'aanic command establishes the general principle of **Taqleed**. The Islamic concept of **Taqleed** is vital for Imaan since Imaan is based on total obedience to a transcendental Law termed the Shariah which is not the product of human reason and man's intelligence. Man's intelligence cannot discover the acts and duties which Divine Pleasure desires for its propitiation. The medium of attaining the Pleasure of Allah Ta'ala is only by following the teachings of the Rasool (sallallahu alayhi wasallam). Rasulallah (sallallahu alayhi wasallam) imparted these teachings to the Sahaabah who were obliged to adopt total **Taqleed** of the Nabi (sallallahu alayhi wasallam). The Sahaabah achieved the pinnacle of glory in all fields by means of **Taqleed**, not by way of pitting their own opinion and reasoning against the Divine Law.

## The second stage

The second stage of **Taqleed** applies to the noble Taabieen or the generation succeeding the Sahaabah. This was the golden age of the Fuqaha (Islamic Jurists) who all followed faithfully in the footsteps of the Sahaabah. The illustrious Fuqaha of this glorious age achieved their lofty ranks in Islamic Knowledge and **Taqwa** by sitting at the feet of the Sahaabah and making **Taqleed** of these Students and Disciples of Rasulallah (sallallahu alayhi wasallam). They never proffered their opinion in matters pertaining to the Shariah. They followed the Sahaabah in the way the Sahaabah followed Rasulallah (sallallahu alayhi wasallam). Allah Ta'ala commands in the Qur'aan:

**"O People of Imaan! Obey Allah, obey the Rasool and the Ulul Amr among you."**

The **Ulul Amr** (the leaders or those in charge of the Ummah), in the first and highest degree refers to the Sahaabah. **Taqleed** of the Sahaabah is essential for salvation in the Akhirah. When even the great Fuqaha followed the Sahaabah, then by what reasoning can any other member of the Ummah seek to discard **Taqleed**?

## The third stage

The third stage of **Taqleed** applies to the rank and file of the Ummah. In regard to the Ummah at large the concept of **Taqleed** demands total obedience to the Aimmah-e-Mujtahideen or the great Fuqaha who were the sole repositories of unrestricted **Ijtihad** on the basis of the Qur'aan and Sunnah. After the Sahaabah, the class known as the Aimmah-e-Mujtahideen occupied the loftiest pedestal in all branches of Islamic Knowledge. Rasulallah (sallallahu alayhi wasallam) said:

**"Verily the Ulama are the Heirs of the Ambiya."**

After the Sahaabah the highest candidates for this lofty Office were the Aimmah-e-Mujtahideen, men such as Imaam Abu Hanifah, Imaam Maalik, Imaam Shaafi'i and Imaam Ahmad Bin Hambal (rahmatullah alayhim). When Rasulallah (sallallahu alayhi wasallam) has appointed men of this calibre to be his Representatives to bear the Standard of the Shariah and to guide the Ummah, then it does not behove any Ummati to become so self-conceited and arrogantly arrogate to himself the right of discarding the garland of **Taqleed**.

## Aim of Taqleed

The aim of **Taqleed** is total **Ittiba'** (total obedience to the Law of Allah Ta'ala). **Taqleed** means to follow. To achieve obedience to Allah Ta'ala, **Taqleed** is a vital requirement. The masses in the Ummah can never attain total **Ittiba'** of Allah and His Rasool without resorting to **Taqleed** of the Fuqaha. Thus, negation of **Taqleed** leads to negation of **Ittiba'**. Ordinary Muslims are deluded by the spiritually dangerous rhetoric and reasoning of the proponents of liberalism. The negators of **Taqleed** endeavour to put across the idea that **Taqleed** is a superfluity and an accretion in Islam. But, **Taqleed** is imperative for the safety of Imaan. In the absence of **Taqleed**, the nafs of man steps in and misleads him by exposing him to the vagaries of desire and the evil promptings of shaitaan. On the contrary, **Taqleed** holds the Mu'min securely on the Path of Rectitude. By following the

through the avenue of **Taqleed**, the lowly desire in man is thwarted. Whether the decree of the Shariah suits him or not, he is bound to offer his total obedience, since he has chosen the Path of **Taqleed** of the illustrious authorities of Islam. In contrast, the free-lancer--the one who picks and chooses--makes **taqleed** of another sort. He follows his nafs--his desires--and drifts further and further from the Path of Haqq. He lands in **dhalal** (deviation) which takes him towards kufr and the destruction of Imaan.

## The Ulama

The vital importance of **Taqleed** may be gauged from the fact that even great Ulama of the calibre of Imaam Ghazaali and even greater such as Imaam Abu Yusuf were **Muqallids**. They followed a particular **Math-hab** and obeyed the higher authorities of the Shariah. But, puny and insignificant men hardly possessing a smattering of Islamic knowledge which they obtained from unreliable sources, today advocate abandonment of **Taqleed**.

## Deception

Those who seek to abandon **Taqleed** are dwelling in self-deception. They deceive themselves into believing that they possess adequate ability and qualification to embark on the process of deducting Shar'i Masaa-il. But, they grope lamentably in darkness. There is not a single rule which they are capable of deducting without resort to the works of this or that Imaam. If it is a matter of Fiqh, they are constrained to refer to the works of the Fuqaha. If it is about Tafseer, they have to refer to some work of the Mufasssireen. If it is a question pertaining to Hadith, they have no option other than making **taqleed** of the Hadith Kitaabs of such Ulama who themselves were **Muqallideen** (followers of Imaams). In order to ascertain the authenticity of a Hadith, there is no alternative other than making **taqleed** of the Aimmah Hadith. At no stage can anyone be independent of **Taqleed**. But, the negators of **Taqleed** dupe themselves by seeking to satisfy their desires in flitting from **Math-hab** to **Math-hab**--in picking and choosing rules and opinions which conform to their whimsical desires and fancies.

The votaries of **admut taqleed** (abandonment of **Taqleed**) consider it below their dignity to be hitched to any specific **Math-hab** of the Shariah; they advocate a policy of picking and choosing from the various **Math-habs**; when it suits them they accept a **mas'alah** from the Hanafi **Math-hab**; when a **mas'alah** in the Shaafi'i **Math-hab** appears more in consonance with laxity and desire, they switch over to that **Math-hab**; when something more appeasing is discerned in the Maaliki **Math-hab**, they opt for that **mas'alah**. They wonder aimlessly in this deception deluding themselves. They fail to understand that even in their unlawful policy of **talfeeq** (jumping from **Math-hab** to **Math-hab**), they have to follow the Aimmah-e-Mujtahideen.

The indispensability of the Fuqaha is accepted even by the opponents of the Imaams, albeit in an implied and subtle way. They are totally incapable of formulating a single **mas'alah** without resorting to aid from the illustrious authorities among the Fuqaha, Muhadditheen and Mufasssireen. But, they childishly trumpet the bugle of the validity of **talfeeq**, a conception which is unanimously unlawful. To page 8

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# TAQLEED

The Shar'i massa-il handed down by the Fuqaha were not products of unfettered opinion. The masaa-il were obtained in the following ways:

(1) From highly reliable Ustaads whose academic, intellectual and spiritual Chains were linked directly to Rasulullah (sallallahu alayhi wasallam). Furthermore, the Chain between these illustrious authorities of Islam and Rasulullah (sallallahu alayhi wasallam) was extremely short in that this Golden Chain consisted of very few links. It was the noblest of times closest to Rasulullah (sallallahu alayhi wasallam)--a time designated by Rasulullah (sallallahu alayhi wasallam) as "**Khairul Quroon**" (The Best of Times). The Masaa-il of Deen were consequently obtained directly from the Sahaabah or the disciples of the Sahaabah.

(2) On the basis of Principles (Usool) formulated by the Sahaabah. Such Principles were received by the Fuqaha by way of authentic narration. The short span of time between the Fuqaha and the Sahaabah was a predominant factor in ensuring the authenticity and reliability of the Chain of Narration.

(3) On the basis of Usool (Principles) which the Aimmah-e-Mujtahideen derived directly from the Qur'aan and Sunnah. Unfettered reason and individual opinion and fancy had absolutely no role in the Masaa-il of Deen prepared by the Fuqaha for the benefit of posterity.

## Their Mission

The nature of the work which Islam had entrusted to these noble souls and the stupendous treasure of Islamic sciences prepared by them convince all sincere followers of Islam that the Aimmah-e-Mujtahideen were a class created by Allah Ta'ala for the specific task of systematizing the Shariah and handing it over in a simplified form to the Ummah for all time to come. Their monumental works bear ample testimony to their greatness. To this day they remain unparalleled in the fields of Islam which were their missions. Thus, without the slightest fear of contradiction, can it be loudly claimed that after the age of the Aimmah-e-Mujtahideen there never appeared the likes of them. After the age of the Muhadditheen, there never appeared the likes of them. After the age of the Mufasssireen, there never appeared the likes of them. Great men came in all ages and indeed every age will witness great men. But the likes of the Aimmah were never again seen nor will there ever be men of such high calibre. The greatest among the Ulama in this age and in all future ages will always be compelled to resort to the works of the Aimmah-e-Mujtahideen. The Principles of the Shariah enunciated by them are indispensable.

Even such sheikhs and molvies who have gone astray and are advocating the abandonment of Math-habs, find themselves hemmed in by new developments and phenomena which require Shar'i rulings. They are compelled against their desires to resort to the principles and the rulings of the Aimmah-e-Mujtahideen. They will then proceed on a spree of picking and choosing from the various rulings of the Aimmah. But in this process they are steered on by desire. Their decisions are not governed by the Principles of the Shariah. They employ unbridled and defective reasoning in isolation of the Principles of the Shariah. Such deviated men while propagating the abandonment of **Taqleed**, imply by their own rulings and opinions that the rank and

file of the Ummah should follow them. They are caught up in an obnoxious attitude of self-deception in that they expect ordinary Muslims to sacrifice the superior **Taqleed** of the Aimmah-e-Mujtahideen and adopt the baseless taqleed of the deviated sheikhs and muftis of this time--learned men who have lost their Islamic bearings and dwell in the darkness of compound ignorance.

## The Path of Allah

Those who are plodding the path of dhalaal (deviation) scorn at the designations of **Hanafi, Shaafi, Maaliki and Hambali**. They sarcastically pose the question: "Where in the Qur'aan and Hadith is it stated that Muslims are Hanafis, Shaaf'is, Maalikis and Hambalis?"

Similar such stupid questions are asked by those who have drifted from **Seeratul Mustaqeem** and are now following the path of shaitaan. One does not require great intelligence to understand the reason for these designations which most assuredly are not in conflict with Islam. The true and only Path for the Mu'min is the Path of Allah. But, Allah Ta'ala Himself attributes His Path to certain of His beloved Slaves. He states in the Qur'aan Majeed:

**"Follow the Path of those who turn towards Me."**

In this aayat, Allah Ta'ala does not say: "My Path". He says: **Sabeela man anaaba ilayya** (The Path of those who turn towards Me)." Elsewhere in the Qur'aan, Allah Ta'ala designates His Path with the title: **Millate-e-Ibraaheem**. There is therefore nothing Islamically wrong in relating the Path of Allah to any Islamic personality who acts as the medium of guidance.

The Aimmah-e-Mujtahideen were the personalities who expounded the Shariah and simplified the Road of Guidance leading towards Allah Ta'ala. Those who follow their Ustaad Imaam Abu Hanifah are thus called Hanafis while those who follow Imaam Shaafi are called Shaaf'is. The relationship to any particular Imaam is merely by virtue of acceptance of his exposition of the Law of Allah Ta'ala. By following the Math-hab (Path) indicated by an Imaam, we are able to travel along the Path of Truth leading to Allah Ta'ala. In submitting to the rulings of an uprighteous and highly qualified authority of the Shariah we are effectively thwarting our lower desire (nafs) and by casting aside our whimsical opinions and fancies we strive with sincerity in Allah's Path to attain His Pleasure.

In the aayat cited above, Allah Ta'ala commands **Taqleed** of the Aimmah in categorical terms. He says:

**"Follow the Path of those who turn towards Me."**

In other words: Make taqleed of the authorities of the Shariah. It is only the path of these great men of Islam which leads towards Allah Ta'ala. Allah commands that we adopt **Taqleed** of those whose Path leads towards Him. But, men gone astray and lost in deception advocate that the Ummah abandon "**Sabeela man anaaba ilayya**--the Path of those who turn towards Me.

Indeed it is most ludicrous for the Ummah to accept that after being hitched to **Taqleed** for fourteen centuries, right from the time of the Sahaabah, men in this belated era have discerned the superfluity of this concept and that Allah Ta'ala can be reached by abandoning what is sacred and what has been proven to be authentic. The Path of **Taqleed** is the Rope of Allah (Hablullah). Whoever allows this Rope to slip from his hands, loses himself in baatil.

## Names

The intransigent demand by ghair-muqallideen (those who have abandoned the taqleed of the Aimmah-e-Mujtahideen) that we produce from the Qur'aan or Hadith evidence to uphold the correctness of the **Taqleed** of Abu Hanifah, Shaafi, Maalik and Hambal is made merely to confuse and mislead Muslims. Let us ask these deviates: Where in the Qur'aan or Hadith is it stated that we should accept and follow Imaam Bukhaari and Imaam Muslim (rahmatullah alayhimaa)? Ghair Muqallideen cite copiously from the works of these two authorities to bolster their baseless claims against the Muqallideen. These ghair muqallideen are rendered helpless for want of independent Shar'i evidence to support their claims. They can only cite ahadith which appear in the Kitaabs of the Aimmah-e-Hadith. Again we ask: What constrains us then to make taqleed of the ahadith which appear in Bukhaari, etc.? Those who seek to shed **Taqleed** should abstain from attempting to substantiate their claims on the basis of ahadith which are extracted from Bukhaari and Muslim. If they cannot accept the stamp of authority of the Aimmah-e-Mujtahideen, they should not expect others to accept as stamps of authority the sources which they (the ghair muqallideen) tender. The renouncers of **Taqleed** advance in their support ahadith which they have gleaned from sources which appeared centuries after Rasulullah (sallallahu alayhi wasallam) whereas the Masaa-il propagated by the Aimmah-e-Mujtahideen are based on sources in the closest proximity to Rasulullah (sallallahu alayhi wasallam). The ghair muqallideen cite from Bukhaari and Muslim while the **Muqallideen** narrate from the Aimmah-e-Mujtahideen whose Ustaads were the Taabi-een and the Sahaabah. The fallacy of their propagations against **Taqleed** should now be manifest.

## TAHAJJUD

The minimum number of raka'ts in Tahajjud Salaat is **two**. While any number of Nafil Salaat may be performed during this time, only eight raka'ts besides the three Witr were the standard practice of Rasulullah (sallallahu alayhi wasallam).

## WITR

In some quarters during the month of Ramadhaan it is considered as necessary for the Imaam who conducted the Fardh Salaat of Isha to conduct the Witr as well. This idea is erroneous. Anyone other than the Imaam who performed the Fardh, may conduct the Witr.

## TAKBEER

It is necessary that Takbeer be recited during Sajdah Tilaawat as well. When going into Sajdah Tilaawat, one should recite: Allaahu Akbar, and when emerging from the Sajdah, the Takbeer should again be recited.

## JANAZAH

According to the Hanafi Math-hab it is Makrooh Tahrimi to place the Janaazah inside the Musjid as well as to perform the Janaazah Salaat inside the Musjid. Both these acts should be rendered outside the Musjid.

## FAASIQ

A man who deliberately neglects to perform Salaat with Jamaat is termed a **faasiq** in the Shariah. He is guilty of a kabeerah (major) sin in such neglect.



## MAYYIT'S DEBTS

The debts of a mayyit (deceased) fall into two categories:

(1) Proven Debt. Debt of the mayyit is proven in any one of the following ways:

a. By the admission of the mayyit prior to maradhul maut. Maradhul Maut is the last illness in which death occurred.

b. By the testimony of witnesses.

c. By common knowledge.

d. By any other evidence which conclusively proves the debt.

(2) Debt established by an admission of the mayyit during maradhul maut without any other corroborating evidence to prove the debt. If such debt is corroborated by other evidence, it will be assigned to the first category of debt.

**PRIORITY:** Debts in the first class have priority over debts in the second class.

### PAYMENT OF THE MAYYIT'S DEBTS

(1) If after burial expenses, the estate has sufficient funds for both classes of debts, then all debts have to be compulsorily paid in full.

(2) If after burial expenses the funds are insufficient to cover the debts in both categories, priority will be accorded to class one debts. After paying debts of class one in full if there remain funds in the estate the debts of class two will be paid. If the remaining funds are not sufficient to cover all the debts in class two, such debts will be paid proportionately with the balance of the funds.

(3) If the funds are insufficient to cover the debts of even category No.1, all monies will be paid to the creditors of class one in proportion to their debts.

(4) If after burial expenses only sufficient funds to pay debts in category one remain, then only the creditors of this class will be paid. The creditors of category two will be deprived.

**NB "Funds" here refers to all assets of the mayyit, not only to cash.**

### MAHR DEBT

If the unpaid Mahr (dowry) is proven by the testimony of witnesses or by some other conclusive evidence, it will be a category No.1 debt.

If the unpaid Mahr is established only by a declaration by the dying person during maradhul maut, the following rule will apply: Only that amount of the Mahr which is equal to Mahr Mithl will be assigned to category number one. The amount in excess will be included in the debts of category number two.

Mahr Mithl is the dowry amount which is standard for the women of a particular family, community or tribe.

### BURIAL EXPENSES

In all cases, whether the mayyit's estate is solvent or insolvent, burial expenses enjoy a prior right. Payment of debts will be attended to only after burial expenses have been paid.

## WASIYYAT

Wasiyyat (legacy or bequest) by the mayyit operates in only one third of the estate. One is not allowed to make a legacy in excess of one third of one's estate. A wasiyyat in excess of one third is not valid.

If the mayyit had bequeathed more than one third to a single legatee and the heirs refuse to sanction this wasiyyat, the legatee will receive only one third of the estate.

## MARADHUL MAUT

Maradhul Maut is the sickness which occasions death. When death takes place in an unbroken spell of sickness--the duration of the sickness being a single continuity-- such sickness is known as maradhul maut. A sickness from which one recovers will not be regarded as maradhul maut even though one has not been cured of the ailment, e.g. a man suffers with heart trouble. As a result of a heart attack he is hospitalized. However, he recovers and is discharged although he is not cured of his heart ailment. After some days he dies. The sickness in which he was hospitalized will not be known as maradhul maut. Hence, all transactions which he had effected during that sickness will be valid.

The rights of a person are curtailed by the Shariah during maradhul maut.

The following are some rules pertaining to the dealings of the mareedh during maradhul maut. The mareedh here refers to the person who dies during the sickness described as maradhul maut.

\* Gifts made by the mareedh during maradhul maut will operate only in one third of the estate. The amount in excess of one third of the value of the estate is not valid. After the death of the mareedh, the amount in excess of one third will be reclaimed from the recipient of the gift.

\* An admission of an obligation made during maradhul maut will be valid if it happens to be common knowledge or others testify to its correctness. Such an admission will be classified as a debt of the first category.

\* An admission in favour of persons other than legal heirs made during maradhul maut of an obligation which is not proven, is also valid, but will be classified as a debt in category number two.

\* An admission of an obligation in favour of a legal heir during maradhul maut is not valid. Thus, if the mareedh declares that he is indebted to a certain heir for a certain amount or he holds in trust a certain amount or a certain article of that heir, such declaration will not be valid. However, if all the heirs, on condition that they all are baaligh (of the age of puberty), uphold the declaration, it will be valid. (Legal heirs here mean all such persons who inherit automatically in the estate, the Shariah having decreed them to be compulsory or automatic heirs).

\* A gift given to a legal heir during maradhul maut is not valid if all the heirs do not sanction it. After death of the donor, the gift or donation will be reclaimed.

\* If during maradhul maut the mareedh purchases goods and pays the price, the transaction will be valid on condition that the purchase is proven. If not proven, the money paid by the mareedh will be reclaimed after death.

\* Obtaining a loan and repaying it during maradhul maut are valid provided that the loan is proven.

If the mayyit bequeathes more than one third to more than one legatee and the heirs refuse to sanction the wasiyyat, one third of the estate will be divided among the legatees in proportion to their shares allocated to them by the mayyit in his wasiyyat. One third of the estate here means one third of the balance remaining after payment of burial expenses.

\* Obtaining a loan and repaying it during maradhul maut are valid provided that the loan is proven.

\* If the mareedh makes an admission that he had destroyed an amaanat (wealth or goods left in trust) of a certain legal heir and this fact is generally known to others or it is evidenced by the testimony of witnesses, then such admission is valid and will be an obligation in the first category of debt.

**NB** The validity of the admission in favour of the heir is restricted to only a case where the amaanat has been eliminated. In all other cases the admission in favour of legal heirs pertaining to obligations (Huqooq-e-Wajibah) is null and void.

\* Talaaq, whether Baa-in or Raj'i, administered by the mareedh in maradhul maut is valid and binding. If the mareedh dies before expiry of the wife's iddat, she will inherit in his estate.

\* The contract of Khula which the wife in her maradhul maut enters into with her husband is valid.

\* If the mareedh during maradhul maut declares that a certain debtor who is not a legal heir, has already paid his debt which was incurred prior to maradhul maut, then such an admission will be valid. However, the admission will be void if made in favour of a legal heir.

\* A nikah entered into by the mareedh during maradhul maut is valid. If the mahr is equal to mahr-e-mithl then such mahr will fall in the first category of debt. If the mahr is more than mahr-e-mithl, the excess (i.e. the amount in excess of mahr-e-mithl) will be in the category of Wasiyyat (bequest) and will operate in one third of the estate. (One third here means one third of the estate remaining after funeral expenses have been paid).

**NB** Elsewhere on this page under the caption **Mahr Debt**, it is mentioned that the excess of the mahr will be assigned to category two while here it is said that the excess will be in the wasiyyat category. The excess in the former mahr case applies to the mahr of a nikah contracted prior to maradhul maut whereas the excess in this case applies to the mahr of a nikah entered into during maradhul maut.

\* If the mareedh waives the debt owing to him, such waiving will not be valid if the estate is insufficient to cover the debts. If, however, the estate of the mayyit is solvent, being sufficient for the debts, then the waiving of debt during maradhul maut will operate within the limits of one third the estate.

\* If a woman during her maradhul maut waives her mahr which her husband has not yet paid, such waiving will not be valid. If during her maradhul maut she declares that her husband has already paid her mahr, but this fact is not proven, then the declaration will not be valid.

\* If the mareedh's estate is insolvent and he prefers certain creditors by making payment to them, such payment will not be lawful. After the death of the mareedh the amounts which were paid to preferred creditors will be reclaimed by the estate. However, such preferred payments cannot be reclaimed while the mareedh is still alive. The same rule governs mahr and salaries paid by the mareedh if the estate is insolvent. The preferred creditors will be included with all the other creditors and paid in proportion to the amount owed to him.

# THE ERROR OF ULAMA

The baneful influences of western liberal and immoral culture have exercised their effect not only on the modernist Muslim, but on the minds of even Ulama who are supposed to carry the torch of the Sunnah of Rasulullah (sallallahu alayhi wasallam). Vieing with modernists in their methods of so-called da'wah activities we find that even Ulama are following in the footsteps of the agents of modernism. The Aalim too nowadays endeavours to project the image of the "social worker". In attempting to convey to the public that he does not lag far behind the modernists in the dubious activity dubbed "social work", he clumsily plods around in the boots which although fit the modernists, make the Aalim seem stupid, clumsy and ludicrous. When a person departs from his rightful position, he deviates into baatil, commits zulm against his soul and in consequence he becomes senile in the mind. The Noor of his intelligence is dulled by such misplaced emulation as the Aalim in certain quarters is guilty of.

It does not behove Ulama of the Haqq to issue leaflets advertising their Deeni services. Service for the Deen has to be rendered solely for the Pleasure of Allah Ta'ala. The reward for all Deeni activities is in the Aakhirah as the Qur'aan Majeed explicitly states. It is among the ways of ostentation (riya) of modernists and people engrossed in worldly acquisition to advertise their "social activities" and other acts executed under an external Deeni facade. The loud blaring of da'wah calls which is being dinned into the ears by a wide variety of modernists bodies are in fact devoid of true Deeni motivation. We now observe that even some Ulama emulating such hollow calls of modernists.

Among the most pernicious activities of the modernists is the organization of public activities for women. Such activities are given a Deeni hue in order to make them appear respectable and Islamic. Women's classes, women's tableegh and women's public worship are encouraged and active steps are taken to render lawful the Shar'i prohibition of female emrgence. Women's tafseer and Hadith classes held in public halls and Musjid surroundings are not Islamic activities. The Shariah prohibits women to attend such public venues even if the activities are dubbed religious by the organizers and even if the organizers happen to be Ulama.

The Ulama should realise that the Pleasure of Allah Ta'ala is not attainable by adopting the ways and methods of those who possess no Islamic direction. Success in Islamic terms is the pursuit and attainment of Divine Pleasure. The Ulama can achieve this goal only by trudging along the age-old Path along which the Salf Saaliheen journeyed. The ways and methods of our illustrious Akaabireen have to be adopted. The endeavour should be to emulate them and to walk in their Shadow as far as is possible. Diversion from their Tareeqah will bring about only failure and disgrace for the Ulama.

The Ulama should not vie with modernist so-called da'wah workers and with the Ahl-e-Bid'ah in the pursuit for acquiring platforms and positions. The Aalim of Haqq is not out and should never be out to create a following for himself. His duty is to present Islam in the true form of the Sunnah of asulullah (sallallahu alayhi wasallam) regardless of the pleasure and displeasure of people. He should therefore proceed with his Deeni activities in an unostentatious manner. He should not hanker

after public support. If people refuse to heed his Call of Haqq, he should not be perturbed. His motive is the Pleasure of Allah Ta'ala, hence he cannot afford to sway from the Road of Truth and incline to the ways of deviated and misguided men. The activities of the true Aalim of Haqq--activities rising from the rock of Ikhlās and channelled along the lines of the Sunnah--are accorded divine acceptance. The hearts of true and sincere Believers are opened up by Allah Ta'ala and the Truth strikes a responsive chord in them. Such sincere persons naturally incline to the true Call sounded by the Ulama of Haqq.

Modernists seek cheap publicity by advertising such acts as the doling out of food hampers to the poor. They even take pictures of so-called da'wah workers handing out a food parcel to the poor. Such pictures are used to advertise deeds which should otherwise have been rendered solely to seek Allah's Pleasure. Ulama too nowadays are following in the footsteps of such modernists and are advertising their doling out of food hampers. Indeed, such despicable advertisement detracts from the rank of those who are supposed to be donning the Mantle of Ilm. What the right hand gives, the left hand should not know thereof. This is the Islamic attitude.

The spiritual and moral upliftment are among the natural and necessary activities of the Ulama-e-Haqq. If they fail in this incumbent duty, who else is expected to perform this duty? But, there is no need for the Ulama to advertise this fact. It does not behove the Ulama to set themselves up as advertising agencies for their sacred activities. If the Ulama are involved in Deeni activities with Ikhlās and in the correct way, Allah Ta'ala Himself will ensure that the Ummah turns towards the Ulama although it should never be part of the Aalim's motive to secure the attention of people to himself. The natural attitude of the true Aalim is to shy away from public affairs and to seek communion with Allah Ta'ala in solitude and with peace of mind. But, Allah Ta'ala in His Wisdom, propels such Ulama of Haqq into the glare of public activity. A man who loves to be in the glare of the public--an Aalim who seeks public acclaim--an Aalim who endeavours to create a following for himself--is unqualified for the lofty Office of Deeni Ta'leem and Tableegh. True Deeni Ta'leem and Tableegh can be successfully rendered only by such Ulama whose hearts are suspended between hope and fear--whose hearts are imbued with the Fear of Allah--whose hearts are connected to the Aakhirah.

Among the most harmful activities for the reputation of the Ulama is collecting of funds. An Aalim should never call at the doors of people for collecting funds for Islamic projects. Such begging brings disrepute to the high rank of Ilm. It is claimed that collecting funds for Deeni activities is unlawful. But, Ulama should not accompany collectors for the purpose of raising and collecting funds. If sufficient funds are not at the disposal of the Ulama, they should curtail their activities within the confines of their means. If a project is accepted by Allah Ta'ala and He desires it to succeed, He will create the necessary ways and means for its operation. The Ulama should, especially in this avenue, repose greater hope in Tawakkul.

# ULAMA AND FEAR

Speaking on the attributes of the true Ulama--those whose hearts are absorbed with Thikrullaah--Hadhrat Zunnun Misri (rahmatullah alayh) said:

\* An Aarif is he who dwells in fear at all times since he is in the state of Divine Proximity every moment. (The state of Proximity varies with the degree of Taqwa).

\* The Aarif is a man who lives among people but who is apart from them. (While his body is with people, his heart is with Allah Ta'ala).

\* An Aarif should be with fear.

\* An Aarif is not one who indulges in self-praises. Allah Ta'ala says:

"Verily, only the Ulama among Allah's servants fear Allah."

## MA'RIFAT

It is necessary that Ulama be imbued with **Ma'rifat** (true recognition of the transcendental realm). Without the attribute of ma'rifat, true **Taqwa** is not possible. While all Mu'mineen possess some degree of ma'rifat, the ma'rifat which should be among the qualities of Ulama has to be of a superior degree. The **fearful Ulama** about whom the Qur'aan speaks in the aayat: "Verily, among Allah's servants only the Ulama fear Allah", refer to those Men of Allah who have succeeded in the attainment of a higher degree of **ma'rifat**. Such **ma'rifat** is obtainable only in the company of the Auliya, hence the Qur'aan enjoins:

"And, join the company of the Saadiqeen."

Many men of learning and knowledge have sold themselves and their knowledge for miserable worldly gains. This is because of the absence of **ma'rifat** in them since they had considered book knowledge sufficient qualification for the high office of an Aalim of Deen. As a result of their failure to correctly comprehend the purpose of Deeni Knowledge, they failed to take advantage of the company of the Auliya with whom they came into contact. It is for this reason that mundane considerations and worldly pleasure and displeasure are regarded as factors of importance in the determination of the direction and method of Deeni activity and Tableegh. Thus, we find men learned in the Shariah--men possessing the certificates of Ulama--looking with disfavour on the ways and methods of the Salf Saaliheen. Such Ulama have committed the fatal error of convincing themselves that the methods of the true Ulama of former times are incompatible with these modern times. For methods of operation, they now look askance. Since they now lack direction, they blindly emulate the ways of modernists and in this way make a mockery of themselves and the projects they conduct under Deeni appellation.

Hadhrat Zunnun Misri (rahmatullah alayh) said that **Ma'rifat** consists of three stages:

(1) The ma'rifat of Tauheed. All Muslims in general have realised this stage. This degree of ma'rifat is obligatory on every Muslim. Minus this level of ma'rifat one cannot be a Muslim.

(2) The ma'rifat of Hujjat and Bayaan (Proof and Proclamation). This stage of ma'rifat has been attained by the Ulama of book knowledge.

(3) The Ma'rifat of Sifaat-e-Wahdaaniyat or the higher recognition of the Divine Attributes of Tauheed. This lofty rank is



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## ULAMA AND MA'RIFAT

is the domain exclusively of the Ahlullaah (the special saints who have attained high stages of Divine Proximity). They are such men who have realized Allah Ta'ala with their inner Eyes. Their knowledge and recognition of Allah are not by way of book knowledge. Allah Ta'ala reveals to them such avenues and realms--such higher recognition and understanding of Ilm--which remain closed to others.

It is this higher category of **Ma'rifat** which Rasulullah (sallallahu alayhi wasallam) referred to when he said:

**"The Aalim who practises on his knowledge, Allah Ta'ala will allow him to inherit such knowledge of which he was not aware."**

True Ulama--Ulama who have learnt in the association with Auliya how to correctly give practical expression to Ilm--are endowed with intuitive and higher understanding of the Shariah. Minus such understanding (Ma'rifat) the Aalim will not be able to rise above the mundane plane in which he dwells.

## SAYINGS

Zunnun Misri (rahmatullah alayh) said:

\* Taqwa is to refrain from soiling the external body with the filth of sin and to safeguard the heart from futile (nonsensical) things.

\* A Saadiq (Truthful person) is one from whose tongue Sidq (Truth) perpetually emanates.

\* Never regard your sacrifice (for the Truth) to be the result of your effort, but consider it to be a favour of Allah Ta'ala.

\* Do not even turn your face in the direction of things which Allah Ta'ala has declared to be disgraced and contemptible.

\* Tawakkul is to extricate yourself from the obedience of many and to submit yourself to the obedience of The One and to restrict yourself within the ranks of servants (of Allah).

\* The man of Love (i.e. one imbued with Divine Love) feels a stranger in the world and among people of the world, not so among Auliya because the love for the Auliya is love for Allah.

## FIKR

The Key of Ibaadat is **Fikr** (meditating on the truth; being ever alert and concerned about the Aakhirah). The sign of having attained proximity with Allah Ta'ala is opposition to the nafs and its desires. This means total and perpetual opposition, not occasional opposition. And, opposition to the nafs and its desires is to give up hopes and wishes. Whoever will perpetually engross his heart in **Fikr** will see the unseen realm with his Rooh (soul).

## FATE

Someone asked Hadhrat Zunnun Misri (rahmatullah alayh): "Who has recognized himself?" He replied: "The one who is satisfied with his fate."

## IKHLAAS

Hadhrat Zunnun Misri (rahmatullah alayh) said that **Ikhlās** (sincerity) has three signs. (1) Praise and criticism appear alike to the sincere devotee of Allah. (2) He forgets his good deeds after he has rendered them. (3) He does not consider himself entitled to thawaab in the Aakhirah for a good deed which he has rendered

## YAQEEEN

Among the signs of **Yaqeen** (firm faith) is to direct one's gaze in all affairs towards Allah Ta'ala and to seek aid from only Him. Yaqeen calls towards the abandonment of hopes. Abandonment of hopes calls towards zuhd (renunciation of the world). Zuhd calls towards Hikmat (divine wisdom). Hikmat enables one to view the fruits of the Aakhirah.

**Yaqeen** even in small measure is superior to the whole world because **Yaqeen** although in small measure inclines one towards the Aakhirah.

A man endowed with **Yaqeen** is largely in conflict with people in this earthly life. He abstains from the praises and the gifts of people. He does not care of the criticism of people.

(Zunnun Misri)

Zuhd (renunciation of the world) has different degrees. Total renunciation is possible for only a select and rare minority. On the other hand, zuhd of the heart is incumbent on every Muslim. In relation to the Ummah in general, Zuhd does not entail abstention from the worldly means and agencies created by Allah Ta'ala for man's sojourn here on earth. The expulsion of the love of the world is in fact Zuhd which every Muslim has to inculcate.

## NASEEHAT

\* He who fears Allah, runs towards Him and finds salvation by Him.

\* He who remains contented (with his fate) finds comfort and peace. He becomes the chief of all.

\* He who concerns himself with futile things destroys the beneficial things of the heart.

\* He who fears Allah, does not remain aloof from Him. His intelligence develops into perfection.

\* When a man relinquishes all hope in himself and his efforts he becomes engrossed with Allah.

\* A man who controls his tongue will remain safe from the tongues of others.

\* Among the signs of tawakkul (Trust in Allah) is to sever any hope in people.

\* A person of evil disposition will be overwhelmed by frustration and worry.

\* Anything which diverts the attention from Allah Ta'ala is **dunya** (the world).

\* Whoever does not enquire about the Path of Allah and does not follow the Path of Allah is a contemptible person.

\* Befriend Allah Ta'ala by becoming the enemy of your nafs.

(Zunnun Misri)

## CONTEMPT

Among the major sins of the heart is to despise any creature of Allah Ta'ala. Hadhrat Zunnun Misri (rahmatullah alayh) said: "Never despise any person even if he happens to be a mushrik nor gaze at his evil for perhaps his evil is transferred to you."

Despising someone is to hold that person in contempt. This attitude stems from arrogance and pride which are highly dangerous diseases of the heart. It is quite probable that the proud one will find himself caught up in the evil of the person whom he had held in contempt while the latter is blessed with hidaayat.

## ISLAMIC HEADGEAR

**Style of dress** is among the salient features (Sha-aair) of Islam. The Shariah accords great prominence to a Muslim's way of dress. Detailed rules enacted by the great rulers of Islam among the Sahaabah, Taabieen and their followers illustrate the emphasis which Islam lays on the dress of a Mu'min.

Among the prohibited factors pertaining to dress is the emulation of non-Muslim dress styles. In all ages of Islam such emulation has been regarded as among the major (kabaair) sins. Tashabbuh bil kuffaar (emulating the kuffaar) is an evil with far reaching effect on the heart of a Muslim. Hence, Rasulullah (sallallahu alayhi wasallam) said:

**"Whoever emulates a people becomes of them."**

In this article we propose to discuss one particular aspect of Islamic dressing, viz., headgear. In these times of intense kufr and dhalaal, when many Muslims have sacrificed their intelligence to become slaves of western culture, there is a great desire among modernists to abandon the wearing of Islamic headgear. Among the styles of Islamic headgear is the popular topee which innumerable millions of Muslims have donned over the past centuries of Islamic history. Now in this belated century modernists are at pains to discard this compulsory dress-style of Islam. Fallacious arguments are fabricated to deceive innocent and unwary people into accepting that the topee or Islamic headgear has no relevance in the Shariah. But, such claims are false and calculated to appease western mentality.

It should be understood that the ways and styles of Islam did not originate from dubious sources nor were its originators non-entities as are the votaries of western styles. Furthermore, Islamic dress-styles were inherited by the Ummah from generation to generation. Each successive generation obtained its Islamic dress-style from its preceding generation. In this way the chain links up with the Sahaabah who disseminated nothing other than the Sunnah of Rasulullah (sallallahu alayhi wasallam). Headgear in Islam is not a new development. The villifier of the topi must present his proof to indicate the point in time in Islamic history when this headgear became an accredited Islamic head-dress. If he contends that the topi has no Islamic relevance, let him prove his case with Islamic facts and Shar'i proofs. The assertion that many people presently in the Middle East pray without headgear is not Shar'i evidence for the fallacy that the topi has no Islamic status. What is presently being perpetrated in Muslim countries cannot be cited as Islamic evidence for a claim. Only an ignominious who suffers from colossal ignorance will advance such puerile and ludicrous 'proof' for his claim.

When the weight of Islamic practice of the past fourteen hundred years upholds Islamic headgear as an integral and incumbent part of a Muslim's dress, then by what stretch of intelligent reasoning can any Muslim decry and villify such head-dress? When all the illustrious authorities of Islam from the time of the Sahaabah emphasised the donning of headgear, not only for Salaat, but at all times, then it is only necessary to dismiss with contempt the arguments against the topi blustered out by the enemies of the Sunnah of Rasulullah (sallallahu alayhi wasallam).

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# ISLAMIC HEADGEAR

The topi is the head-dress which distinguishes a Muslim from a non-Muslim. The importance of this headgear is amply illustrated by the following command of Rasulullah (sallallahu alayhi wasallam): **"The difference between us and the mushrikeen is turbans on top of qalaanis (topis)."** Even mushrikeen were in the habit of donning turbans. Rasulullah (sallallahu alayhi wasallam) detested resemblance with them. Emulating non-Muslims is forbidden by Islam, hence Rasulullah (sallallahu alayhi wasallam) ordered that Muslims wear topis under their turbans even though the topis are totally concealed and not visible from under the turbans. Even the style of headgear which the Muslim adopts should not resemble the head-dress of the kuffaar, hence Shaikhul Islam Zakariyya (rahmatullah alayh) states: **"In our time it is not permissible to wear green and yellow turbans."** (Husnus Siyar of Dimyaati Shaafi'i). Since green and yellow turbans were among the particular dress-styles of the Yahood and Nasaara of that time, the authorities of the Shariah banned the wearing of such turbans so that Muslims do not violate the Shar'i prohibition of emulating kuffaar. The following verdict appears in Fataawa Khaazin and Fataawa Hindiyah: **"A man will be proclaimed a kaafir for adopting the head-dress of the Majoos (fire-worshippers)."** The following verdict appears in the famous Maaliki Kitaab, Mukhtasarul Khaleel: **"A Muslim will be proclaimed a kaafir if he wears the hat of the Nasaara."**

Strutting about bare-headed is undoubtedly the style of western man who has discarded the norms of true civilization. It has never been the style of any Muslim community, anywhere in the world, right from the time of Rasulullah (sallallahu alayhi wasallam) to emerge in public with bare-heads. One who walks around bare-headed is **mardoodush-shahaadah**, i.e. his testimony in an Islamic court is not admissible. Those Muslims who are desirous of abandoning the Islamic topi are undoubtedly influenced by western fashions and styles. The fact that they have opted for a kaafir style at the expense of an Islamic style--a style which the Ummah has always accepted--speaks volumes for their way of thinking. It points to the direction in which their hearts have inclined. Overtly they proclaim themselves to be Muslims while covertly their hearts are saturated with love for the styles of kufr. But, Allah Ta'ala warns them: **"Do not incline towards the zaalimoon."** Inclining towards the kuffaar is banned by Islam in all aspects. A Muslim is not allowed to unnecessarily adopt the ways, methods, institutions and styles of the kuffaar. Islam demands head-dress--Islamic head-dress--for its adherents. Western modernity demands a bare-head. In order to conform to western standards of dress, the westernized Muslim conjectures the most baseless arguments to bolster his case against the ways of Islam. This attitude borders on kufr and threatens the Imaan of such deviated modernists. Clarifying the Islamic ban of **tashabbuh bil kuffaar**, Hadhrat Umar (radhiallahu anhu) despatched a detailed decree to the Muslims of Azarbaijaan (now in Russia). Among the many prohibitions contained in this Decree, the following appears: **"The dress of your father Ismaa-il (alayhis salaam) is incumbent on you. Beware of the luxuries and the styles of the Ajam (non-Arabs)."** Allaamah Ibn Hajar Haithami (rahmatullah alayh), in his Kitaab Azzawaajir an Iqtiraafil Kabaa-ir, records the following narration of Muhaddith Maalik Bin Dinaar (rahmatullah alayh):

**"Allah revealed to one of his Nabis : 'Say to your nation: Do not wear the garments of My enemies. . . . . for then you will become My enemies like they are my enemies.'"**

From the aforementioned discussion it will be clear that dress-style is of vital importance for the Muslim. It is essential for his spiritual development that the Muslim differentiates himself from non-Muslims by even his external appearance. His external appearance must testify that he is a Muslim. A Muslim dressed in the style of the kuffaar cannot be recognized as a Muslim by another Muslim who is not acquainted with him. A Muslim in western garb and western appearance can reasonably be mistaken for a kaafir and he (the imitator of the kuffaar) is solely responsible for such a serious mistake committed genuinely. In so far as the Shariah is concerned, the topi or any Islamic head-dress is essential for a Muslim in Salaat as well as at all times. The arguments of the denigrators of the topi arise from kufr mentality and should be dismissed with contempt.

# KUFR DENIAL

On the basis of this man's understanding the Shar'i principle of **Naasikh-Mansookh** will have to be rejected. Abrogation of a law by the Authority in charge is not a change in word. The very aspect of abrogation and cancellation comes within the purview of **The Word of Allah**. When Allah Ta'ala considers it appropriate to cancel a decree which He has handed down, such **change or abrogation or substitution** is in relation to man. The **change** is not in relation to the **Word of Allah** since all such detailed points in the process of the Decree constitute part of Allah's Eternal Knowledge which is not subject to **change**. This Imaam who has denied the authenticity of Rasulullah's (sallallahu alayhi wasallam) claim on the basis of his personal interpretation and defective comprehension of a Qur'aanic aayat, has dismally failed to understand the correct meaning of the aayat which he had tendered. Such men are not qualified to lecture to Muslims. It is unlawful to sit in his lectures for he leads innocent and unwary Muslims into

baatil, dhalaal and kufr.

The Sahaabah were well aware of the aayat which this Imaam cites in his support; the illustrious Fuqaha, Muhadditheen, Mufasssireen and countless Ulama throughout the history of Islam have always believed in the validity and authenticity of the Hadith which has been so ignorantly denied. All these august personalities of Islam were well aware of the aayat and its meaning. Yet, they all attested to the authenticity of the narration which this Imaam from Cape Town in this very very late century, in close proximity to Qiyaamah, has deemed correct to deny.

There remains nothing other than a public **taubah** for this Imaam to make since he has in public decried Rasulullah's categoric statement. As long as he does not retract and make taubah Salaat behind him is not valid. And, Allah knows best. May Allah Ta'ala save all Mu'mineen from such dastardly kufr which ensue in the wake of denying the claims of Rasulullah (sallallahu alayhi wasallam).

# ANIMAL DEFECTS

For the validity of the Qurbaani it is essential that the animals are free of defect. The Qurbaani will not be valid if a defective animal is sacrificed. The following faults will be regarded as defects for the purpose of Qurbaani:

- (1) Blindness in both or one eye.
- (2) A third or more of an ear cut off.
- (3) A third or more of the tail cut off.
- (4) Total lameness in one or more legs. However, if the animal is partially lame or the leg is not so severely injured and it is able to walk with it although limping, then the animal will be valid for Qurbaani.
- (5) Extremely emaciated and weak.
- (6) The majority of teeth having fallen out. If the number of teeth which has fallen out is greater than the number of remaining teeth, the animal is not valid for Qurbaani.
- (7) An animal born without ears.
- (8) A horn broken off at the base or root. If the horn is only partially broken off, the animal will be valid for Qurbaani.

The above faults render the animal defective and unfit for Qurbaani.

A castrated animal is valid for Qurbaani and so is an animal born without horns.

## Your Zakāt — our Condition of Acceptance

The prime purpose of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a money-collecting organization. However, where Muslims find that they are not able to distribute their Zakaat funds in accordance with the Shariah, they may then divert their Zakaat payments to us. To assist us in this task and to lighten the responsibility for us we stipulate the following condition for the acceptance of Zakaat funds diverted to us for distribution:

WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.

This niyyat by you will enable us to distribute your Zakaat in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute within the Sharf Zakaat categories in a manner, time and amount as we deem fit.

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Some Muslims labour under the evil impression that there is no imperative need to pay debt owed to non-Muslims. They endeavour to calm their conscience because their creditors happen to be kuffaar. They, thus, sit snug in the misconception that they will be able to escape the liability. They may escape in this world by shielding under kuffaar company laws, but in the Aakhirah, the Shariah says that Rasulullah (sallallahu alayhi wasallam) will be the advocate of the non-Muslim and in the Divine Court he will demand from Muslims the rights (Huqooq) which they had usurped from the kuffaar. Fraud, deception and crookery have no share in Islam.

(Mujlisul Ulama Zakaat Organization of S.A.)  
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## ANARCHY OF SHI'ISM

Violence, anarchy, conspiracy and murder are integral constituents of Shi'ism. Shi'ism having been spawned by the murderers of Sayyiduna Ameerul Mu'mineen Hadhrat Uthmaan (radhiallahu anhu), the third Khalifah of Rasulallah (sallallahu alayhi wasallam), employs these methods to achieve its pernicious ends of political domination under guise of Islam. Shi'ism, from its very inception, equates Islam with the Arabs. The Arabs in their Islamic attire effaced the Persian empire. The Persians have thus always made attempts to scheme the destruction of the Arabs. Persians with their religion of Shi'ism overtly presented as Islam have perpetually been at great pains to eliminate the ISLAM which the Arab Nabi Muhammad (sallallahu alayhi wasallam) delivered to the Arabs in the first instance. Shiah hatred for Islam, for the Arabs and for the Sahaabah have constrained them to adopt violence, anarchy, conspiracy and murder to attain their despicable motives.

The incremental process of Shi'i violence and murder has been recently observed in Islam's holiest Precincts--the Haram of Makkah Mukarramah. The worst Muslim on earth will not descend to the evil ebb of scheming and conspiring to introduce Fitnah, Fasaad and the spilling of Muslim blood right at the door steps of the Holy Ka'bah. In fact, if the evil munaafiqeen--the Shiahs of Iran--were not prevented, they would have dyed the Holy Ka'bah red with the blood of the Hujjaaj. The anarchy, the slogan-shouting, the evil demonstrations, the displaying of pictures of Khomeini and the politicizing of the highest and holiest act of Ibaadat of Love are all clear evidence which betrays the evil motives of the Shiah 'pilgrims'.

If the Shiahs had legitimate grievances against the Saudis, the Haram of Makkah and the Ibaadat of Hajj were not the venue and occasion for advertising such 'grievances'. If they were Muslims, they would have found some other forum and some better methods to announce their grievances. Only munaafiqeen having no respect for the Commands of Allah, will degenerate to the vile level to which the Shiahs had descended in their exhibitions of violence and anarchy at the door steps of the Ka'bah during the holy Hajj season.

Weakness of the Saudi regime has contributed in some measure to the success of the introduction of anarchy by the Shiahs. If the Saudi regime had adopted the stern measure of banning Shiahs from Saudi Arabia, the Shiahs would not have been able to go on rampage and destruction in the Holy Precincts. As long as Shiahs will be permitted to enter Makkah Mukarramah, the Saudi government must expect this type of anarchy. As long as Shiahs are going to be permitted to enter Makkah ostensibly as 'pilgrims', the grave danger of blood-spilling will always loom. The safety and peace of the Haram Shareef will be wrecked. The Saudi government will be extremely naive and submitting to baseless political expedencies if it believes in its efficacy to prevent this Shiah-type fitnah and fassad while thousands of Shiahs are mingling with the Hujjaaj.

Blood-spilling is part of the Shiah character. In the Shiah moral and religious

system there exists no impediment to the process of of anarchy and conspiracy even if these have to be perpetrated right inside the Ka'bah Shareef. The highest goal of Khomeini and his mob of Shiah priests is the attainment of political domination. Thus, their brand of 'islam'--Shi'ism-- is a political religion with greater emphasis on politics of the nafs. Religion exists as the handmaid of politics according to Khomeini. Every religious gathering is, therefore, manipulated to serve the ends of Shi'i political conceptions.

It is naive to cherish the hope that the Shiahs will ever respect the Haram of Makkah Mukarramah. When it is their belief that Rasulallah's Sahaabah, almost everyone of them, reneged from Islam, that Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthmaan, the first three righteous Khulafa, usurped the Khilaafat from Hadhrat Ali (radhiallahu anhu), that the Qur'aan which is today with the Ummah is not the authentic Qur'aan, that Imaam Mahdi will resurrect Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Aishah (radhiallahu anhum) and inflict on them the worst torture and punishment, that those who reject the Shi'i doctrine of Imaamate are kaafirs, then Muslims cannot have any hope of reconciliation with Shiahs. Their brand of kufr is worse than the kufr of the Qadianis who have not yet ventured to abuse, slander and villify the Sahaabah in general and some senior Sahaabah in particular.

Muslims should not allow themselves to be duped by the incessant propaganda emerging from Tehran and Iraani embassies. The flood of Shi'i literature stemming from Tehran and Iraani embassies is designed to gain acceptance for Khomeini in the world of Islam, a goal necessary for Shiah domination of Muslims and the land of Muslims. Khomeini and his priests are fully aware that the only avenue by which Muslims could be approached and rendered subservient is Islam. Thus, Islamic slogans are raised by the Shi'i clergy while at the same time they conceal their actual beliefs of kufr. Such concealment of beliefs is justified by the Shi'i doctrine of

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## HATRED FOR ARABS

Hadhrat Ibn Abbaas (radhiallahu anhu) narrated that Rasulallah (sallallahu alayhi wasallam) said:

"Love the Arabs for three (reasons): Because, verily, I am an Arab, the Qur'aan is Arabic and the language of the people of Jannat will be Arabic."

(Baihq--Shu'bul Imaan)

Hadhrat Salmaan Faarsi (radhiallahu anhu) narrated that Rasulallah (sallallahu alayhi wasallam) said:

"Do not hate me, for then your Deen will depart from you."

I (i.e. Hadhrat Salmaan) said: "O Rasul of Allah! How can I hate you when Allah guided us with you?"

Rasulallah (sallallahu alayhi wasallam) replied: "If you hate the Arabs then you will hate me." (Tirmidhi)

Sinister and unholy motives engender aversion for the Arabs. When individual Arabs are guilty of any crimes, the Mu'min who has love for Rasulallah (sallallahu alayhi wasallam) will never make the whole Arab race the target for villification. By race, language and above all, by Deen, the Arabs are related to Rasulallah (sallallahu alayhi wasallam). It does not behove Believers in the Qur'aan to rebuke and insult the nation of Arabs. As Muslims, we all are proud to be associated with the Arabs.

Shiahs and modernists seeped in kufr have a natural hatred for the Arabs. Since they are devoid of Imaan, they pour out their evil attitude of malice and hatred for the Arabs without bothering about the fact that Muhammadur Rasulallah (sallallahu alayhi wasallam) whom they outwardly profess to be the Messenger of Allah was an Arab. Islam equates hatred for the Arabs with hatred for Rasulallah (sallallahu alayhi wasallam). It is indeed despicable and loathsome for Muslims to publicize the wrongs of the Arabs. Those in position to execute the duty of Amr Bil Ma'roof Nahy anil Munkar should point out such wrongs to the individuals concerned in a dignified manner bearing in mind that those whom are being addressed belong to the race of Rasulallah (sallallahu alayhi wasallam) and that Nabi (sallallahu alayhi wasallam) proclaimed his love for the Arabs, for their language and for their tribes. We, as Muslims, are duty-bound by Imaan to align ourselves with this attitude of Rasulallah (sallallahu alayhi wasallam).

Unrivalled in their hatred for Arabs and unequalled in their venom-spitting against the Arabs are the Shiahs. Why? The answer is furnished by Rasulallah (sallallahu alayhi wasallam). Again read the aforementioned ahadith and you will understand the sinister motives underlying the hatred of the Shiahs.

Among the notorious Arab-haters in the modernist group is one Rashad Khalifa of America. It will be recalled that this deviated soul is the author of the baatil theory of 19 in which he expounds some "mathematical miracle" of the

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# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
OF SOUTH AFRICA  
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**Q. The Zimbabwe Islamic Mission has distributed a pamphlet on the question of women participating in acts of Ibaadat in Mosques. A copy of the pamphlet is sent to you. The author of the pamphlet is Sheikh Adam Moosa Makda whom the pamphlet claims to be the president of Majlisul Ulama of Zimbabwe. According to the sheikh it is perfectly permissible for women to participate in public acts of Ibaadat in Mosques. Please comment on the views expressed in the pamphlet. Are the Majlisul Ulama of South Africa and the Majlisul Ulama of Zimbabwe the same organization with different branches? If so, then why do the two branches hold conflicting views on the question of women attending Mosques?**

**A.** The Mujlisul Ulama of South Africa and the Majlisul Ulama of Zimbabwe are not branches of the same organization. These are two separate organizations. We have absolutely no affiliation with the Zimbabwe body. The views expressed by the author of the pamphlet are baatil and in conflict with the Shariah. The author has presented his personal opinion which has absolutely no significance in Islam. The Shariah has long ago decided the issue of women in Mosques. It is not permissible for women to leave their homes and proceed to the Mosques for Salaat or any other activity whatever. Islam is the Deen which the Sahaabah of Rasulullah (sallallahu alayhi wasallam) handed down to the Ummah. Islam is not the product of the thinking of modernist sheikhs and maulanas who are heavily influenced by the liberalism of the west. The arguments proffered in the pamphlet are not worthy of Men of Deeni Knowledge. The arguments presented in the pamphlet in favour of drawing womenfolk into the Musajjid are not the product of ILM. Such arguments are reflections of the minds of modernists who consider themselves superior to the Sahaabah and the Fuqaha of Islam. Whatever has been claimed in the pamphlet is nothing but personal opinion entirely lacking in Shar'i basis. Those interested in a detailed refutation of the baatil propagation contained in the pamphlet may write to the Majlis for a copy.

**Q. Is it permissible to use Mum roll-on and Mum cream?**

**A.** Western cosmetics normally contain some haraam ingredients. However, we cannot say with certainty that Mum roll-on and Mum cream are haraam since we are not aware of the ingredients. It is almost certain that sprays and roll-ons contain alcohol. If you have to use such deodorants, rather use the cream and try to avoid using even such creams when going to perform Salaat.

**Q. Is it permissible to use contact lenses?**

**A.** It is permissible to use such lenses.

**Q. I have recently married a Muslim girl from a respectable family. I was given the impression that she was a virgin. After my marriage rumours reached me that my wife was a flirt. When I confronted her, she admitted her various affairs with men before her marriage to me. My wife is now expecting my child. What is the Islamic ruling in this case and what advice do you give me since I have been misled by this woman?**

**A.** Taubah (Repentance) purifies the Muslim of all sin. If your wife repents or has repented and resolves to live faithfully with you, then ignore the past. Her past actions which were concealed from you do not affect your marriage. Allah Ta'ala forgives all sins. As long as your wife remains faithful and chaste, do not let the rumours sour your relationship.

**Q. Is oral sex allowed?**

**A.** Such an act is highly unbecoming of a human being. A Muslim should not indulge in such a despicable deed which is below the dignity of even the lowly beasts.

**Q. I have a grave spiritual problem. I am now an adult woman. When I was 14 years old I became pregnant and had an abortion. Honestly I do not know what happened to me all this time. I now just want the help of Allah. How can I make amends? Is there any any kaffaarah for these sins?**

**A.** Allah Ta'ala declares His All-Embracing Rahmat in the Qur'aan Shareef in the following terms:

**"Do not despair of the mercy of Allah. Verily, Allah forgives all sins."**

Taubah is the kaffaarah for the sins which you have committed. Repent sincerely. Ask Allah Ta'ala to forgive you. Taubah purifies one and obliterates every trace of the sin. Rasulullah (sallallahu alayhi wasallam) said that a sincere repentant is just as a person who has never committed a sin. The way of making amends is Taubah. It does not matter how grave the sins committed are. Taubah will efface them and rectify the relationship between Allah Ta'ala and His servant.

**Q. Is it permissible for a woman to recite Aayatul Kursi during her haidh (menses)?**

**A.** It is not permissible to recite Aayatul Kursi or any other aayat of the Qur'aan Shareef during the haidh period. Thikrullaah and Dua may and should be recited.

**Q. At the age of about 15 years I became pregnant. The man responsible for my condition married me during my pregnancy. When my child was born I went to live with my parents. After a year I sent a telegram to my husband saying that I have dissolved the marriage. He never replied nor did he utter talaq. However, I declared in the presence of an Imaam and four other witnesses that I dissolved the marriage. After ten years I met him again. I asked him to remarry me, but he has refused. In the meantime I have met another man and married. I have two children by him. This man (my new husband) uttered three times: "I talaq you." Only the two of us were present. He then took me back and after a month he again gave me three talaqs in one session. What is the Islamic position of my two marriages and the talaq which my second husband gave me?**

**A.** Your first marriage was never dissolved. To this day you remain the wife of your husband, i.e. the man whom you had married the first time. The second "marriage" is not valid--never was valid--since you were and still are Islamically married to the man with whom you had contracted nikah the first time. Your act of 'dissolving' the marriage was nonsensical, it having absolutely no effect on your nikah. You lived in the state of zina (adultery) with the second man with whom you had contracted the 'nikah' which is null and void. Although you lived in zina with that man, nevertheless, the children which you begot by him do not legally (in terms of the Shariah) belong to him. According to the Shariah the children which were thus born to you belong to your true husband who had left you without having divorced you. They will carry his name and they will inherit in his estate. Legally, according to the Shariah, they are your husband's children notwithstanding the fact that he did not father them. Since the children were born to you while you were still married, the

children will not be regarded as being illegitimate.

**Q. Are Farm Fare Chickens halaal? The halaal stamp appears on the packets.**

**A.** Farm Fare Chickens are processed by a non-Muslim firm. All chickens processed by non-Muslim firms are haraam. It does not matter what or whose 'halaal' stamp appears on the packets. Refrain from all chickens and all meat products which are processed by non-Muslims. Our experience and investigations in the past have thoroughly exposed the worthlessness of such halaal stamps and halaal certificates. By far the people who are supposed to police the halaal certificates and the plants where such meats are processed have proven their unreliability. Some organizations have made the halaal certificate trade a racket. Commercial gain is their chief consideration. They are not concerned with Shar'i requirements. Organizations in certain areas are even vying with one another to capture the 'halaal' certificate trade. It has become a lucrative source of haraam income at the expense of the Imaan of Muslims. Do not repose any trust on halaal stamps or halaal markings which appear on the packets of meat products processed at non-Muslim firms.

**Q. Can nails be cut and hairs be removed in the state of janaabat?**

**A.** It is Makrooh to do so. If there is some valid reason, hairs and nails may be cut. A Muslim is required to regularly cut nails and hairs. It is Mustahab to do so once a week. The need to cut hairs and nails during janaabat does not therefore occur.

**Q. My parents never gave me a Muslim name. Do I have to change my name?**

**A.** Yes, it is necessary for you to adopt a Muslim name. Islam has its own culture. Islamic names are among the salient features of Muslim culture. It is essential for Muslims to be identified by means of their external appearances and names. Non-Muslim names are part of the culture of kufr. Islam commands its adherents to oppose the styles of life of non-Muslims.

**Q. Is it permissible to name a child in French, Chinese, etc. with a name which has the same meaning as in Arabic?**

**A.** No, this is not permissible. It is necessary to give Islamic names in Arabic. Since we are Muslims it is necessary to keep Islamic names. Names in a non-Arabic language are not Islamic names just as 'salaat' in a non-Arabic language is not Salaat and just as 'athan' in French or Chinese is never the Athaan of Islam even if the same meanings are accurately conveyed.

**Q. I am a member of an organization which usually holds meetings coinciding with Zuhr time. While the Athaan is being called at the nearby Musjid, the proceedings continue. Most members do not go for Salaat, but deliberate on the affairs of the organization which is supposed to be a Muslim body working in the interests of Islam. What should I do at such times?**

**A.** A Muslim need not be told what to do when Allah's Caller issues the divine summons to attend the Musjid. A Muslim should realise that he will be sitting with a group of shayaateen in such circumstances. Shayaateen do not and cannot answer the Call of the Muath-thin. It is a sign of clear nifaaq (hypocrisy) to continue the proceedings of the meeting at the Call of the Athaan. It is not possible for such fussaag to be working in the interests of Islam. Men who have no respect for the Salaat can hardly claim to have any affinity with Islam. They are truly shayaateen.



# QUESTIONS and ANSWERS

MUHAMMAD ALI  
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**Q.** During Ramadhan a few Huffaaz performed Shabeena. The entire Qur'aan is completed in one night by a single Haafiz or a team of Huffaaz. Sometimes the Qur'aan is completed in two nights. This practice is carried out in Jamaat. Is this practice permissible? What is the difference between Shabeena and Taraaweeth?

**A.** Shabeena merely means to complete the whole Qur'aan in a single night. If the Qur'aan Majeed is recited at such a swift pace that the Huroof do not form correctly and the Makhaarij are distorted, then such recitation will not be permissible. If the Qur'aan Majeed is recited correctly then such Shabeena will be permissible. There is no difference between Shabeena and Taraaweeth. In Shabeena only more Qiraa't is recited. If by Shabeena you mean that after the Taraaweeth Salaat, another congregation is formed to complete the Qur'aan Shareef in Nafl Salaat, then such shabeena will not be permissible.

**Q.** Some people who intend to proceed for Hajj hire halls and invite friends and relatives for sumptuous meals the weekend they depart. Please comment.

**A.** Such a practice stems out of riya (show). It betrays impious motives and lack of sincerity. It is an un-Islamic practice. Furthermore, if other haraam factors are attendant, e.g. intermingling of sexes, photography, etc., then the evil will be compounded. The sin will be graver.

**Q.** A Muslim girl 'married' a non-Muslim in a church ceremony recently. They don't intend consummating the marriage until Nikah is performed. The Nikah is earmarked for later in the year. The groom does not intend to become a Muslim. Will the proposed nikah be valid? What will be the position of the Imaam? Aalim who will perform their nikah?

**A.** The church ceremony is an act of kufr. The Muslim girl became a murtad (a kaafir) by participating in this act of kufr. Nikah of a Muslim girl to a kaafir is neither permissible nor valid. No Aalim can ever perform such a 'nikah'. Any Muslim who knowingly performs such a baatil 'nikah' will be guilty of committing a heinous act of immorality and flagrant transgression of the Shariah. Such an 'imaam' will be a faasiq of the worst order. It will be imperative for the mutawallis to dismiss him from his post.

**Q.** Some sweets have gelatine as an ingredient. I refer specifically to certain sweets manufactured by Beacon Sweets. The firm claims that its gelatine is halaal since it is in possession of a halaal certificate issued by the Muslim Judicial Council of Cape Town. Is such gelatine really halaal?

**A.** There are two types of gelatine: a plant gelatine and an animal gelatine. The gelatine used by Beacon Sweets and Chocolates is animal gelatine. The animal gelatine used by Beacon as well as all other firms is haraam. Ignore the halaal certificate issued by the MJC. We have studied the proofs of the MJC and we must say that it has grievously erred in declaring the animal gelatine to be halaal.

**Q.** Is it compulsory to wash all clothes which one wore during janaabat?

**A.** It is not necessary to wash all clothes which were worn during janaabat. Only the soiled garments have to be washed.

**Q.** Is it permissible to recite the Kalimah while making ghusl?

**A.** It is not permissible to recite the Kalimah or anything else during the state of nudity. When taking ghusl, one should maintain silence.

**Q.** Is it permissible to blow in the water before pouring onto the body when about to make ghusl?

**A.** By "blowing in the water" we have understood that you recite something and blow into the water with which ghusl will be made. If so, the practice is a bid'ah. It is not permissible to do so.

**Q.** Is it permissible to touch foodstuff when in the state of janaabat?

**A.** It is permissible provided that the hands are clean.

**Q.** Does wudhu break if a napaak (a person in the state of janaabat) touches one?

**A.** Wudhu does not break.

**Q.** A Muslim Jamaat, with a view to reconstructing an existing Musjid and developing a shopping complex on a vacant land surrounding the Musjid and owned by the Jamaat, issues debentures to the Muslim public with a view to financing the project. The debenture-holders earn certain financial benefits out of the profits realised. Is it permissible to participate in such profits? The land on which the project is to be developed belongs to the Jamaat and has been procured for Islamic purposes. Is it an act of thawaab-e-jaariyah to invest in such debentures?

**A.** Debentures are loans given. The returns obtained on such loans are not profit. The gain yielded by the debentures is riba not profit. The land on which the project is to be developed is Waqf property. Such property cannot be used for personal monetary gain. It is permissible to advance loans to the Jamaat to erect the project. All profits realized in the form of rental from the complex will be for the benefit of the Waqf cause. Such profit cannot be disbursed to those who gave the loans. In short, the type of debenture-enterprise mentioned by you is not permissible. It is a riba undertaking which is haraam.

**Q.** Is it permissible for a naa-baaligh (minor) Haafiz participating in the Taraaweeth Salaat to correct the mistakes of a baaligh Haafiz leading the Salaat? Is it permissible for the baaligh Haafiz to accept the directive of the naa-baaligh in this regard?

**A.** Both acts are permissible.

**Q.** In one of your answers I have read that a Muslim woman's entire body has to be covered, excepting hands and face, in the presence of non-Muslim females. Why is this so?

**A.** It is so since it is the Command of Allah Ta'ala. Allah Ta'ala is the Law-Maker. The Shariah of Islam is of Divine origin. We are merely its transmitters. The strict code of Islamic morality requires that a Muslim female covers even hair and her arms in the presence of non-Muslim females.

**Q.** Do we Muslims believe that there are people who have psychic powers? If so, why are some blessed with it and not others?

**A.** Psychical powers refer to mental or spiritual powers or capabilities beyond the domain of physical powers. Everyone has such a capacity in him. All human beings possess rooh (soul) and mind which are the substrata in which non-physical abilities operate. Ability in this field is commensurate with spiritual and mental development. Obtainal of psychic powers is not a goal to hanker after. The goal of the Muslim is the attainment of Allah's Pleasure. Such Pleasure is procured only by submitting to the Law of Allah Ta'ala. Even unbelievers acquire such seemingly supernatural powers merely by undergoing rigorous mental exercises which have absolutely no significance in Islam. Just as there exists disparity of physical powers in different people so too

are there various degrees of mental ability in different people. Both physical and mental capacities have been awarded in different measure to people by Allah Ta'ala. Such apportioning is by Allah's Wisdom. Man has no say in such matters.

**Q.** Are Muslim women allowed to further their education to the extent of becoming doctors, neurologists, etc.?

**A.** The role of woman as envisaged by the Law of Allah Ta'ala is her activity in the home. While a community of Muslims does require a very small number of female medical personnel, it is NEVER permissible for Muslim females to wreck their honour and plunder their chastity and compromise their Imaan by attending the immoral institutions of the kuffaar. Under present circumstances it is immensely superior for the Muslim community to be without female professionals. Western education is synonymous with immorality. The harms and disastrous effect on morality of western education by far outweigh its benefit. It is indeed among the greatest spiritual and moral calamities to send Muslim girls to schools, colleges and universities.

**Q.** I was told by a learned man that cutex is allowed as long as it is taken off while making wudhu to allow water to moisten the finger-nails. Is this true?

**A.** Cutex contains alcohol. In addition, it is mainly used by women when they are about to emerge from the home. Such adornment in these days of immorality is used by women to appear attractive to the outside world. The mentality of the learned man mentioned by you is surprising. It is not permissible to use this substance.

**Q.** What is the Islamic attitude towards playing and watching sport? Is it permissible for parents to encourage their children who have good sporting talents to enter national sporting events?

**A.** Rasulullah (sallallahu alayhi wasallam) informed the Ummah that all sport of the Mu'min is baatil (abominable and unlawful). Such sporting activities which are so popular nowadays are negatory of man's goal here on earth. Man has been created for the Akhirah which is attainable by Thikrullaah and obedience to the Law of Allah Ta'ala. National sporting events are accompanied by many evil factors. It is not permissible for Muslims to indulge in the sports of the kuffaar. Playing and watching such sport is unlawful.

**Q.** Is music with the accompaniment of instruments permissible?

**A.** All musical instruments are haraam. Such music is among the major sins.

**Q.** I am a female. Is it permissible for me to communicate with male pen-friends on a purely friendly basis?

**A.** Such communication is haraam. Islamic rules of Hijaab (Purdah) apply to all fields of male/female communication.

**Q.** Are test tube babies allowed in Islam?

**A.** This method is permissible only if conception cannot take place normally and naturally and provided that the sperm of only the husband is used.

**Q.** Is it permissible for elderly women to cut their hair in front?

**A.** It is not permissible for women to cut their hair, whether in front or at the back and whether they are young or old.

**Q.** A widow presently lives with her father-in-law whose wife has also passed away, her sister-in-law who is likewise a widow and another strange (ghair mahram) man. Is it permissible for the widow to live together with these people or should she return to her parents' home?

**A.** It is Islamically improper for the widow to live with these people, viz., with

# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
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her father-in-law who happens to be a widower and with the other ghair mahram male. If her parents are willing to take her into their home, then it will be obligatory for her to return home.

**Q. Is it permissible to go fishing during Ramadhaan using hook and bait?**

**A.** Fishing for sport is not permissible. This applies to all months, not only to Ramadhaan. Islam prohibits futile acts. Commission of futility during the holy month of Ramadhaan is abominable to a greater degree. Fishing with live bait is not permissible.

**Q. Is it permissible to use tooth brush and tooth paste while fasting?**

**A.** While the use of tooth paste will not break the fast, it is Makrooh to use it since there is the danger of some tooth paste slipping down the throat and thus breaking the fast.

**Q. In our town there is a Madrasah hall adjacent to the Masjid. Islamic lectures are conducted for both men and women. However, there are separate facilities for men and women. The women are seated in a different classroom and are properly clad. A senior Maulana encourages women to attend such gatherings. Is it permissible for women to attend?**

**A.** It is not permissible for women to attend such gatherings held at public places. It is wrong for the Maulana to encourage women to emerge from their homes even if it is to attend Islamic lectures.

**Q. A prominent Muslim who is an official of an organization is very negligent of his Salaat. He goes out collecting funds during the month of Ramadhaan for propagational purposes. When people ask him: "Why do you not perform Salaat?", he replies: "I am lazy." What does the Shariat say about such a man?**

**A.** This man is a faasiq and his statement, "I am lazy", made in the abovementioned context is akin to kufr. Such a faasiq should not be allowed to hold a post in a Muslim organization.

**Q. In the display window of a Muslim-owned book-shop is a dummy of a boy wearing a kurta, topi, with tasbeeh and Qur'aan in its hands. Are such displays or advertising permissible?**

**A.** It is haraam to use such images or dummies of animate objects for any purpose whatsoever. The sin is aggravated with the insult which has been heaped on the Qur'aan Majeed by placing it in the hand of the haraam dummy. The sanctity of the Qur'aan has been defiled. The blasphemous action of the Muslim owner is highly abominable and reprehensible.

**Q. Is it permissible to invest in shares on the stock exchange?**

**A.** It is not permissible. These transactions are baatil. Those who are interested in the details, may write to us for a copy of our explanation of this question.

**Q. Some Muslims greet in western ways. They do not say Assalamu Alaikum. Is it permissible to do so?**

**A.** It is not permissible to greet a Muslim in any way other than by saying: Assalamu Alaikum. The styles of the kuffaar are haraam for Muslims.

**Q. Do newspapers with pictures lying around the house prevent the entry of the angels of mercy?**

**A.** Rasulullah (sallallahu alayhi wasallam) said: "The Malaikah (Angels) do not enter a house in which there is a picture or a dog." Pictures refer to pictures of human beings and animals. Thus, newspapers with pictures should not be left lying around the house. The Malaikah of Rahmat will not enter the home.

**Q. A prominent member of a Muslim Jamaat earns his living entirely by selling**

**insurance. He invited us for meals, but we refused his invitation. Were we correct in doing so?**

**A.** Yes, you did the right thing. It is not permissible to eat of food procured with haraam money.

**Q. Is it permissible for a Muslim to work as a bank manager of a non-Muslim bank?**

**A.** It is a well-known fact that banks are institutions of riba. Riba is their life-blood. It is, therefore, not permissible for a Muslim to work in this capacity.

**Q. A certain prominent Muslim man is the vice-chairman of a Muslim jamaat. This vice-chairman has not performed a single Salaat in the past 25 years. He does not even attend Juma' Salaat. He shaves his beard and views television. What is the position of a Muslim community which elects such a person to be a leader?**

**A.** Indeed, it is difficult to understand the thinking of a Muslim community which can appoint such a vile person--a faasiq of the worst order--to occupy an official post. About such a community, Rasulullah (sallallahu alayhi wasallam) said: "...they have betrayed Allah, His Rasool and the community of Muslims."

**Q. Is it permissible to perform Salaat with hand-gloves on?**

**A.** It is permissible.

**Q. A wealthy man never paid Zakaat for decades. He has died. What should his children do to have his Zakaat discharged?**

**A.** If the mayyit had made a wasiyyat to pay his Zakaat, then it is Waajib (compulsory) for the heirs to pay his outstanding Zakaat out of one third the value of his estate. Without the willing consent of the heirs it is not permissible to pay the Zakaat amount in excess of one third of the mayyit's estate. The consent of minors is not valid. Thus, if all the baaligh heirs willingly agree to pay their deceased father's Zakaat from their shares, it will be permissible to do so. If, however, the mayyit made no wasiyyat to this effect, there will be no obligation on any of the heirs to pay the outstanding Zakaat. If the heirs do pay out of their own freewill, it will be meritorious. They should make dua and hope for the forgiveness of their deceased father. Since the mayyit did not make any wasiyyat to pay his Zakaat, he remains guilty of having failed to execute this important and fundamental duty of Zakaat.

**Q. Here in America many Muslim women are wearing the burqah with the face concealed as well. But some Muslim critics and westernized scholars argue that the burqah is a tradition of Persia and India. According to them it is not an Islamic practice for the face to be concealed. What is the Fatwa of the Shariah?**

**A.** Total Hijaab including the concealing of the face is a demand of Islam. Those who attribute the Islamic system of Purdah to Persian and Indian traditions are ignorant of the Shariah and have been misled by western culture. The Islamic system of Hijaab is described fully in our booklet, ISLAMIC HIJAAB. Write for a free copy to the following address: Y.M.M.A., P.O.Box 5036, Benoni South 1502, South Africa.

**Q. Is it permissible to perform Juma' Salaat and other Jamaat Salaat in a community hall where acts such as weddings, discos, wine-drinking, etc. take place?**

**A.** It is not permissible to perform Salaat in such an evil and an immoral venue.

**Q. A certain man involved with occult**

**methods of remedying people afflicted with mysterious ailments claims that Hadhrat Faatimah (radhiallahu anha) comes in person to his house to assist him with his occult methods of curing patients. Is there any truth in this? Many people visit him seeking cures for their ailments.**

**A.** Undoubtedly, this bid'ati is a shaitaan. Only a man whose mind has been smitten by the devil will make such a vile claim and slander the Holy Lady, Hadhrat Faatimah (radhiallahu anha) in this despicable way. It is not permissible to go to such a person for aid. He is a robber of Imaan. He constitutes a grave danger to the unwary and ignorant ones who visit him for "cures" to their ailments. An evil person of this calibre cannot cure anyone. He employs satanic deception and evil methods by which ignorant people are duped.

**Q. Some people make thikr with the name of Hadhrat Sayyid Abdul Qaadir Jilaani (rahmatullah alayh). They also direct their duas to him and to other dead Auliya. People following this path say that it is necessary to supplicate to deceased Auliya who will in turn take one's duas to Allah Ta'ala. What does the Shariah say in this regard?**

**A.** It is shirk (associating partners with Allah Ta'ala) to make thikr with the name of any being other than Allah Ta'ala. It is also shirk to make dua to the dead Auliya. These are acts of the Qabar Pujaari (grave-worshipping) sect. This sect is heavily involved in acts of grave-worship and practices and beliefs of shirk.

**Q. Sometimes one enters the Masjid when the Imaam is about to end the Salaat with Salaam. What should one do?**

**A.** Recite Takbeer Tahrimah and join the jamaat. After the Imaam has completed the second Salaam, rise and fulfill the Salaat.

**Q. Is it a Sunnat act to fast on the day of Rasulullah's (sallallahu alayhi wasallam) birth?**

**A.** It is not Sunnat to fast on the date of Rasulullah's (sallallahu alayhi wasallam) birth. Sunnat acts are those which were ordered and rendered by Rasulullah (sallallahu alayhi wasallam) and his noble Sahaabah.

**Q. A man committed adultery. Is his nikah still valid?**

**A.** While adultery is among the worst sins, it does not invalidate the nikah.

**Q. Will masah on woollen socks be valid? If someone makes masah on such socks will his wudhu be valid?**

**A.** Masah (passing the moist hand) on woollen socks is not valid. Thus, the wudhu will not be valid. Masah is valid only on khuffain (special leather-type socks).

**Q. Some learned people do not accept the Mu'jizaat (miracles) of the Ambiya in the literal sense. They attribute figurative and metaphorical meanings to the Mu'jizaat. What does the Shariah say about the miracles of the Ambiya?**

**A.** Belief in the Mu'jizaat is compulsory. Rejection of the Mu'jizaat or attributing a figurative interpretation to the Mu'jizaat are clear-cut acts of kufr which expels the denier from the fold of Islam. One who denies the Miracles of the Ambiya does not remain a Muslim.

**Q. A sheikh says that there is no such thing as punishment in the grave.**

**A.** Denial of Athaab-e-Qabr (punishment in the grave) is kufr--such kufr which negates Imaan. A Muslim who entertains such denial becomes a murtad.

**Q. The same sheikh also says that the Mi'raaj of our Nabi (sallallahu alayhi wasallam) was not physical, but was a spiritual vision. Please comment.**



# QUESTIONS and ANSWERS

MUJLISUL ULEAMA  
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**A.** The Mi'raaj of Rasulullah (sallallahu alayhi wasallam) was a physical journey into the heavens regardless of the kufr beliefs of those whose minds lay prostrate at the feet of the liberal culture of the west. It is essential to believe in the physical Mi'raaj of Rasulullah (sallallahu alayhi wasallam).

**Q.** Can a Muslim company levy interest on its non-Muslim debtors and then distribute this to charity?

**A.** It is not permissible to charge non-Muslim debtors interest. Interest is haraam with both Muslims and non-Muslims. If such interest was levied, it will not be permissible to give it to the poor or divert it to some other charitable cause. The money has to be returned to the owners. A good intention does not justify nor legalize the commission of haraam.

**Q.** Is it permissible to buy cemetery lots in which only members of one's family will be buried?

**A.** It is permissible.

**Q.** Is it permissible to bury in the same grave after a number of years?

**A.** Yes, it is permissible provided that the body buried has totally disintegrated. When there is sufficient indication to convince of the total disintegration of the body it will be permissible to open the grave and bury in the same place. If some bones are discovered, these should be put aside in the hole towards one side, separated from the body being buried.

**Q.** When does Hajj become compulsory on a woman?

**A.** When a woman has sufficient financial resources for the Hajj journey as well as a trustworthy mahram male to accompany her, Hajj becomes Fardh on her. It is her responsibility to provide the expenses for the accompanying mahram. In the absence of a mahram male, Hajj is neither Fardh on her nor is it permissible for her to go on the journey. This is the Shariah's ruling in terms of the Hanafi Math-hab. According to the Shaafi Math-hab, while a male mahram is not conditional, a group of elderly and pious ladies is necessary. A woman cannot go for Hajj alone even according to the Shaafi Math-hab. Mahram male refers to a male relative with whom marriage is never permissible, e.g. father, brother and son. If the mahram happens to be a faasiq and an unreliable person, he will not constitute an adequate guardian to accompany the woman.

**Q.** A man has purchased a land for building a Masjid. He declared the ground Waqf for the Masjid. He has even contributed the funds for building the Masjid. However, he insists that it is his right to appoint the Imaam for the Masjid. Can he override the wishes of the jamaat and appoint an Imaam of his choice?

**A.** It is the right of the Waaqif (the donor) to appoint the Imaam. No one has the right to oppose him in this regard. He is fully entitled to override the wishes of the jamaat in the appointment of the Imaam. The community has no right to impose its wishes on him in regard to the appointment of the Imaam of the Masjid for which this person has been responsible. The only time when the community has the right of overriding the wishes of the Waaqif, is if he appoints a man who is incompetent in terms of the Shariah. If the Waaqif appoints a faasiq to be the Imaam, the jamaat has the right of opposing him and dismissing the faasiq Imaam.

**Q.** Is surrogacy permissible in Islam?

**A.** Surrogacy is not lawful in Islam.

**Q.** In a recent and popular case of surrogacy it is said that the woman bore her own grand-children. The sperm of her

son-in-law was implanted in her. She gave birth to triplets and there is intense discussion and differences regarding the ethical and religious aspects. What is Islam's view regarding this type of surrogacy and what is the legal position or status of the children according to the Shariah?

**A.** All forms of surrogacy are haraam in Islam. A case of this nature is considered exceptionally evil in Islam. While there is much discussion and confusion regarding the legal and ethical aspects among other religions and cultures, the Islamic position is quite clear and unambiguous. According to Islam the position is as follows:

\* If the surrogate mother is a married woman, the resultant offspring will be her husband's. It does not matter whose sperm was implanted. The children will not be considered illegitimate.

\* The children will be the brothers and sisters of the other children of the surrogate mother.

\* The son-in-law has absolutely no claim over the children. The utilization of his sperm accords him no rights whatsoever over the children.

\* If the surrogate mother is an unmarried woman, the children will be illegitimate.

**Q.** Can Janaazah Salaat be performed for an absent mayyit, e.g. the body is in another town?

**A.** Janaazah Salaat is not permissible for an absent mayyit according to the Hanafi Math-hab. However, it is permissible for Shaafi's. Hanafis are not permitted to join in such a Janaazah Salaat.

**Q.** What is the burial procedure for a child born dead?

**A.** A child born dead will be given ghusl, named, wrapped in cloth without the need for observing the normal kafan, and buried. Janaazah Salaat will not be performed.

**Q.** A girl on her marriage was given jewellery by her husband as a gift. After a while the man divorced her. He now claims the jewellery. To whom does the jewellery belong?

**A.** The girl is the owner of the jewellery. It is haraam for the husband to claim the jewellery. The Qur'aan warns against such injustice and cruelty. If he takes back the jewellery he will be usurping the property of another person. It is most callous for a man to covet the belongings of his divorced wife.

**Q.** If transparent plastic sheets are fixed to the pages of the Qur'aan will it be permissible to touch the pages without wudhu?

**A.** Since the sheets are fixed, they will become part of the Qur'aan Majeed. It will not be permissible to touch them without wudhu. However, if the sheets are placed loosely on the Qur'aan Shareef, it will be permissible to touch the sheets without wudhu.

**Q.** Some people, after having buried the mayyit, recite portions of the Qur'aan and make some dua silently at the graveside. When making the dua at the graveside they do not raise their hands. Others again recite loudly and various Imaams participate in the proceedings or ceremony at the graveside. What is the correct procedure to adopt after burial?

**A.** Those who recite silently are following the Sunnah method. This is the correct way. The others who recite loudly and stretch out the 'ceremony' with a couple of Imaams entering the show are innovators. Their way is contrary to the Sunnah.

**Q.** What is the Shariah's punishment for a man who has sexual relations with wife during her haidh period?

**A.** The Shariah has not specified any punishment for this haraam act. Punishment for this grave sin is a matter pertaining to the Akhirah. Taubah (repentance) must be offered. Taubah will obliterate the sin. The Hadith also advises that this type of sinner should give some money in charity as an act of expiation.

**Q.** If one performs Fajr, Maghrib and Isha Salaat alone, is it obligatory to recite the Qira't audibly?

**A.** When performing Salaat alone it is permissible to recite silently.

**Q.** Was the revolution which took place in Iran Islamic or not? Can it be used to set an example on any Islamic issue?

**A.** The revolution of Iran is not Islamic. The conflict in Iran between the Shi'i clergy and the Shah has nothing to do with Islam. A group with its own brand of "Islam"—an "Islam" which has no affinity with the Islam of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah can never set an Islamic example. To the Shi'ah priests, almost all the Sahaabah were murtaddeen (renegades who left the fold of Islam). A sect which subscribes to some of the most noxious beliefs of kufr cannot be said to be Islamic. Their movement and their revolution cannot be Islamic. Slogans and cliches with an Islamic hue do not make the movement of the Shiahs an Islamic one. Shi'ism is a sect which had its birth in murder, anarchy and conspiracy. To this day its activities are coloured with blood. Fitnah and fasaad are the salient features of Shi'ism, hence the strife and mischief which Khomeini's worshippers perpetrated in the Sacred Precincts of Makkah Mukarramah during the holy Hajj period. Muslims should not be misled by the loud clamour of slogans which purport the religion of the Shiahs to be Islam. There is nothing Islamic in Shi'ism. The example which Muslims have to cite and follow is the example of the Sahaabah—the example of that noble body of men whom the shiahs brand as renegades and evil. May Allah Ta'ala destroy the enemies of Rasulullah (sallallahu alayhi wasallam) and the enemies of the Sahaabah (radhiyallahu anhum).

**Q.** Is it permissible to buy with Zakaat funds books which are required for the administrative work of a Zakaat Fund?

**A.** Zakaat funds cannot be used for this purpose.

**Q.** Here in Ghana Muslims sometimes recite the Qur'aan Shareef at the funerals of non-Muslims. Is this a valid Islamic practice?

**A.** It is not permissible to recite the Qur'aan Shareef at the funerals of non-Muslims nor is it permissible for Muslims to participate in the funeral and burial service of non-Muslims.

**Q.** Some people believe that the souls of the dead visit their earthly homes every Thursday night. Is this a correct Islamic belief?

**A.** It is a baatil belief. There is no Islamic sanction for this belief which is propagated by the people of bid'ah.

**Q.** A certain man says that his spiritual guide transports his mureeds (disciples) to the 'Durbaar' (Court) of Rasulullah (sallallahu alayhi wasallam). Thus, he says that there is no need for people to make Ziyaarat (visit) of Rasulullah's Grave in Madinah. What does the Shariah say about this belief?

**A.** Grave-worship extinguishes Imaan, hence people who indulge in qabar puja are unable to think clearly. To page 12

# CORROSION OF THE HEART'S NOOR

COMPOSED FROM THE NASEEHAT OF HADHRAT SULAIMAN DAARAA-EE (R.A.)

ALL objects have their own form of corrosion (rust) which if not checked and attended to will cause the disintegration of that object. In the heart of the Believer is a NOOR — a celestial propensity or faculty which is the polish of the Imaan in the heart. It is this Noor which makes strict adherence to the Demand of Allah Ta'ala not only simple, but exhilarating. Strict obedience to all aspects of Rasulullah's Sunnah becomes the nature of the Believer as long as the lustre of this Noor is maintained. It is therefore of the greatest importance that the Mu'min remain diligent in the curing of the corrosion which attaches itself to the Noor of the heart.

Now the corrosion of the heart's Noor is to eat to one's satisfaction — to fill one's stomach totally with food substances. Food, although essential for the development of the physical body, becomes spiritually destructive when the body is supplied with it to the full satiation and satisfaction of the Nafs (the lowly carnal self). A fundamental practice for the attainment of spiritual illumination is to constantly oppose the desires of the lowly animal Nafs. It is therefore essential that you oppose the desire of the Nafs in so far as eating is concerned so that the Nafs' capacity to rebel is weakened. He who is in the habit of filling his belly when eating, is affected with six disgusting characteristics, viz.,

1. He realises no pleasure in Ibaadat.
2. His faculty of wisdom is stunted. Wisdom here means that wisdom attained by means of inspiration from Allah Ta'ala.
3. He is deprived of the ability to show mercy and affection for the creation of Allah. Since his belly is full, he considers everyone to have sufficient.
4. He becomes indolent, negligent and lazy in his Ibaadat.
5. Carnal appetite and lust increase in him.
6. He has to frequent the toilet much whereas the Mu'min frequents the Musjid much.

Hunger is indeed a noble phenomenon. Hunger is a treasure which Allah Ta'ala stores for His Devotees. When Allah Ta'ala befriends a person, He apportions Hunger to him from His Divine Treasury. Hunger maintains control of all the physical organs and prevents carnal desire from overpowering these organs. Hunger is the Key of Aakhirat and satiety (food to one's satiation) is the Key of this world. Hunger debases the carnal Nafs and softens the heart. It induces affection and love for Allah's creatures in the heart. Hunger is essential for the entry of heavenly knowledge into the heart. Hunger clears the lines of communication for the receipt of heavenly inspiration. The darkness of a Mu'min's heart is a full belly.

When the lustre of the heart's Noor is maintained by hunger, the Mu'min enters the magnetic field of the Aakhirat. He is drawn irresistibly towards the Aakhirat and it is only such a person who withstands the carnality of the world.

## MUAWIYAH

Hadhrat Muawiyah (radhiallahu anhu) is among the top-ranking Sahaabah of Rasulullahu (sallallahu alayhi wasallam). He was one of the scribes appointed by Rasulullahu (sallallahu alayhi wasallam) to record the Wahi of the Qur'aan. Nabi-e-Kareem (sallallahu alayhi wasallam) made the following special dua for Muawiyah: "O Allah! Make him a guide who

## HALAAL FOOD

- Hadhrat Aishah (R.A.) said: "You are careless in observing the noblest of Ibaadat (worship), viz., abstention from haraam."
- Hadhrat Ibraahim Bin Adham (R.A.) said: "Whatever lofty spiritual rank obtained was by virtue of exercising care in what went into the stomach."
- Hadhrat Yahyaa Bin Ma-aaz (R.A.) said: "Obedience is a treasure of Allah. The key to this treasure is dua and the teeth in this key are halaal morsels."
- Hadhrat Sahl Tastari (R.A.) said: "He who consumes haraam finds his bodily organs lapsing into disobedience and he who partakes of halaal will find his body in obedience, and inclining towards righteousness."

## SALE OF CARRION

RASULULLAH (sallallahu alayhi wasallam) said: *The traders (on the Day of Qiyaamah) will rise as vile (evil and unchaste) persons, but those who abstain (from haraam), are pious, and truthful.*

Many Muslim businessmen have degenerated to the despicable level of trading in "maitah" or carrion — dead flesh. Animals which die a natural death as well as animals not slaughtered in accordance with the Laws of Islam are described by the Shariah as "MAITAH" or carrion. Despite the availability of thousands of Halaal products, Muslims of today have considered it perfectly lawful to trade in the flesh of animals not slaughtered in accordance with the Shariah. Consequently we find that Muslims stock Haraam tinned meats including tinned pork.

Hadhrat Jaabir (R.A.) narrates: *"Verily, Allah and His Rasool has made Haraam the sale of alcohol, carrion, pig and idols."*

In another Hadith, Rasulullahu (sallallahu alayhi wasallam) says:

*"There will dawn an age over mankind when a man will not care if what he takes is from Halaal or from Haraam."*

We are today in such an age. Muslims have become reckless in the pursuit of money. Very little distinction is made between Haraam and Halaal. With regard to the sale of "maitah", the Quraan Shareef declares:

*"Verily, He (Allah) has made Haraam upon you maitah (carrion), blood and the flesh of swine."*

"Maitah" refers to dead animals as well as animals slaughtered un-Islamically. Hidayah, the authoritative Book of Islamic Law states:

*"If the slaughterer omits the recitation of Allah's Name deliberately, then the slaughtered animal is 'maitah' which shall not be eaten."*

*"If the Qaadi rules that the sale of it (maitah) is lawful, his ruling will not be valid, since such ruling will be contradicting Ijmaa' (Consensus of Opinion) on this matter."*

*"If Tasmia is omitted deliberately, the slaughtered animal becomes maitah. Neither its flesh nor its skin is pure (Taahir) with this form of slaughter."*

(UMDATUR RI-AAYAH)

Corned meat stocked by Muslim traders is "maitah" in terms of the Shariah, hence it is not lawful to offer these for sale. In Fataawa Alamghiri it is stated:

*"Our Fuqaha say that it is not lawful to derive any kind of use (or benefit) from maitah. (This prohibition) is to the extent that it (maitah) shall not be fed to dogs and (other) animals. Since the sale of 'maitah' is Baatil (null and void), the money obtained thus is Haraam. It is not lawful to utilize the money obtained from selling maitah."*

himself is guided and guide others with him." (Tirmidhi).

Another dua which Rasulullahu (sallallahu alayhi wasallam) made for Muawiyah was: "O Allah! Teach him the Kitaab (Qur'aan), establish him in the cities and save him from punishment." (Majmauz Zawaid)

even local plants were not/could not be adequately supervised.

\* When discrepancies and malpractices developed locally, these were not/could not be rectified. This evil will be magnified in relation to "halaal" meat imported from overseas.

\* Due to the widely prevalent spiritual disease of rejecting the Islamic concept of Taqleed, the teachings of the Four Math-habs are not considered with due respect and importance. Consequently, scant regard is shown to the recitation of the Tasmiyah when slaughtering. In fact, most people in western countries, due to the disease of Admut Taqleed, consider the Tasmiyah to be non-essential.

\* The Australian Muslim organization responsible for supervising the "halaal" meat trade consorts with Shiahs. It has Shiah members. This indicates the degree of Shar'i irresponsibility of the organization.

# FUNCTION OF THE ULAMA

Amr Bil Ma'roof-Nahy Anil Munkar (Commanding righteousness and prohibiting evil), guarding the Shariah and bringing the Ummah closer to Allah Ta'ala by constantly reminding of the Aakhirah are the functions of the Ulama. It is for these noble and sacred duties that the Ulama have been appointed as the Heirs of the Ambiya. In many quarters the Ulama have abandoned their sacred duties and have taken on such a menial task which besides being a denigration of their lofty status, is a grave danger to the spiritual well-being of Muslims. We refer here to the reprehensible job of issuing and supervising "halaal" certificates to non-Muslim businesses.

Two groups of Ulama are involved in the nefarious trade of "halaal" certificates: the one group consists of genuine Ulama seeking to render a service to the community; the other group is known as ulama soo' (evil ulama). The former group by involving itself in this harmful practice of "halaal" certificates has become extremely short-sighted, failing to realize the detrimental consequences which ensue in the wake of issuing "halaal" certificates to non-Muslim business places dealing with meat products.

"Halaal" certificates are in fact a curse. These certificates have accustomed Muslims to purchase meats from non-Muslims—a practice unthinkable until quite recently. Muslims have adapted themselves so thoroughly to buying meat products on the strength of "halaal" markings on packets and wrappers that it no longer matters who issues the "halaal" certificate and on whose authority the kuffaar market their products as "halaal". All inhibition to eating haraam meat has been evaporated. Thus, when some discrepancy arises and the need arises for the "halaal" certificate to be revoked, people continue to consume the haraam products as long as the "halaal" label is attached to the wrapper. Many people are no longer bothered to even look for the "halaal" label. Since certain brands of chickens, pies, etc., have been passed as "halaal" by the Ulama, Muslims will buy the brand—on the strength of the firm's name, e.g. Rainbow Chickens, Farm Fare Chickens. Should it become necessary for the issuing authority to withdraw its "halaal" certificate from any of these non-Muslim firms, Muslims will continue to buy these products. Past experience bears testimony to the correctness of our claim.

This address is not directed to the ulama soo' (the evil ulama) since they have reached the point of no return in their pernicious trade and endeavour of corrupting the Imaan of Muslims by feeding them with haraam. Such vile ulama are concerned with only monetary gain. The "halaal" certificate racket is a lucrative trade which nets certain organizations thousands of rands every year. Our appeal is directed to those sincere Ulama who have erred grievously in their emulation of the example of the ulama soo'. It does not behove men of Knowledge, men who are described as the Heirs of the Ambiya to degenerate to this low ebb of issuing "halaal" certificates to non-Muslims thereby inadvertently acting as their advertising agencies with far reaching and harmful consequences to the Imaan of Muslims.

The Ulama (the sincere ones) responsible for the issue of "halaal" certificates to non-Muslims do have their arguments and motives for issuing these certificates which proliferate the non-Muslim meat market so much in these days. But, their arguments are short-sighted and pale into insignificance before the mass of unwholesome facts and irregularities uncovered by investigations into the "halaal"-certificate business. The dangers involved in Muslims buying meats from non-Muslims should be sufficient to deter sincere Ulama to refrain from this bad practice. In spite of the revelations of gross abuse of Islamic dietary rules perpetrated by both the non-Muslim managements and the Muslim staff employed for the purpose of policing the "halaal" set-up, the respected Ulama concerned failed to be aroused to the grave danger these certificates hold for Muslims who consume meat on the strength of "halaal" certificates.

The Ulama-e-Haqq should execute their duty of Amr Bil Ma'roof. It is their business and function to concern themselves with the Aqaa-id of the Ummah, to fight Bid'ah, to give Naseehat, to strengthen the ties of Muslims with Allah Ta'ala. Their work is to engage in activities of Deeni Knowledge and Islaah (reformation) of the Ummah. It is not the job of Ulama (Heirs of the Ambiya) to police "halaal" certificates. It is not the work of Ulama to supervise the plants of non-Muslims to whom "halaal" certificates have been issued. It is not the work of Ulama to become embroiled in the lowly work which ulama soo' consider to be solely their preserve.

Among the men of baatil, organizations are desperately vying with one another to capture the lucrative "halaal" certificate trade. The one organization strives to depose the other. In such despicable fights the Ummah is not of concern to the unscrupulous forgers of "halaal" certificates. The prime concern is money—money which flows in abundance in the wake of "halaal" certificates. "Halaal" certificates have become like municipal licences. Every year the confounded certificate has to be renewed. Ofcourse, the renewal fee has to be paid. Great pains are taken to ensure that renewal fees are paid. But, nothing worthwhile is done to safeguard the conditions under which the "halaal" certificates are issued. We are in position to comment on this racket. We have been involved in investigations and we are fully aware of the worth or worthlessness of the "halaal" certificates which are issued by ulama soo'. It, therefore, pains us to observe that sincere Ulama have fallen prey to short-sightedness and are now emulating the example of the evil ulama who have sold their Deen down the drain with their miserable "halaal" certificates.

## HALAAL-CERTIFICATE PROBLEM

For the benefit of Muslims, we shall now recapitulate the malpractices discovered during investigations into the "halaal" certificate trade.

(1) Appointment of unreliable supervisors and inspectors. One inspection established that the "chief halaal inspector" of a certain organization authorized a non-Muslim to slaughter. This incident was witnessed by three Ulama on a surprise inspection of a chicken-slaughtering plant. In fact, the "chief halaal inspector" on this particular day was slaughtering and the non-Muslim too was slaughtering a few feet away.

(2) The "chief halaal inspector" was wholly incompetent to slaughter. It was witnessed that most of the chickens slaughtered by this inspector bled to death. The chickens were not correctly slaughtered. Windpipes and gullets were found to be intact. A slight nip was made on the side of the neck. The chickens were thus haraam according to all Math-habs.

(3) Inspections at several chicken-slaughtering houses in the Cape established that most chickens were incorrectly slaughtered.

(4) A leading Aalim responsible for issuing "halaal" certificates on a grand scale witnessed with his own eyes the incorrect slaughtering. He rebuked the slaughterer. He sees and understands that the thousands of chickens being slaughtered are haraam, but this information is withheld from the Muslim public. Muslims continued to consume the haraam chickens. The image of the "halaal" certificate is of greater importance to such evil ulama than the Imaan of the Ummah. The incorrect slaughtering was pointed out to this "halaal" certificate agent by several Ulama who participated in a joint inspection.

(5) Exchange of packets bearing "halaal" labels occurred between different branches of the same firm. For example, Jamiatul Ulama certified packets being used at a Cape plant which was not certified or policed by the Jamiat.

(6) Most of the slaughterers at the Cape plants were not qualified to render the duty of thabab because of their inability to slaughter correctly.

## STARS OF GUIDANCE

THE LIKENESS OF THE ULAMA ON EARTH IS LIKE STARS BY MEANS OF WHICH GUIDANCE IS OBTAINED IN THE DARKNESS OF THE LAND AND OCEAN. THEREFORE WHEN THE STARS FADE, SOON WILL GUIDANCE BE LOST.

(Kashful Ghummah)

(7) Wholesale and deliberate neglect of the Tasmiyah or the recitation of Bismillaahi Allaahu Akbar. Absolute disregard and transgression prevailed in this sphere. In fact, slaughterers in the Cape were advised that there was no need to recite the Tasmiyah. The "halaal" inspectors and the ulama soo' dinned it into their ears that recitation of the Tasmiyah was of no importance. It was witnessed at one place a slaughterer slaughtering while having cigarette in mouth. Others were speaking while slaughtering. The fathers of the "halaal" certificates sought to justify this gross dereliction of duty and abuse of trust by their flabby assertion that the Tasmiyah was not necessary according to the Shaaf'i Math-hab. This baatil argument is not worthy of men of Knowledge. It is utterly baseless to claim that the Tasmiyah is "not necessary" according to the Shaaf'i Math-hab. The Majlis has already discussed this question in detail in a past issue. Whoever wishes to gain a true understanding of the Shaaf'i Math-habs stand regarding the Tasmiyah may write to us for a copy of our article on this issue.

(8) "Halaal" supervisors taking leave from the premises whenever they felt like it.

(9) Official "halaal" inspectors were not making regular nor frequent calls to inspect the premises and the system of slaughtering, etc. In at least one case, the "halaal" inspector did not make a call in two years.

(9) When the Mujlisul Ulama conclusively established that the chickens processed at the various Cape plants were Haraam, millions of Haraam chickens were still marketed as "halaal" because of refusal to withdraw or suspend the condemned "halaal" certificates. Thousands of Muslims were buying and eating such haraam chickens on the strength of the "halaal" certificates and "halaal" labels on the packets.

(10) "Halaal" certificates appeared on display at some meat-shops in remote towns, even in the Free State where there happened to be no Muslims.

(11) "Halaal" certificates have been granted to some national firms dealing in cooked meats. At some of the branches of this firm there is absolutely no Muslim supervision. There is absolutely no control over the firm. From where it buys its meats (not only chickens) is not the concern of the "halaal" inspector or the authority which issues the "halaal" certificates. The concern is only to collect the funds which these certificates yield.

(12) Pork was sold as "halaal" by unscrupulous dealers. The pork was sold in wrappers with the "halaal" stamp of a leading organization which is supposed to be the spiritual leader of the community. Can the "halaal" certificate racket descend to viler limits than this?

Besides the abuses and evils inherent in this trade, enumerated above, there are other malpractices as well and there will develop more evils concomitant to this "halaal" certificate racket.

### H A R A A M

Rasulullah (sallallahu alayhi wasallam) said: *"There will dawn an age over mankind when a man will not care if what he takes is of Halaal or Haraam."*

*"The Fire has a greater claim over a body nourished with haraam."*

# “HALAAL” PIES?

A SHEIKH SELLS HIS DEEN AND BETRAYS HIS PEOPLE

Among the worst villains who have injured Islam and harmed the Imaan of Muslims are the ulama soo' (evil ulama who are villains inside and outside). Their main object is to obtain money. Their craving for pecuniary gain has rendered them oblivious to haraam. They subvert the Shariah and conceal the truth in their pernicious attempts to sell their "halaal" certificates.

The most recent example of such dastardly action is the issuing of a "halaal" certificate to a large non-Muslim business concern to market its HARAAM pies as "halaal". In the attempt to offer the haraam pies to the Muslim public a certain sheikh has made use of the Mimbar and has set himself up as the advertising agent of the kaafir firm. This evil sheikh has used the Musjid platform to advertise the pies of the kuffaar.

On a Friday just before the Juma' Khutbah, this member of the evil fraternity of misguided intelligence made his advertisement. In his announcement he informed the community that the kaafir pies will be or are "halaal". Is the Musjid a venue for such evil trash? Is this the function of an Aalim? Does the Musjid have to be used and misused and abused to advertise the pies of the kuffaar? This sheikh has indeed scraped the very bottom of the barrel in his villainy.

Instead of calling Muslims to the Hidayah of Islam and reminding them of Allah Ta'ala and the Aakhirah on the holy occasion of Juma', this miserable sheikh sells his soul and corrupts the Imaan of Muslims with his "halaal" pie announcement made in favour of a kaafir firm.

THE MUSLIM PUBLIC MUST UNDERSTAND THAT ALL PIES AND ALL MEAT PRODUCTS PREPARED BY THE KUFFAAR ARE HARAAM AND CARRION.

## MAL-0ON

Among the sins of crass immorality is the act of masturbation. The numerous questions being asked in this regard indicate that this abomination is widely prevalent. Masturbation is among the major sins. It is a sin of the lowest bestial character.

In the Kitaab, Tahtaa'wi it is said: "Masturbation is haraam because Nabi (sallallahu alayhi wasallam) described the masturbator as a 'mal-oon' (cursed). Hadhrat Ibn Juraij said: 'I asked Ataa' about masturbation and he said: 'It is abominable. I have heard that a group of people (on the Day of Qiyaamah) will be raised with their hands pregnant. I think that they will be such persons (i.e. masturbators).'"

Hadhrat Saeed Bin Jubair said: "Allah punished a community which indulged in masturbation." The reference here is to a community of people of former times. They were destroyed by a punishment which descended on them from the heavens. Their crime was habitual indulgence in this evil."

According to the Hadith, there will be seven types of persons on whom Allah will not cast His Gaze of Rahmat. Among the seven, one is a masturbator.

Those involved in this unnatural and bestial form of carnal gratification should bring to mind the punishment of Allah



# FI-SABEELILLAH

Some organizations, in an endeavour to find justification for their misuse of Zakaat funds, argue that the Qur'aanic term, **Fi-Sabeelillaah (In the Path of Allah)**—one of the Zakaat classes—entitles them to use Zakaat funds for any charitable cause whatever. In a brazen attempt to justify such un-Islamic utilization of Zakaat funds, the Cape Town body, Majlishush Shura Al-Islami states in a letter:

"In the way of Allah. Anything in the way of Allah such as Mosques, Madrasas, educational books, Holy wars etc, Zakaah may be used for these purposes. However, Imam Aboo Haneefah does not hold this opinion. He states that no Mosques, Madrasas or anything that may uplift the community may be built with Zakaah.

Imaam Shafi-iy and the other two A-immah do not agree with this. They claim that FEE SABEELIL LAAH (in the way of Allah) signifies anything that will please Allah the Almighty. It is not meant to specifically signify Holy War only. The idea of Holy War is to elevate the word of Allah. So anything that will elevate the word (the Deen) of Allah falls under the banner of Fee Sabeelil lah."

The claim that the three A-immah (Imaam Shaafi'i, Maalik and Hambal) are in disagreement with Imaam Abu Hanifah regarding the meaning of "**Fi-Sabeelillaah**" is baseless. It is indeed a travesty of the truth to aver that the A-immah besides Imaam Abu Hanifah have ascribed a general interpretation to the Zakaat category described in the Qur'aan Majeed as "**Fi-Sabeelillaah**. There exists unanimity of the four Math-habs on this question. The stand of the Hanafi Math-hab is well known on this issue, hence there is no need to furnish Shar'i references to substantiate the Hanafi viewpoint. However, in view of the concealment of the truth and the baatil interpretations presented by certain "learned" men and organizations, the verdicts of the other three Math-habs have been misrepresented and erroneously tendered to the public. It is, therefore, necessary to furnish Shar'i proofs to demonstrate the unanimity of opinion of all the Math-habs of Haqq on the interpretation of "**Fi-Sabeelillaah**" in the context of Zakaat.

## THE MAALIKI VIEWPOINT

The following appears in the authentic Maaliki Fiqh Kitaab, Bulghatus Saalik:

"And for the Mujaahid (the Muslim soldier in Jihaad) and for his weapons: i.e. Weapons or horses (required for Jihaad purposes) may be purchased with it (Zakaat funds) to enable him to participate in Jihaad....The Mujaahid will be given Zakaat. The (Islamic) security agent and those guarding the borders are likewise included in it (in the Fi-Sabeelillaah category of Zakaat)...This is the meaning of Allah's statement: **Fi-Sabeelillaah**."

The same opinion is expressed in other Maaliki books as well as in the Kitaab Mathaahib-e-Arba'ah.

## THE HAMBALI VIEWPOINT

The Kitaab, Al-Muqni' on Hambali Fiqh, states:

"The seventh class (of Zakaat recipients) is **Fi-Sabeelillaah**: And, they are the soldiers who volunteered. Expenses for Hajj should not be given from Zakaat."

The Hambali view is presented in Mathaahib-e-Arba'ah as follows:

"Wa Fi Sabeelillaah: The ghaazi (Muslim soldier participating in Jihaad).....He will be given from Zakaat for his needs such as weapons, horse, food....."

## THE SHAAFI VIEWPOINT

In Al-Iqnaa' of Shaikh Muhammad Sharbeeni Al-Khateeb, the Shaafi verdict is stated as follows: "The seventh class is Sabeelillaah. This is the ghaazi who volunteers to participate in Jihaad. He shall be given (from Zakaat)....."

Mathaahib-e-Arba'ah records the Shaafi viewpoint as follows:

"Wa Fi Sabeelillaah (And in the Path of Allah): He is the Mujaahid who volunteers for Jihaad."

Imaam Shaafi says in his Kitaabul Umm:

"It is not permissible for anyone to distribute Zakaat to any person other than those to whom Allah has allocated it (Zakaat).

And from the share of Sabeelillaah will be given to those who wage Jihaad....."

It should be sufficiently clear from these authentic references that unanimity of opinion prevails among the four A-immah on the meaning of **Fi-Sabeelillaah**. It is quite simple to understand that the Qur'aan Shareef categorizes the Zakaat categories into eight. Everyone accepts this fact. If **Fi-Sabeelillaah** is interpreted literally and all forms of charity are included within its scope, the classes of people entitled to accept Zakaat will no longer be eight, but will multiply into numerous classes. Thus, by ascribing the literal meaning to **Fi-Sabeelillaah**, the Qur'aanic command restricting the classes to eight will be cancelled. It will, therefore, become meaningless to confine the Zakaat classes to eight specific categories, since all classes can literally come within the purview of **Fi-Sabeelillaah** (in the path of Allah).

Hadrat Mufti Muhammad Shafi, discussing the Zakaat class of **Fi-Sabeelillaah**, states in Ma-aariful Qur'aan:

"There is not a single one among the four A-immah and the Fuqaha of the Ummah who claimed that public institutions, building Musjids and Madrasas and their expenses are included in the Zakaat classes. On the contrary, they have explicitly declared that Zakaat should not be used for such purposes."

## Umar Rebukes A Bidatee

Once a certain Muazzin after calling the Azaan, again called out: 'As-salaah as-salaah!', inviting people towards the Masjid. Hadrat Umar Bin Khattab (radiyallahu anhu) sharply rebuked him and said:

"Are you insane. Was your Azaan not sufficient for calling the people?"

# Y.M.M.A

The Young Men's Muslim Association, an organization in the United States of America, with its office in Cleveland, Ohio is not a branch of the Young Men's Muslim Association of Benoni, South Africa. These are two separate bodies following different paths. The Y.M.M.A. of Cleveland, Ohio, U.S.A. is a body which does not follow the Sunnah while the Y.M.M.A. of Benoni, South Africa is a body committed to the Sunnah of Rasulullah (sallallahu alayhi wasallam). This introduction has become necessary since some Muslims may be under the impression that the two Y.M.M.A.'s are sister organizations with similar aims and objects.

In its application for membership form, the Cleveland Y.M.M.A. lists the following as one of its conditions for membership:

"I do not believe in, nor shall I attempt to preach any "isms" or madhabs (schools of theology) and I will not indulge in any controversies or arguments in this respect at any time."

This attempt to induce Muslims to renege from the specific Madh-hab they may be following is highly reprehensible. It establishes that the Y.M.M.A. is a group of misguided individuals who are plodding the road of baatil. Since the Sunnah of Rasulullah (sallallahu alayhi wasallam) is confined to the Four Madh-habs of Haqq, this condition which the Y.M.M.A. of Cleveland wishes Muslims to accept, is clearly anti-Haqq and anti-Sunnah. Negation of Madh-hab leads ultimately to the effacement of Imaan.

This group subscribing to admu-taqleed (not conforming to Taqleed) is a danger to Imaan. It is not permissible for Muslims to join an organization which seeks to destroy the Shariah of Islam--the Shariah as has been existing in the Ummah for the past fourteen hundred years.

Another queer condition for membership stipulated by this Y.M.M.A. is: "I shall not smoke or drink, nor consume khamr (intoxicants) on the YMMA premises or at YMMA social activities."

How strange that the condition covers only "YMMA premises and YMMA social activities"? The Islamic prohibition of intoxicants extends to all premises and all social activities, not only to YMMA premises.

## VIDEO

The extent that Muslims have drifted from Islam is indeed deplorable and lamentable. Consider the following example of "Islamic" educational activity proudly reported by a U.S.A. Muslim organization in its newsletter:

"For the past several weeks the adult educational Sunday discussions are confined to watching video programs. The videos contain very interesting discussions and debates recorded live and have very valuable educational presentations on Islam, Christianity, Prophet Mohammed (pbuh) and Jesus (pbuh), Middle-east problems, etc."

This does not seem to be a reflection of Muslim mentality. The minds which have concocted such evil programmes have no understanding of Islam. The Sunnah of Rasulullah (sallallahu alayhi wasallam) is indeed a strange and an "out-dated" way of life for such people who have sold their souls to the west. They have no affinity with the Deen which was delivered by Rasulullah (sallallahu alayhi wasallam). Video programs are Haraam--unlawful and sinful.

# HOLY LOVE OF THE FAMILY

**"Men are the rulers over women by virtue of the excellence which Allah has bestowed to some of them over others and by virtue of the fact that they spend of their wealth....." (Surah Nisaa')**

Undoubtedly, Islam has appointed man as the ruler and guide of women. It is his duty to maintain them and ensure that they follow the Path of the Deen. While Islam has made the husband the ruler and the head in his home, he has not been granted a licence to act indifferently towards his wife. Cruelty and injustice do not come within the purview of his rulership. Being in control of women does not mean that the husband is entitled to maltreat his wife and to issue commands dictatorially for the satisfaction and fulfilment of his every want, fancy and desire.

Husbands should bear in mind that the women in their Nikah are not their slaves. They are an Amaanat (Sacred Trust) for which they will be answerable unto Allah Ta'ala. Islam has given them rights just as rights have been granted to men. The Qur'aan-e-Kareem says in this regard:

**"And for them (women) are rights similar to that (rights) which (the husband holds) over them...." (Surah Baqarah)**

This aayat does not decree equality of the sexes. It rather mentions the existence of rights (Huqooq) which Allah Ta'ala has granted women. The notion of equality between man and woman is negated in this very same verse. The verse goes on to say:

**"And for men there is a rank above them (women)."**

The greater rank and higher excellence which Allah Ta'ala has bestowed to man demand that he behaves with patience, understanding, love and toleration. The superiority of his rank and higher intelligence command that he confronts with dignity and patience the little indiscreetnesses and the shortcomings of his wife. It is not befitting for a Muslim husband to dispute and quarrel with his wife in matters of food and in her failure to conform to his every wish, whim and fancy. Nowadays it has been observed that husbands have become inconsiderate to the degree of scolding, abusing and even taunting their wives over trivial matters of food and other domestic chores. On the otherhand, they maintain total silence when their wives are involved in acts which violate the laws of Allah Ta'ala. They are capable of going on rampage in the home if the food is not in accord with their tastes or if the food is not prepared on time; they fly into a temper if the children are noisy; they scold their wives for other shortcomings which have nothing to do with Shar'i violations, but never will they attempt to guide their wives with loving and wise Naseehat even if she transgresses the rules of the Shariah.

Allah Ta'ala orders husbands to treat their wives with consideration and kindness, hence the Qur'aan Shareef says:

**"And, live with them beautifully (with kindness and nobility). Then if you dislike them—perhaps you dislike something while Allah has made in it abundant goodness." (Surah Nisaa')**

The husband by virtue of his superior rank should act intelligently and lovingly. He should not seek to impose his wishes and fancies on his wife imperiously. He should understand that it is not possible for his wife to measure up to every fancy which he entertains. In most cases the wife sacrifices her comfort and her pleasure to

bring satisfaction, comfort and contentment to her husband. Instead of being grateful he displays his dissatisfaction and exhibits his displeasure in a variety of ways bringing grief to her. Such is not the ways which Rasulullah (sallallahu alayhi wasallam) has taught to Muslim husbands.

Nabi-e-Kareem instructed the husband in the minutest details of the manner and attitude he should adopt with his wife. In this regard Rasulullah (sallallahu alayhi wasallam) said:

**"The noblest of you are those who are the noblest to their families..."**

**"Verily, among the most perfect Believers regarding Imaan are those who are the best in character and kindness to their wives."**

Rasulullah (sallallahu alayhi wasallam) said that the placing of a morsel of food in the mouth of the wife by the husband is an act of thawaab. It was part of the noble character of Rasulullah (sallallahu alayhi wasallam) to engage in light-hearted talk with his wives. Hadhrat Abu Hurairah (radhiyallahu anhu) said:

**"Verily, Allah loves a man carressing his wife. Thawaab is decreed for both of them by virtue of this loving attitude and their halaal rizq is augmented as a result."**

A man is rewarded for giving his wife water to drink.

Rasulullah (sallallahu alayhi wasallam) said that when a husband glances at his wife with pleasure and she returns his glance with a look of pleasure, then Allah Ta'ala looks at them with His Look of Rahmat. When the husband takes hold of his wife's hand with love, their sins fall (are effaced) from the spaces between their fingers. This is what Rasulullah (sallallahu alayhi wasallam) said about the love between husband and wife.

Hadhrat Jaabir (radhiyallahu anhu) said that Rasulullah (sallallahu alayhi wasallam) said:

**"When a man enters his home with happiness, Allah creates as a result of his happiness an angel who engages in istighfaar on behalf of the man until the Day of Qiyaamah."**

A husband who howls and scowls—a husband who picks on every little issue to create a dispute with his wife is not acting in terms of his superiority and excellence which Islam has bestowed to him. His impatience in the face of her indiscreetness and his lack of toleration at her shortcomings are detestable qualities which the good Muslim husband must eliminate.

The attitude of the husband should be calculated to bring pleasantness in the home. Such pleasantness invites the Mercy of Allah Ta'ala to descend over the family. Rasulullah (sallallahu alayhi wasallam) informed that the loving husband who sets off in the service of his wife and children is blessed by Allah Ta'ala with a rank of elevation for every step which he takes. Upon him completing the service, Allah Ta'ala forgives him his sins.

In his relationship with his wife and children, the husband must remember and fear Allah Ta'ala. In his Khutbah on the Day of Arafah of Hajjatul Wida', Rasulullah (sallallahu alayhi wasallam) warned: **"Fear Allah in the matter of women, for verily, you have taken them by means of a Pledge of Allaah...."** Husbands should not abuse and destroy this sacred Pledge and Amaanat.

# OCCULT 'AMALS'

Taking advantage of the ignorance of people, members of the Qabar Pujaari sect dupe the unwary with occult practices. People seeking cures for a variety of ailments are increasingly visiting "spiritual mentors" believing them to be possessing supernatural powers of healing. The fraudulent "spiritual mentors" of the Qabar Pujaari (Grave-worshipping) cult indulge in incantations of shirk and kufr. Methods of shirk are employed to impress and deceive people.

Muslims should beware of such fakes and frauds who shield behind a religious facade. Their aim is nothing other than monetary gain. They induce their "patients" to submit to 'amals' (occult practices) of shirk and kufr. The ignorant are misled to believe that these spiritual miscreants and frauds are able to cure them of their ailments by means of their occult practices.

These evil dabblers in such occult work employ a variety of methods to deceive. At times the tricks of mesmerism are employed. Sometimes it is sihr (magic). At other times it is the work of shaitaani influences which some evil aamils enlist at the cost of having sold their souls with their acceptance of shirki practices.

Ignorant Muslims visit these vile men to cast spells of evil and harm on others. Jealousy drives people to these fakes. The jealous one seeks the aid of the "spiritual mentor" to devise some potion or amal by means of which harm can befall the brother/sister against whom the jealousy is directed. Everything connected to these occult practices of the Qabar Pujaaris is evil and haraam.

Muslims should understand that belief in the evil practices of the grave-worshipping "spiritual mentors" and engaging in their forms of shirki thikr are negatory of Tauheed. It is not lawful for a Muslim to visit such evil men. Participating in their evil occult amals is shirk and haraam.

Rasulullah (sallallahu alayhi wasallam) branded as acts of shaitaan all occult practices in which shirk, kufr, sihr or any other evil influence are involved. Indulging in such practices and seeking the aid of such frauds who offer for sale such vile wares severely jar one's Imaan.

## FOR PROTECTION

For protection against sihr (magic), shaitaani influences and agents and against enemies, recite daily the following Aayaat of the Qur'aan Shareef:

- (1) Morning and evening:  
Surah Ikhlâas (thrice)  
Surah Falaq (thrice)  
Surah Naas (thrice)
- (2) The last Ruku' of Surah Baqarah every night.

Hadhrat Abu Bakr and Hadhrat Umar (radhiyallahu anhum) said that only a man who lacks intelligence will refrain from reciting the last two verses of Surah Baqarah every night. Recitation of the last two verses of Surah Baqarah, viz., the aayat commencing with "Aamanar Rasool...." is of exceptionally great merit and a protection against harm and calamity.

### ABUSING THE WIFE

Rasulullah (sallallahu alayhi wasallam) said: **"Do not strike (her) face and do not abuse her. . ." (Ahmad, Abu Dawood)**



# OUR PREPARATION

**"Verily, those who have no hope of Our meeting; who are pleased with the worldly life; who are contented with it; and those who are indifferent of Our signs, their abode is the Fire because of the deeds they committed."**

(Qur'aan: Surah Yunus)

This Qur'aanic aayat mentions some salient features or attributes of the kuffaar. They have no belief in the Aakhirah, hence they entertain no hope of meeting Allah Ta'ala. They are pleased with this earthly and transitory life, hence their sole aim is to strive for the attainment of worldly pleasure and comfort. Beyond such lowly and temporary gains they are unable to see. Lacking in faith and understanding, they ignore the numerous signs of truth and reality which abound so much around them. For such deaf, dumb and blind creatures, the final destination is Jahannum.

While these abominable attributes are the qualities of kufr, it cannot be denied that today Muslims as well have acquired such evil traits. Muslims have lost their Deeni bearings and have plunged headlong in the attainment of the same pursuits and goals which the kuffaar hanker after and strive for. Since worldly comfort and material gain have been fixed as the highest goal, divine and transcendental laws--the Shariah of Islam--are cast aside. In any conflict between Islamic demands and worldly gains, the former is discarded by way of rejection or interpretation.

Our daily activities, our likes and dislikes and our ideas and pursuits demonstrate that we have joined hands with the kuffaar. We have made their goals our goals. We have extremely little in common with our noble predecessors from whom we had acquired the Deen of Islam. The Ummah is sick, not because it lags behind in technology or western science. It is sick because it is spiritually corrupted. Muslims have abandoned the attributes and values of Imaan. The sickening stupor of kufr emulation has for all practical purpose effaced the Noor of Imaan.

The thought of the Aakhirah is so remote that most Muslims are hardly conscious of the Meeting with Allah Ta'ala. The spirit of Imaan has been dulled to the degree that thoughts and topics of the Aakhirah are frowned on and considered out-dated by Muslims madly imitating the ways of the western kuffaar. Every sphere of the Muslim's life is being adapted to conform to western standards and attitudes. Islamic practices and beliefs which do not measure up to western ideas of progress are scorned, belittled and rejected. The mildest treatment which someone may accord such Deeni teachings is to come up with some form of baseless interpretation which thoroughly shears such holy commands of their Islamic character.

Rasulullah (sallallahu alayhi wasallam) said: **"The world has been created for you and you have been created for the Aakhirah."**

The Mu'min's goal is the Aakhirah. His destination is Jannat. He cannot afford to lose himself and destroy his everlasting success by fixing his gaze on defective pleasures of an ephemeral nature. The world is a mere vehicle transporting us on our onward journey into the Aakhirah. Soon will we have to dismount from this vehicle and begin the next phase of the Journey. The journey ahead is long and difficult, hence Rasulullah (sallallahu alayhi wasallam) said that the most intelligent man is he who makes preparations for the life hereafter.

This preparation consists of acting in full accord with all the teachings of Islam. Partial acceptance of the Shariah and lukewarm allegiance are negatory of this obligatory preparation. This preparation consists of A'maal-e-Saalihah (righteous deeds) on the foundation of Imaan. Imaan is not some vague concept as modernists tend to believe. Imaan is the Belief taught by Rasulullah (sallallahu alayhi wasallam) with all its details.

In the preparation for the Aakhirah Imaan has to be developed. Development of Imaan cannot be achieved along western lines and western attitudes. The modernist approach is a mere phantom--a mirage which has no reality. The modernist approach leads towards kufr, hence, the ways, styles and ideas of the modernist so closely resemble the culture of the kuffaar.

The Meeting with Allah Ta'ala is a reality which will soon come to pass. The Qur'aan Majeed says in this regard:

**"The reckoning of mankind has approached them while they are dwelling in indifference. Whenever there comes to them admonition from their Rabb, they listen to it mockingly with hearts unconcerned (ignoring the admonition)."**

(Surah Ambiya)

Soon will man be called to account. It will do him, therefore, much good to take stock. Rasulullah (sallallahu alayhi wasallam) ordered:

**"Take a reckoning (of yourself and your deeds) before a reckoning will be demanded from you."**

## EFFICACY OF DUA

Allah Ta'ala orders us in the Qur'aan Shareef:

**"Call unto Me, I shall answer you."**

Rasulullah (sallallahu alayhi wasallam) said: **"Dua is the essence of ibaadat."**

The Qur'aan and the Hadith emphasise the importance and efficacy of dua (supplicating to Allah). There is a need for Muslims to seek Allah's aid through the medium of dua--conscious dua--dua from the innermost recess of the heart.

Allah Ta'ala says in the Qur'aan Shareef:

**"I answer the dua of the supplicator when he calls Me."**

As long as the dua pertains to lawful things, it is never rejected by Allah Ta'ala. We have not understood the power of dua, hence our lack of faith in it.

Some people may argue that while they do supplicate, it seems as if their duas are not answered. But, this argument is refuted by the Qur'aan and the Hadith. If dua is correctly made, all rules of the Shariah being observed, it is accepted with a certainty. However, it is necessary to understand that transgression impedes acceptance of dua. Dua is a perscription for seeking Allah's aid. The Shariah has attached some requisites for the acceptance of dua.

Rasulullah (sallallahu alayhi wasallam) said that the dua of a person involved in haraam is not accepted. A man who eats haraam, indulges in haraam and transgresses the laws of Allah Ta'ala should not be surprised when he finds that his dua goes unheeded. A physician prescribing a remedy to a patient may order him to observe a specific diet and to abstain from certain foods. If the patient drinks the medicine, but refuses to submit to the diet and eats of the things

## WOMEN AND MUSJIDS

The Sahaabah of Rasulullah (sallallahu alayhi wasallam) were the Roohaani (spiritual) Physicians of the Ummah. It was for this reason that he commanded the Ummah to submit in obedience to the Sahaabah. The Sahaabah under the leadership of Ameerul Mu'mineen Umar (radhiallahu anhu) had banned women from the Musjid. This edict exudes with wisdom and far-sightedness.

If the Sahaabah had not acted to enact the ban, then today our Musajid would have become replicas of Christian churches where men and women gather in show. In fact, in some places where misguided leaders (ulama soo') encourage women to parade their modesty in the streets, women frequent the Musjid with shameless audacity. In one locality, the atmosphere of the Musjid is becoming like that of a church. Men and women visiting the Musjid arrive at the Musjid doors with arms hooked in exactly the same style as the kuffaar do. Men and women bump into one another at the Musjid. Women attend fully adorned to display themselves to the menfolk. Is this the purpose for which a Musjid is frequented?

The practice of women attending Musjids is fraught with grave dangers to morality. The Sahaabah were fully alert to these dangers, hence their stern action of prohibition. What has been mentioned above are evils on the surface--evils which everyone can observe. Only hearts dulled with transgression cannot perceive these evils. Besides these ills, there are other graver evils in this practice. But, for a while we shall not mention these.

from which he was ordered to abstain, then he has no one but himself to blame when he is unable to obtain cure from his sickness. This analogy will apply to dua as well. The Muslim calls to Allah Ta'ala while engaged in sin. He makes dua but his income is haraam. He makes dua but he is not regular with his Salaat. He makes dua but he watches television. He makes dua but he tramples on the huqooq (rights) of others. He makes dua but is disobedient to his parents. He makes dua but is unjust to his wife. He makes dua but takes pictures of people. He makes dua but he deliberately refuses to pay his creditors. He makes dua but he sins against Allah Ta'ala. How can he expect his dua to be answered?

The efficacy and acceptance of dua are dependent on obedience to Allah Ta'ala. The wonderful effect of dua is realized by an obedient servant of Allah Ta'ala.

## A DUA

Among the duas which we make, Rasulullah (sallallahu alayhi wasallam) ordered that we always supplicate:

**"O Allah! I ask You for Jannat and for the statements and deeds which bring one closer to Jannat."**

Man's purpose here on earth is to prepare himself for the Aakhirah. He has therefore to continuously petition Allah Ta'ala for guidance and aid to reach his goal.

## FEAR AND HOPE

The Auliya advise that a young man should have more **khauf** (fear of Allah) and an old man should have more **raja** (hope in the mercy of Allah). The greater the khauf in a young man, the more control he will have over his nafs.

## GHEEBAT

The Qur'aan Majeed says:

... And, do not resort to gheebat (back-biting) of others." What, does any of you love to eat the dead flesh of his brother? Surely, you will detest it."

Rasulullah (sallallahu alayhi wasallam) said:  
"Gheebat is worse than fornication."

Gheebat is to speak ill of another person. Speaking ill of a person, whether the statements are true or false, is described as gheebat. The Qur'aan likens this evil to the eating of the flesh of a dead brother while Rasulullah (sallallahu alayhi wasallam) described it as a sin worse than adultery. These Islamic descriptions indicate the gravity of the crime. Gheebat is among the major sins. However, in spite of its evil, most people indulge in this sin and do not even suspect themselves of having committed a heinous sin.

Gheebat is highly destructive to the development of the Rooh. A man involved in this wicked sin can never attain any status of spiritual elevation even if he spends his entire life in acts of ibaadat. This is a great and a calamitous malady affecting most people. It is necessary to become conscious of our speech. Speaking at random without thinking, almost always results in statements of gheebat.

Some people even commit this sin of gheebat knowingly. They are aware of the nature of gheebat. They know what is gheebat, but overwhelmed by the desire of the nafs, they indulge in this crime. They derive pleasure in indulging in gheebat. This is nothing other than the satanic pleasure of the lowly nafs.

Some ostensibly pious people while they do not actively indulge in gheebat, nevertheless, they sit in company--with friends who indulge in gheebat. They derive pleasure by listening to the gheebat which others indulge in. Such silent participants are also guilty of the sin of gheebat.

The remedy for gheebat is to ponder before speaking. Reflect on the punishment which will be inflicted on the Day of Qiyaamah. Will one be able to eat putrefied human flesh? This will be among the forms of punishments which the back-biter will have to suffer on the Day of Qiyaamah.

## WOMEN'S JAMAAT

Commenting on women performing Taraaweesh in jamaat (congregation), Hadhrat Maulana Ashraf Ali Thaani (rahmatullah alayh) said:

"What need do women have for jamaat? They should perform their Salaat individually. If a woman is a Haafiz, she should perform her Taraaweesh alone and complete the recitation. If she is not a Haafiz, she should recite from Surah Feel (Alam Tara Kayfa). If she is so enthusiastic about reciting the Qur'aan, let her take the Qur'aan and daily recite it."

Rasulullah (sallallahu alayhi wasallam) said that the best Salaat of a woman is her Salaat performed in the innermost corner of her home. The practice of women performing Taraaweesh in jamaat is not permissible. A new bid'ah which has been introduced is that of women who organize themselves into a jamaat for Taraaweesh with their 'Imaam' also being a woman reciting the Qur'aan Shareef audibly in the same way as males are required to do. Such bid'ah is shorn of blessing. On the contrary it invites the Wrath of Allah Ta'ala.

The thawaab which a woman obtains for her Salaat at home is superior to the thawaab of her Salaat in even Masjid-e-Nabawi.

## SACRIFICE

A Sahaabi (Companion of Rasulullah -sallallahu alayhi wasallam) lay mortally wounded in the battlefield. Overcome with extreme thirst in his dying moments he called out for a drink of water. Someone hearing the call appeared with water. As the Sahaabi was about to drink, another dying Sahaabi called out, "Water water!" On hearing the distressed call of a brother, the first Sahaabi, without drinking of the water, removed the cup from his lips and instructed the man to proceed to the other Sahaabi. As he reached the second Sahaabi with the water, a call for water was heard from another dying Sahaabi. The second Sahaabi too ordered that the water be delivered to the one calling. The water-carrier hastened in the direction from whence the call for water came. On reaching there he discovered that the Sahaabi had already passed from this earthly realm. Retracing his steps, he rushed to the second Sahaabi who had called for water, but when he reached there he discovered that this Sahaabi too had already left this world. With maddening grief the water-carrier rushed to the first Sahaabi in an attempt to quench the thirst of a dying man. But, lo, when he reached this Sahaabi his soul had already taken flight from this transitory abode.

This episode illustrates the sacrifice of the Sahaabah. Even in their dying moments, smitten by burning thirst, when nothing is dearer than water, the intelligence of the Sahaabah remained intact. They departed from earth giving priority to the needs of others.

## A NEW BID'AH

A new-fangled evil which some people have introduced is to eulogize the deceased on the occasion of burial. Emulating the example of non-Muslims, some "learned" man introduced this reprehensible practice of singing the praises of the deceased after the body was lowered in the grave. Such eulogizing is a new bid'ah which is evil. It is not permissible to adopt this practice of the kuffaar. The burial ceremonies of some Muslims are totally at variance with the practice of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah. These bid'ah ceremonies are assuming the style of Christian burial services. Some forms of "thikr" akin to Christian hymn-singing are also practiced by Muslims on burial occasions. It is imperative that Muslims reflect on the degree of deflection from the Sunnah. It is essential that Muslims involved in such evils endeavour to discover the methods of Rasulullah (sallallahu alayhi wasallam) and act accordingly. Minus the Sunnah method, there is nothing but dhalaal (deviation from the truth).

## RESPECT

On the occasion of the conquest of Jerusalem, the mighty ruler of the Islamic Empire, Ameerul Mu'mineen Hadhrat Umar (radhiyallahu anhu) arrived from Madinah. Observing the Khalifah dressed in his usual patched garments, the Muslims advised him to adopt a better appearance for this momentous occasion. Umar replied: "We are a nation whom Allah granted respect with Islam." Greatness and respect for Muslims are not attainable with worldly pomp and splendour.

## SOME SALAAT RULES

- \* It is Makrooh (reprehensible) and unbefitting the dignity of Salaat to perform Salaat with the elbows uncovered.
- \* It is not permissible to perform any Nafil Salaat during the duration of Fajr time.
- \* It is not permissible to perform Nafil Salaat after the Fardh of Asr Salaat has been read.
- \* The manner of reciting Takbeer Tahrimah is as follows: Firstly raise both hands to the ears; as the hands reach the ears recite "Allahu Akbar"; the hands should be folded with the termination of the Takbeer. There are other versions as well, but the version stated here is the "Afdhal" (best) method.
- \* The Masnoon (Sunnah) method of reciting the Takbeer for Ruku is to commence the Takbeer as one bends into Ruku and complete it (the Takbeer) upon realising the Ruku position.
- \* The Masnoon method of reciting the Takbeer for Sajdah is to commence the Takbeer as one goes into Sajdah and complete it upon realising the Sajdah position.
- \* It is Makrooh to recite the Takbeer only upon reaching the Ruku and Sajdah positions since this method is contrary to the Sunnah.
- \* It is contrary to the Sunnah to sit down immediately after entering the Musjid. Two Rakaat "Tahyatul Wudhu" should be performed firstly. However, if it happens to be a Makrooh time (sunrise, midday, sunset, after the Fardh of Asr has been performed) then "Tahyatul Wudhu" should not be read.
- \* It is not permissible to run in anticipation of missing a Raka'at of the Jamaat Salaat. If the Raka'at is missed, it shall be fulfilled, but one should not run to obtain the Raka'at as this has been prohibited by Nabi (sallallahu alayhi wasallam).
- \* It is Makrooh Tahrimi (a forbidden act) to tie a handkerchief around the head (as some people are doing nowadays) and read Salaat.
- \* It is not permissible to recite Durood Shareef while the Imaam is delivering the Friday Khutbah. Many people are in the habit of reciting Durood Shareef audibly when the Imaam recites in the Khutbah, the verse: "Innallaaha wa malaa-ikatahu ..."

## SAFF RULES

- \* If there is no place in the Saff (row of Musallees) then the solitary Muqtadee should not join the congregation immediately, but should wait a while in anticipation of the arrival of another Musallee. If another Musallee arrives, the two shall now form a Saff behind the first Saff in line with the Imaam. However, if by the time the Imaam goes into Ruku no Musallee arrived then this solitary Musallee shall join the Jamaat, standing behind the already formed Saff, in line with the Imaam.
- \* If there is more than one boy, a separate Saff of boys will form behind the rows of the adults. However, if there happens to be only one boy, he will stand in the Saff of the adults.
- \* The shoulders of the Musallees should touch in the Saff. There must be no gap in the rows.
- \* The heels of the Musallees must be in line. This will ensure that the Saff is straight.
- \* The Saff should be the same length on both sides of the Imaam.

## Purdah

Umme Salmah (R.A.) and alayhi wasallam) replied: Maimunah (R.A.) — both wives of Rasulullah (sallallahu alayhi wasallam) were once in the company of Rasulullah (sallallahu alayhi wasallam) when Ibn Umme Maktoom (a blind Sahabi) entered. Rasulullah (sallallahu alayhi wasallam) commanded Umme Salmah and Maimunah: "Make Hijaab from him (i.e. seclude yourselves)." Umme Salmah (R.A.) said: "O Rasulullah (sallallahu alayhi wasallam)! Is he (Ibn Umme Maktoom) not blind? He cannot see us." Rasulullah (sallallahu alayhi wasallam) replied: "What, are both of you (also) blind? Can you not see him?" (AHMAD AND TIRMIZI) RASULULLAH (sallallahu alayhi wasallam) said: "Woman is 'aurah' (an object of concealment). When she comes out Shaitaan casts evil glances at her." (Tirmizi, Mishkaat) "When a man and a woman are alone together, the third person present is Shaitaan." (Tirmizi, Mishkaat)

## From page 7: MAL'ON

Ta'ala whenever they are about to indulge in this abomination. They should reflect: "What will be my position if Malakul Maut takes by Rooh while I am involved in this bestial act of immorality? Allah Ta'ala is watching me. The Mala'ikah are recording my evil." With such thoughts, the evil demands of the nafs should be rejected.

"O people! Eat of the earth what is halaal and wholesome and follow not in the footsteps of shaitaan. Verily, he is your avowed enemy. Verily, he orders you to evil and shamelessness..." Quraan



Continued from page 5

## QUESTIONS

The misguided one who claims that Ziyaarat of Rasulullah (sallallahu alayhi wasallam) is not necessary is guilty of kufr. He believes that it is necessary to visit the graves of the Auliya; to worship the graves of the Auliya and to direct prayers to the Auliya, but to visit the Sacred Grave of Rasulullah (sallallahu alayhi wasallam) is not necessary according to him. Such absurd thinking and twisted beliefs are the consequences of qabar puja (grave-worship). It is necessary for Muslims to make Ziyaarat of Rasulullah (sallallahu alayhi wasallam) if they are by the means. While Ziyaarat is not part of the Hajj, it is essential that the Haaji makes the Visit to Rasulullah's (sallallahu alayhi wasallam) Grave to offer his Salaams, not to render grave-worship as the bid'atis do to the graves of the Auliya. Rasulullah (sallallahu alayhi wasallam) said that whoever visits him after his demise is just as the one who has visited him during his lifetime. The claim of transporting disciples to the "Durbaar" is claptrap--bunkum to mislead and impress the ignorant ones with a view to hold their allegiance making them prime victims for monetary fleecing to fill the coffers of the peers of Bid'ah. Beware of such shayaateen in human form.

**Q. Some competitions organized for charitable purposes require a donation to be paid. The donation is to serve the charitable cause. Is such a competition permissible?**

**A.** This type of competition is gambling in terms of the Shariah. The "donation" is not a donation according to Islam. A prize won in lieu of a payment is the proceeds of gambling. It does not matter by what name the entry fee or payment is known. Such competitions are haraam.

**Q. We have been advised not to perform the four raka'ats Sunnat on Juma' while the Moulana is giving his lecture, i.e. his talk before the Khutbah. Is it proper to delay these four raka'ats until after the Fardh Salaat or should it be performed while the English lecture is taking place?**

**A.** The four raka'ats Sunnat Salaat on Juma' are Sunnatul Muakkadah. It is not permissible to unnecessary delay these raka'ats until after the Fardh Salaat. The speech of the Maulana is not a valid reason for such delay. It is necessary to perform the four raka'ats as well as Tahyatul Musjid.

**Q. A husband insists that his wife accompanies him to public functions where intermingling of sexes takes place. He also engages in acts of bid'ah. He has also taken for his shaikh a bid'ati 'spiritual guide' and he desires his wife to come into the presence of his guide. What should she do?**

**A.** The husband should be obeyed in only his lawful wishes. It is not permissible for a wife to submit to the haraam desires of her husband. Her first allegiance is to Allah Ta'ala. It is haraam for her to accompany her husband to mixed gatherings, bid'ah practices, etc. It is haraam for her to appear in the presence of his bid'ati mentor who is not exempted from the restrictions of the Shariah. Bid'ati 'spiritual guides' mislead their followers into believing that they are exempted from many of the Shariah's restrictions. They are not spiritual guides. They are frauds lying in wait to destroy Imaan for money. Beware of them.

**Q. I am employed as an account by a Muslim firm. I am required by my employers to debit overdue accounts with interest charges. What am I to do in this case? The argument is that since banks charge interest on overdraft, the suppliers have no alternative but to charge their debtors interest on overdue accounts.**

**A.** This argument is baseless. Interest is haraam. Paying interest on overdraft is haraam. Charging debtors interest is haraam. Payment of interest does not justify charging of interest. Riba is worse than a conglomeration of seventy major sins, the lightest of which is like fornicating with one's own mother. This statement was made by Rasulullah (sallallahu alayhi wasallam) in condemnation of riba. It is not permissible for you to involve yourself with this haraam act. You should not become a party to this haraam act. It is your duty to refuse the haraam order of your employers.

## TILAAWAT

Modernists contend that there is no benefit in reciting the Qur'aan Shareef without understanding its meaning. This is a dangerous view of kufr. The Qur'aan Shareef is not the word of man. It is the Kalaam (Speech) of Allah Ta'ala.

Tilaawat (Recitation) of the Qur'aan is an independent act of ibaadat of the highest merit. Tilawat constitutes the highest and most efficacious form of Thikrullaah (Remembrance of Allah). According to Rasulullah (sallallahu alayhi wasallam), ten measures of reward are recorded for reciting each letter (harf) of the Qur'aan Majeed. The obtainal of this reward is not dependent on understanding the meanings of the Qur'aan.

A great benefit of pure Tilaawat is the attainment of Allah's Pleasure. Tilaawat is therefore essential for every Muslim. It is necessary that a portion of the Qur'aan be recited daily.

Rasulullah (sallallahu alayhi wasallam) said that everything corrodes and rusts--the hearts too corrode. There is a polish for removing corrosion and the polish for removing the rust of the heart is Tilaawat of the Qur'aan Majeed and remembrance of maut (death). Tilaawat in abundance is a sign of the Mu'min's love for Allah Ta'ala.

## TAUBAH

Taubah (repentance) is a wonderful remedy for curing spiritual ailments. Taubah should be made a constant practice. Whenever a sin has been committed, special taubah should be made. Even if one is uncertain of remaining steadfast on one's resolution of abstaining from sin, one should never neglect making taubah. It does not matter how many times the pledge of Taubah was violated, constantly renew it. Shaitaan endeavours to drive a wedge between the bandah (servant) and Allah by convincing him to refrain from taubah. As long as the servant of Allah renews his Taubah, his bond with Allah will remain intact. Taubah refreshes the Imaan.

Rasulullah (sallallahu alayhi wasallam) said: **THE REPENTER OF SINS IS LIKE ONE WHO HAS NOT SINNED.**

## HATRED FOR ARABS

Qur'aan. The Ulama of Islam have thoroughly exploded his false theory. The baseless suppositions of Rashad Khalifa have been demonstrated to be utterly false. Mr. Deedat of Durban had also espoused the cause of Mr. Khalifa and had caused the publication of a booklet in subservience to the baseless views propounded by Khalifa. We have already published a book in refutation of Mr. Deedat's "Ultimate Miracle of the Qur'aan".

This Rashad Khalifa, unable to stomach the rejection of his baatil theory by the Arab Ulama blurted out the following statement of kufr:

**"Door of Repentance Closed on Arabs."**

This statement appears in his pamphlet, "Muslim Perspective" dated November 1986. In the same miserable pamphlet he claims: "Arabs Dismissed from God's Grace". It seems that he has considered himself able to administer decrees on behalf of Allah Ta'ala. Such statements are in total conflict with the Qur'aan Majeed. He spits out venom against the Arabs in his little pamphlet of diatribe. Again the hatred is in actual fact hatred for Rasulullah (sallallahu alayhi wasallam) and hatred for Islam. Such hatred rears its ugly head in many garbs and guises. Shi'ism and modernism are just two.

The wrongs, evils and injustices which rulers in the Arab countries are committing have no relationship to their being Arab. Evil and immorality, injustice and oppression are not crimes exclusively of Arabs. The whole world today is involved in these abominations in general, and the Shiah in particular. The only difference is that Shiahs commit brutality and immorality as holy acts of their religion.

## Zakāt — our Condition of Acceptance

The prime purpose of the Mujlisul Ulama Zakat Organization is to guide Muslims in their Zakat affairs. Our aim is not to be a money-collecting organization. However, where Muslims find that they are not able to distribute their Zakat funds in accordance with the Shariah, they may then divert their Zakat payments to us. To assist us in this task and to lighten the responsibility for us we stipulate the following condition for the acceptance of Zakat funds diverted to us for distribution:

**WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.**

This niyyat by you will enable us to distribute your Zakat in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute within the Sharf Zakat categories in a manner, time and amount as we deem fit.

**PLEASE NOTE THAT WE SHALL ACCEPT YOUR ZAKAAT FOR DISTRIBUTION ONLY ON THIS CONDITION. If you cannot agree to this condition, please do not forward your Zakat to us for distribution. You may in that case divert your Zakat elsewhere for distribution.**

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From page 1

## ANARCHY OF SHI'ISM

holy hypocrisy known as Taqiya in Shi'i terminology. Every evil belief and falsehood to which Shiahs subscribe is hidden from Muslims whenever it is considered expedient. In terms of the belief of Taqiya, Shiah beliefs which will

alienate Muslim sympathy and impede or thwart the political goals of Khomeini have to be concealed. The falsehood propagated in Kraani literature published under Khomeini's direction should not be accepted. Brazen lies are traded to achieve political ends.

# The Mailis

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## EVIL DEVIATION IN MADRASAHs

A most disturbing trend in the Muslim community, especially in the Transvaal area, is the rising tendency of Deeni Madrasahs apeing the styles of western secular schools. The process of abandoning the age-old holy system of Islam of imparting Deeni Ta'leem brings along with it the attitudes of liberalism and irreligiosity which are salient features of secular institutions.

Slumbering in their complacent attitude, Muslims are permitting misguided Madrasah Committees to plunder and pillage Islamic values and destroy the holy Islamic system which is the only sure and efficient way of imparting Deeni education to Muslim children. Madrasahs have introduced downright stupid superfluities in blind imitation of secular schools of the kuffaar. At least one major Madrasah with hundreds of Muslim pupils has even introduced the assembly practice of secular schools.

Madrasah pupils have to congregate in the hall before and at the end of classes. Precious minutes are wasted in this useless and stupid imitation of non-Muslim schools. As it is, the time for Deeni Ta'leem is extremely limited; Ustaads are over-burdened with large numbers of pupils; not a single Ustaad is able to listen to the Qur'aanic lessons of each pupil on a daily basis as the Islamic system demands; and while the progress of Madrasah pupils is deplorable, the new-fangled system of secular schools is imposed by a Madrasah Committee acting under direction and supervision of secular school teachers.

Madrasah teachers are burdened with a considerable amount of futile paper work to soothe the fancies of the secular school teacher who happens to act as advisor to the Madrasah Committee and the Madrasah principal who happens to be an Aalim. It is indeed ludicrous, to say the least, for the Maulana Saheb to enslave his thinking and to submit his Ilm to the dictates of the secular teacher. The time which Ustaads have to waste on futile paper work which serve no beneficial purpose whatever, should have been utilized for Ta'leem.

Another evil which Madrasah committees have introduced is the stipulation of a minimum standard of secular education to qualify for Madrasah admission. This is cruel, unjust and an insult hurled against the Qur'aan and the Knowledge which Rasulullah (sallallahu alayhi wasallam) delivered from Allah Ta'ala to the Ummah. How absurd can a mind hooked to western ideas become? What relationship is there between secular education and the acquisition of the Knowledge which stems from Wahi? One Madrasah has stipulated the qualification of standard six, another Madrasah demands standard eight. Even an exclusively girl's Madrasah in Pakistan insists that girls seeking admission to the "deeni" madrasah should possess a matric (or standard 8) certificate. Scoundrels in Deeni form are responsible for the destruction of true Deeni Ta'leem.

At one large Madrasah, the Musjid is adjacent to the madrasah or rather in the

same premises. Yet the Deeni teachers are not allowed time off for Asr Salaat. What Deeni Ta'leem can be expected to be imparted at a Madrasah which engineers the destruction of the fundamental Ibaadat of Salaat? With the exception of two or three Ustaadhs, the rest absent themselves from the Asr Jamaat which is performed right in the presence of their eyes. Some Ustaads perform the Asr in the classrooms for fear of courting the displeasure of the misguided madrasah officials who consider it a waste of time for Ustaadhs to assemble for the Asr Fardh Salaat in the Musjid adjacent to the madrasah. But madrasah time spent in emulating the assembly practice of kuffaar schools is not considered a waste of madrasah time by the madrasah officials.

It is not permissible for Ustaads of the Deen to remain in the employ of such irreligious employers who introduce anti-Islamic measures in the garb of Deeni education. Maulanas associated with such an un-Islamic "madrasah" should dissociate themselves from this system. They should hold high the honour and dignity of Deeni Ilm. They should rather start their own private madrasahs, operating from their own homes with a handful of children. People concerned with the Deeni Ta'leem of their children will be too pleased to send their children to acquire Deeni Ta'leem under the personal guidance and supervision of a qualified Aalim operating from his home. People will realize and appreciate the personal care and specialized instruction their children will gain in a small home madrasah where piety and practical Deen will have greater influence than a large venue where the atmosphere is decidedly un-Islamic and impious and impersonal. Ustaads of the Deen should inculcate a greater degree of Taqwa and Tawakkul. Sacrifices will have to be made. But, the result will be worth every sacrifice. Struggling to safeguard the Deeni Ta'leem of the community is a noble effort which necessarily requires struggle and sacrifice by those who have the Deen at heart. It is highly inappropriate for Aalims to remain at an institution which requires them to bow their heads in submission to the supervision and misguidance of a supervisor whose only qualification is him being a teacher in a secular school. But, everyone at the madrasah knows that this supervisor lacks the ability to recite correctly the short Surahs of Juzz-e-Amm. By co-operating with such misguided madrasah officials and by

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## ZAKAAT~LILLAH

THE BENONI MUSLIM JAMAAT has appealed to the Muslim community to contribute money for its project of providing bursaries to Muslim as well as non-Muslim students for secular education. Among the type of funds which the BMJ is calling for in its pamphlet of appeal is Zakaat. The Muslim community is hereby informed that it is haraam to contribute Zakaat monies to the BMJ for utilization in its misguided project. Zakaat under no circumstances can be used for non-Muslims. Zakaat channelled in this un-Islamic fund will not be discharged.

Furthermore, Muslims should understand that there is no merit in donating money for secular education. The Muslim community has far more important Islamic needs and projects to see to than contributing money to a fund which has no relationship with Islam.

Among the type of monies the BMJ is requesting is Lillaah. Lillaah means for the sake of Allah Ta'ala. Lillaah brings about thawaab in the Akhirah. But, the BMJ's project is not an activity of thawaab. Monies contributed to its fund will, therefore, not occasion thawaab. It will be considered as money squandered in the avenue of shaitaan. Muslims should, therefore, desist from supporting this un-Islamic fund.

## HERO OR NABI?

Furqan Publications of Durban has released its book, Prophet Muhammad My Hero. The book, according to its publishers, has been produced for Muslim children ostensibly to imbibe some Deeni spirit into them. The Mujlisul Ulama of S.A. has found the book to be repugnant to the spirit and teachings of Islam. The very cover of the book is adorned with haraam pictures. The appellation, "My Hero" detracts from the reverence, greatness and honour of Rasulullah (sallallahu alayhi wasallam). The booklet lacks Islamic style and fervour. It is not possible for a book of this nature to imbue any Islamic spirit in the mind of a reader. See page 12, Questions and Answers, for our further comments. Also see page 6 for the comments of the Jamiatul Ulama of Natal.

The Mujlisul Ulama advises Muslims to abstain from the book. It will be of no Islamic benefit to children. On the contrary, the book diminishes the reverence and honour of Rasulullah (sallallahu alayhi wasallam) in the mind of Muslim children who, in fact, do not require books of this nature to enable them to recognize the Nabi (sallallahu alayhi wasallam) of Islam.

For the benefit of the publishers of the book we say that Rasulullah (sallallahu alayhi wasallam) is not our 'hero'. He is

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# QUESTIONS and ANSWERS

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**Q.** My wife has for many years not performed a single Namaaz neither has she opened up the Qur'aan Sharief nor has she made any Thikrullaah for this long period of years. I have used various methods to induce her to perform Namaaz. I have spoken nicely to her, reprimanded her, gave her stern warnings and almost gave her a beating, but all to no avail.

Shetells me that one of the family members who is jealous of her, has cast a spell over her. On account of this "evil spell" she maintains that whenever she attempts to perform Namaaz something supernatural restrains her and prevents her from making Namaaz. Although she suffers from physical ailments, she leads a very active life entertaining many visitors, reading English fiction novels well past midnight. She has enough physical strength to go about a good day's house-work and then spending hours reading cheap, un-Islamic English novels. My questions now are:

**(a)** Is there anything in the Shariah to support my wife's contention about this type of evil spell?

**(b)** Does the Shariah prescribe any punishment for such neglect of Namaaz?

**(c)** What action should I, as the husband, take? She has of late become vulgar and abusive when I tell her to perform Namaaz.

**A.** Your wife suffers from an extremely severe and grave spiritual malady akin to kufr. The dividing line between Imaan and Kufr is neglect of Salaat according to Rasulullah (sallallahu alayhi wasallam). The story of the evil spell preventing her from performing Salaat is bunkum--pure fabricated lies for which impious women are notorious. In an Islamic state the punishment for such wanton neglect of Salaat is flogging, imprisonment and even execution according to certain Aimmah-e-Mujtahideen. In the presence of some Islamic coercive authority if the type of "evil spell" professed by your wife does not depart voluntarily, it will be eliminated by flogging. Brother, the evil spell of your wife is in fact her shaitaanityat of reading the haraam novels--the immoral corruption--the spiritual filth of the novels. Such immoral reading piles up the corrosion of the heart. The heart--the spiritual heart--the Noor of Imaan--is stifled and enshrouded with the darkness of kufr and sin, layer upon layer. This is then the evil spell which turns her away from Salaat. Her condition is one of abject spiritual degradation. If she does not remedy herself and wake up to the danger in which she is grovelling, the ultimate end is too disastrous to mention. May Allah Ta'ala protect and save her from the ultimate calamity of kufr. Such wanton neglect of Salaat ultimately leads to the abyss of kufr. Allah forbid!

The Shariah allows the husband to scold, reprimand, banish from bed and even beat such a disobedient and immoral wife. In the authoritative Kitaab, Kabeeri the following Shar'i pronouncement is recorded about such a wife:

"The husband is entitled to beat his wife for her neglect of Salaat or ghusl... And, if she does not abstain from her act of neglecting Salaat by means of beating, he can divorce her even though he is unable to pay her mehr (i.e. in the event of him not having yet paid her mehr). It is better that he meets Allah Ta'ala (in the Aakhirah) with the liability of the unpaid mehr than the burden of having cohabitted with a woman who does not perform Salaat. Allah Tabaaraka Wa Ta'ala says (in the Qur'aan): 'Command your family with Salaat and be steadfast thereon...'

**Q.** What is the punishment for a woman who abuses her husband calling him names such as bastard, rusbish and dog?

**A.** Such a woman remains under the Curse of Allah and the Curse of the Malaikah as long as her husband remains displeased with her. Her conduct is despicable. Although it is grossly evil for her to behave in this scandalous manner to her husband, nevertheless, he should adopt Sabr. While the husband is entitled to punish his wife for violating the Laws of Allah Ta'ala, it is best in this case of vulgar abuse directed against him (husband) that he restrains his anger and adopts Sabr. The punishment for the wife in the Aakhirah for such crude and vulgar conduct is terrible. For the benefit of the wife (who perhaps reads these columns) we quote the following ahadith of Rasulullah (sallallahu alayhi wasallam):

"The La'nat of Allah is on the woman whose husband is angry with her."

"O woman! Look! Your Jannat and your Jahannum are your husband."

"O women! Make obligatory on you Sabr, Tasbeeh, reciting of Lailaaha illallaah and glorifying Allah..."

**Q.** I am a 16 year old boy. Many visitors come to our house. Among these happen to be girls and women. My mother wishes me to come into the presence of these females. My mother will order me to take the tray of tea, etc., to the ladies in the dining room. In view of the Hijaab rules of Islam, I refuse to enter the room and place the tray at the doorway expecting my mother who is in conversation with the women to take in the tray. After the departure of the visitors, my mother curses me and accuses me of being disobedient to her. What is the instruction of the Shariah in this case of conflict?

**A.** Rasulullah (sallallahu alayhi wasallam) said: "There is no obedience in (such obedience) which involves disobedience to Allah."

The Shariah states very plainly that it is not lawful to obey anyone, parents included, in wishes and orders which are issued in violation of Allah's Laws. According to Allah's Laws you are bound to observe Hijaab (Purdah) for the women. Your mother's order is in violation of the Shariah, hence not permissible for you to accept. Your action is correct. Your mother, herself, should serve on the ladies, not you. Her curses on such occasions are misdirected. You will not suffer the evil consequences of such curses. The sin of such mis-directed curses falls on your mother.

**Q.** The order of the Surahs was by mistake reversed during Salaat. In the first raka't I recited Surah Lee ilaafi Quraish and in the second raka't, Alamtarakaifa. Is the Salaat valid?

**A.** The Salaat is valid. Observing the order of the Surahs is Sunnat. While deliberate neglect of the order is sinful, the Salaat, nevertheless, is valid.

**Q.** I have found a sum of money in my shop. What should I do with it?

**A.** You should advertise this in your shop by placing a notice in a prominent position. The amount should not be stated on the notice. When there no longer remains any hope of the owner turning up, give the money to the poor. However, if after you gave the money to the poor the owner comes forward, you will have to pay him from your own money and you will obtain the thawaab of the contribution to the poor of the money which you had found.

**Q.** To whom can Sadqah be given?

**A.** There are two kinds of Sadqah: Sadqah Waajibah and Sadqah Naafilah. Sadqah Waajibah is compulsory Sadqah such as Fitrah, Zakaat, Nathr (Vow), Kaffaarah, etc. This kind of Sadqah can be given to only the Muslim poor. On the otherhand, Sadqah Naafilah (any voluntary or non-obligatory charity) may be given to both Muslims and non-Muslims

**Q.** A sheikh recently said that the beard is an Indian custom and only Urdu books speak of the beard being an Islamic requirement. He says that in no Arabic Hadith book is there any mention of the beard. Is this correct?

**A.** This jaahil is clearly some fraud masquerading as a sheikh. His ignorance is stark and colossal. The absurdity of his claims is so staggering and clear that there is no need for any intelligent rebuttal of the trash stated by this so-called sheikh.

**Q.** The women in our neighbourhood insist that I partake in the ladies tableegh programs. They have kitaab-reading in a house nearby. Should I go?

**A.** If you are among the women who roam the streets, i.e. you attend public places; you go to shops; you do shopping; you attend weddings, etc., then you should go and participate in the kitaab-reading. If, on the otherhand, you are a Purdah Nasheen lady who remains indoors, then you should remain at home and not participate in the tableegh programs.

**Q.** A husband uttered the following oath: "If my wife goes to her mother's house without my permission, I will give her talaq." What is the Shariat's ruling now that the wife has visited her mother's house without his permission? Is she divorced?

**A.** This statement made by the husband is neither a qasam (oath) nor Talaq Muallaq (conditional divorce). He merely made a statement to the effect that if his wife commits a certain action, he will adopt a certain course. He did not take an oath by Allah. Hence, the question of oath does not arise. Since he said, "I will give her talaq", no talaq comes into effect because he used the future tense, viz., 'will'.

**Q.** I have violated an oath. What is the penalty in the Shariah for such violation?

**A.** The kafaarah (penalty) for a violated qasam (oath) is to feed ten poor Muslims. Each faqeer (poor) has to be fed two meals or each one may be given the amount which is given as Sadqah Fitr (Fitrah). Instead of food or cash, clothing may also be given. Ten poor persons have to be given sufficient garments or cloth to cover the greater part of their bodies. If the poor happens to be a woman, the cloth should be sufficient to cover her entire body. If one cannot afford clothing or food or cash, then the kafaarah is to fast three consecutive days--i.e. three days in a row.

**Q.** An Imaam of a Musjid has been accused of having committed fornication. However, there are no witnesses. Such rumours are circulating with one person having heard it from another. There is no Islamic proof for this accusation. Some people say that he should be dismissed from his post? Advise us of the Shar'i verdict.

**A.** It is a grave sin to spread such evil rumours. If four pious eye-witnesses are not forthcoming to substantiate the charge, the Shariah will not accept any such claim or rumour. Those spreading this story are liable for 80 lashes if the place happened to be an Islamic state. The Imaam is not to be dismissed on the flimsy basis of such rumours.

# QUESTIONS and ANSWERS

**Q.** Is it permissible to make Waajib and Nafil qurbaani in the same animal?

**A.** An ox or a camel can be sacrificed on behalf of seven persons. The larger animals (oxen, buffaloes and camels) have seven shares in them. Such shares can be taken up by Waajib as well as Nafil Qurbaani.

**Q.** During Taraaweeh Salaat, the Haafiz leading the Salaat makes a prior announcement regarding the Sajdah Tilaawat which will be recited in the following raka'at. What is the Shariah's view on such announcements?

**A.** Such announcements are bid'ah. It is in conflict with the Sunnah to introduce this custom.

**Q.** In Reunion we have a system called the Social Security. Every month about 10% of my salary is compulsorily deducted by my employer. The employer also has to make a contribution. These contributions are forwarded to the Social Security Fund. Should I fall sick, the Fund will pay 70% of the medical fees. Pension schemes are also funded through this system as well as unemployment fund. In the event of my death, my wife or beneficiary will obtain a lump sum from the Fund. Is it permissible for us to accept the benefits of this Fund?

**A.** It is not permissible to voluntarily participate in this type of Fund. Such type of contracts fall in the class of Riba transactions. However, the obligatory deduction from the employee's salary of an amount to be paid into the Fund absolves him of the sin of Riba since he did not enter into the contract. According to the Shariah the amount deducted will not be considered part of the salary since he never took possession of the money. His salary will be the actual sum he received after the deduction. All payments made by the Fund to the employee or his beneficiaries will be considered as gifts, hence permissible.

**Q.** Is it Sunnat to recite Surah Yaaseen in group to avert a calamity. Recently Muslims in Madagascar were looted and lost their properties. In Reunion Surah Yaseen was recited in group in our Mosque after Isha to avert more calamity from Muslims.

**A.** In times of fear and calamity, Salaatul Khawf of two raka'ats or more should be performed individually and dua should be made. Group recital of Surah Yaseen on such occasions and even at other times is not a Sunnat practice.

**Q.** I have read in some books that certain Auliya did not marry while others despised marriage. Is this not contrary to the teachings of the Shariah?

**A.** Undoubtedly, marriage is among the Sunnat ways of the Nabi (sallallahu alayhi wasallam). A man who despises a Sunnat practice can never be a Wali. Some Auliya did not marry because of their states of total renunciation and spiritual ecstasy. Their spiritual conditions precluded them from marriage. They did not abstain from marriage because they despised this practice. Some of the utterances of the Auliya were made in states of spiritual ecstasy. Such statements which appear in conflict with the Shariah are not meant for the guidance of the Ummah. The individual practices of the Auliya do not constitute the Sunnah for the Ummah. The Sunnah for the Ummah are the practices of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah.

**Q.** We have a collection box in the Masjid. The money is used for buying kafan for the poor, maintaining the Qabru staan, paying the Muath-thin's wages, etc. Can Zakaat and Fitrah be deposited in this collection box?

**A.** Zakaat and Fitrah may not be deposited in this box. Zakaat and Fitrah

cannot be used for the expenses mentioned in the question.

**Q.** Both a husband and his wife were non-Muslims. The woman has a daughter by a previous marriage. The husband embraces Islam and separates himself from his non-Muslim wife who refuses to embrace Islam. However, her daughter embraces Islam. Is it permissible for this man to marry this girl?

**A.** Marriage with her is not valid. Although she is not his daughter, he cannot marry her since he had cohabited with her mother. It does not matter if the cohabitation occurred during the state of kufr or not.

**Q.** It is a common practice among many Muslims to tie a bangle of black thread beads to the wrist of a new born child. What does the Shariah say about this practice?

**A.** This is not an Islamic practice. It seems to be a practice of the Hindus. It is necessary to abstain from it.

**Q.** Is it permissible to charge different customers different prices for the same kind of goods on the same day?

**A.** It is permissible.

**Q.** A man made a gift of an item to Zaid, but did not hand over the item. He asked Zaid to collect the item the next day. When Zaid went to collect the item the next day, the man presented some excuse and refused to hand over the item. Does Zaid have any Islamic claim on the item?

**A.** A gift (hibah) is finalised by taking possession of the gifted item in the place where the gift was made. Hibah becomes complete only with possession of the gifted article. Since possession of the item was not taken the same time when the gift was made, Zaid has no Islamic claim. The gift did not take place in reality.

**Q.** A man declared his fixed property as being Waqf in the Path of Allah Ta'ala. He stipulated that the income of the property be used for a Masjid after his death and while he is alive, he will use the income for himself. After sometime he cancelled the Waqf and made a will bequeathing the property to his heirs. What is the ruling in this matter?

**A.** It is permissible to make waqf in this manner. While the waqif (the donor) is alive he may use the income for himself. After his death the income will accrue to the beneficiary, the Masjid in this case. Since the property has already been declared as waqf by its owner, it will remain waqf forever. Cancellation of waqf is not possible. He can no longer sell or bequeath the property to his heirs. His ownership in the property is cancelled by the waqf.

**Q.** Is there a minimum amount for mehr?

**A.** According to the Shaafi Math-hab there is no minimum amount. But, according to the Hanafi Math-hab the minimum mehr is 10 dirhams (silver coins) which has a weight of approximately one troy ounce. Thus, the minimum mehr in today's terms according to the Hanafi Math-hab will be about R15 (fifteen rands).

**Q.** A man's wife became a murtad. She was originally a convert, but after some years she again converted to Christianity and now she openly attends church. The husband while abstaining from sexual relations with her lives with her in the same house. He still provides expenses for her. What should he do?

**A.** It is not possible for a Muslim to live together with a murtad. He has compulsorily to separate from her. The

nikah is no longer valid. With her irtidaad (reneging from Islam) the nikah became null. It is not permissible for the man to provide her with maintenance. If the house belongs to him, he has to expel her. If the house belongs to her, he has to immediately vacate. He lives constantly under the Wrath of Allah Ta'ala by maintaining an association with this evil woman.

**Q.** A nikah was performed without the mehr being mentioned. Is the nikah valid?

**A.** The validity of a nikah is not dependent on the stipulation of mehr. While mehr is essential, it is not among the fundamental requirements of the nikah. The Nikah becomes valid with the Ijaab (proposal) and Qubool (acceptance) declared verbally in the presence of at least two male Muslim witnesses or one male and two females.

**Q.** Prior to the nikah it was agreed between the parties that mehr will not be paid. The woman agreed that she does not want the mehr. Is the nikah valid and does she have any claim for mehr?

**A.** The nikah is valid. The agreement made prior to the nikah is not valid. In this case she will be entitled to mehr-e-mithl which is the mehr amount normally given to the women of her family or clan. After the nikah, the wife has the right to either reduce or waive the whole amount of the mehr.

**Q.** A man responsible for the pregnancy of an unmarried woman married her before the birth of the child. The child was born four months after the nikah. What is the position of this child according to the Shariah?

**A.** The child is illegitimate. A child born six months or after from the date of the nikah will be legitimate even if it was conceived prior to nikah. But, a child born less than six months after nikah, is illegitimate. This child will not automatically inherit in the man's estate since he is not its legal father according to Islam. But, the child will inherit in his/her mother's estate. Although the child will not automatically inherit in the man's estate, he (the man) can make a bequest in favour of the child. Such bequest should not exceed one third of the value of the estate.

**Q.** A friend undertook to pay my debt. We both approached my creditor and I explained my inability to pay. My friend undertook the responsibility for paying the debt and my creditor agreed. He made an arrangement for accepting monthly instalments from my friend. Sometime after the agreement my creditor informed me that he holds us both responsible for the debt. In the event of the one failing to pay, the other will have to pay. Is it permissible for him to break an agreement in this way?

**A.** The type of agreement entered into with the creditor is known as Hawaalah in the Shariah. By virtue of this contract the debtor is absolved of the debt. The creditor has no right of demanding payment from the original debtor in this case. He has to direct his demand to the one who had assumed the liability and to which he, the creditor had agreed.

**Q.** A Muslim hired a shop from another Muslim for a period of five years. After two years the tenant was unable to continue business due to lack of capital and considerable losses sustained. He was forced by circumstances to close down his business. However, the Muslim landlord insists that the rent for the remaining three years be paid in terms of the agreement. He threatens to take legal action. What is the Shariah's ruling?



# QUESTIONS and ANSWERS

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**A.** A lease in terms of the Shariah becomes cancelled if there is a valid reason. The reason stated in the question is valid for the cancellation of the lease. In this case the landlord has no Islamic right of demanding rental for the remaining three years of the lease.

**Q.** Zakaat becomes obligatory after twelve months have passed since one obtained wealth equal to the Nisaab. What happens if during the twelve months the money decreased to less than Nisaab value, but after a month or so the amount increased to over Nisaab. From when will the twelve months be calculated?

**A.** The twelve months will be calculated from the time one became Maalikun Nisaab (the owner of the Nisaab amount). Decreases to less than Nisaab during the course of the year will be disregarded. If at the beginning and the end of the twelve month period one has the Nisaab, one will be liable for Zakaat. However, if the wealth is totally depleted, leaving one with nothing whatsoever, then the twelve month period will commence again once one becomes the owner of Nisaab again.

**Q.** From which point in the journey does Qasr Salaat commence?

**A.** When one sets out from home with the intention of travelling a distance of 48 miles or more, one becomes a musaafir (Shar'i traveller) on leaving the boundaries of the town. Qasr Salaat will commence outside the boundaries of the town even before 48 miles. Qasr Salaat has to be performed at any point outside the town boundaries.

**Q.** Does a man require his first wife's permission to marry a second wife?

**A.** He does not require her permission. The validity of a second marriage is not dependent on obtaining the permission of the first wife. Marrying more than one wife is the Islamic right of a man—a right granted to him by Allah Ta'ala.

**Q.** Some learned persons claim that polygamy is permissible in only exceptional circumstances. Is this correct?

**A.** It is not correct. Polygamy is permissible in Islam just as monogamy is permissible. The claim of "exceptional circumstances" is made by those who suffer from an inferiority complex. They present their baatil interpretation to suit the western mind which frowns on polygamy.

**Q.** My wife is a convert Muslim. When her parents die will it be permissible for her to attend their funeral service?

**A.** It will not be permissible. When a person dies in the state of kufr, all hope ends. The kaafir is the enemy of Allah Ta'ala, hence it is not permissible to participate in the funeral service of a kaafir. Some people become upset and fail to understand this rule of the Shariah. But, it will be simple to understand it when it is called to mind that Muslim women do not attend the funeral service of even their husbands, fathers, brothers and sons, albeit for an entirely different reason.

**Q.** Some students at university here in England do not fast during Ramadhan on the days when they write examinations. Their argument is that the fast is strenuous. They become weak and cannot concentrate on their work. Are exams valid reason for not fasting?

**A.** Their argument is utterly baseless. They are misled by shaitaan. During fasting all people go about their normal duties, even their strenuous physical activities. It is haraam for these students to neglect their Fardh fasts in this despicable way. They are guilty of a heinous sin. There is absolutely no permission in the Shariah to

forgo the Ramadhan fasting because of examinations.

**Q.** In a certain girl's madrasah, the Maulana Saheb teaches young girls (baaligh girls) Deeni subjects. However, there is no purdah between the Ustaadh and the female pupils. Is this type of teaching permissible?

**A.** It is compulsory for both the girls and the Ustaadh to adhere to the Shariah's rules of Hijaab. It is not permissible for the girls to be taught in this way by the Maulana Saheb who should know better. In fact, it is not permissible for the girls to attend such a madrasah where a male Ustaadh teaches them without observing Purdah. Allah Ta'ala says in the Qur'aan Majeed:

"And when you (O women!) ask them (men) something, then ask them from behind a screen."

There is neither virtue nor barkat in this type of un-Islamic and unlawful method of teaching the Deen. It is obligatory to observe the limits prescribed by Allah Ta'ala.

**Q.** A girl is now in standard 6. She dresses according to Islam. She is fully clad. Is she allowed to continue schooling if she maintains her Islamic dress?

**A.** For a girl of this age it is not permissible to attend even a madrasah where only Deeni subjects are taught. It is haraam for her to attend secular school. The evil and immoral environment of secular schools is highly destructive to the lofty attributes which spring from Imaan and the natural character and temperament of Muslim females.

**Q.** Will it be permissible if Muslims greet, i.e. make Salaam, with a clenched fist?

**A.** It is not permissible to imitate this practice of the kuffaar. The Islamic greeting is without any hand signs.

**Q.** We have been told that once Umrah is performed Hajj becomes Fardh. But, what happens if one is not by the means to go for Hajj?

**A.** Performance of Umrah does not make Hajj obligatory. If one has performed Umrah during the course of the year, Hajj does not become Fardh on account of this Umrah.

**Q.** Is it permissible to perform Sunnat Salaat before the Athaan has been called from the local Musjid?

**A.** It is permissible provided that the time for that particular Salaat has commenced.

**Q.** The bank pays interest on money even in current accounts. Could such interest be used to offset bank charges?

**A.** Yes, such interest may be used to offset the charges made by the same bank crediting the account with interest.

**Q.** In Middle Eastern countries it is the practice of men to kiss one another on the cheeks. Is this an Islamic custom?

**A.** It is not an Islamic custom. The Sunnah way of meeting, is to greet with the Islamic salutation, musaafaha (hand-shaking) and at most muaanaqah (embracing).

**Q.** Does wudhu break when changing a baby's nappies?

**A.** Wudhu does not break. Wash the hands and any other soiled part.

**Q.** Is it recommended to hang Qur'aanic aayaat in the home? These are available in beautifully designed calligraphy and frames?

**A.** While hanging such frames in the home is permissible, there is no Shar'i recommendation. In other words it is not Mustahab, or Sunnat. If the intention is to derive barkat, it will be permissible. On

the otherhand, if the idea is to merely adorn the walls, it will not be permissible since it will amount to a gross misuse of the Kalaam of Allah Ta'ala.

**Q.** We have a jamaat khaanah in which the five daily Salaat are performed on time. We also have an appointed muath-thin. Is it permissible to perform a second jamaat in the jamaat khaanah?

**A.** Since the place is not a Musjid, it is permissible to perform a second jamaat.

**Q.** Is it a Sunnat practice to visit the cemetery on Eid days? Our Imaam does so with a group to read faatihah every Eid.

**A.** It is permissible and meritorious to visit the Qabrustaan (cemetery) at any time and on any day. But, the practice of visiting the qabrustaan in group form on the days of Eid is a bid'ah (innovation) which is not permissible. The congregational form of 'faatihah' too is bid'ah.

**Q.** Is it permissible to clip nails before Fajr and after Asr?

**A.** It is permissible to cut nails at any time whether it is before Fajr or after Asr.

**Q.** Is it permissible to sue for defamation? If one wins such a law-suit and the court awards damages, can this money be used for one's personal needs?

**A.** Suing for defamation is not permissible in Islam. Money obtained in this way is haraam. It cannot be used for one's personal needs nor can it be given to the poor in charity. It has to be compulsorily returned to the rightful owner. According to Islam, a court has no authority to impose a monetary fine or award damages. The private wealth of a person cannot be touched in such ways which are illegal in the Shariah. All fines imposed by courts and other agencies of authority are zulm (oppression).

**Q.** A man caught his wife in the act of committing adultery. In a fit of rage he assaulted both. The man died as a result of the assault. The husband has been sentenced to jail for a number of years. Will this killing be regarded as murder in Islam? Was he justified in having assaulted the sinning couple?

**A.** This killing is not murder in terms of the Shariah. The anger and rage of the man are fully justified. It is only a man without honour and shame who will not be provoked by such a vile deed of his wife. It is almost certain that the husband did not have the intention to kill. In a fit of justified rage he reacted in a way which is perfectly normal.

**Q.** Is it Sunnat to fast on the 27th Rajaab?

**A.** Fasting on the 27th Rajab as well as on any day besides the five prohibited days, is permissible. But, it is not Sunnat to fast on 27th Rajab. Fasting on the 27th Rajab is among the features of the Ahl-e-Bid'ah (the grave-worshippers), hence, one should not fast on this day. Imaam Ghazaali (rahmatullah alayh) said:

"When even a Sunnat act becomes a salient feature of the people of Bid'ah, then we abstain from it in fear of imitating them."

**Q.** An Ustaaz here in the Philippines says that according to Shaikh Shaltut of Egypt bank interest is permissible. Please comment

**A.** Bank interest is haraam. The shaikh has grievously erred in his opinion if he did in fact declare bank interest to be permissible.

**Q.** It is said that one of the Shiah beliefs is the Adl of Allah Ta'ala. Sunnis refute this belief. What objection can there be against the quality of Justice?

# QUESTIONS and ANSWERS

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**A.** Adl or justice in the Shi'i religion does not have a literal meaning. It does not mean what the layman understands the term to be. Adl is a concept in Shi'ism which implies defect in Allah Ta'ala. This concept theorizes that Allah Ta'ala does not act directly over creation. Allah Ta'ala having created intermediaries in the various realms of creation, is obliged to act through His created agents according to Shi'ism.

The Shi'i concept of Adl postulates that this worldly order is the most perfect order and cannot be improved on. For the world to be different from what it is at present is a total impossibility in terms of the Shi'i belief since Allah Ta'ala--Nauthubillaah!--cannot act contrary to any order which His Creative Attribute has brought into existence. Thus, having created Jahannum for example, He is compelled to assign people to Jahannum. His Attribute of Rahmat is unable to intervene and pardon those who are destined for Hell-Fire. In terms of the Shi'i concept of Adl, Allah Ta'ala is powerless to remove Fir'oun from Jahannum; He has no power to destroy Jahannum or Jannat since such action will be contrary to the Shi'i meaning of Adl. While it is the Belief of Islam that Allah Ta'ala will never act contrary to His Promise, it does not follow that His Promise has rendered Him powerless. His Promise in no way curtails His Power. If Allah Ta'ala wishes and wills the destruction and elimination of Jannat and all its inmates, who is there to prevent Him from giving effect to His Will? The Qur'aan Majeed declares:

**"When He intends a thing, He says to it: 'BE!', and it becomes."**

Who can question and apply restrictions to Allah Ta'ala and His acts? If Allah Ta'ala so desires to despatch all Jannat and Jahaanum into perpetual oblivion, it will NOT be in conflict with His Attribute of Adl. He is the Sole Creator and the Sole Arbiter. He acts and has all the authority and right to act in His creation as He deems fit. But, the ignoramus man who has deviated from the Path of the Sunnah conjectures with the Attributes of Allah Ta'ala and his weak and limited mind audaciously believes in its ability to encompass the Infinite and Eternal Being. Such are the concepts of deviation propounded by Shi'ism and all sects of baatil and dhalaal. The Adl of the Shiah religion in fact implies the quality of defect for the All-Powerful Allah Ta'ala.

**Q.** A child who had not yet attained the age of buloogh had accompanied his parents to Hajj. On reaching adulthood will Hajj still be Fardh on him if he is by the financial means?

**A.** The Hajj which the child had performed will be regarded as a Nafil Hajj. He is yet liable for His Fardh Hajj.

**Q.** I am a student in a foreign country. The government is paying for my studies. The money is in fact loaned to me. After completion of my studies I have to repay the loan. By economising, I am able to save a considerable sum from this loan. I intend to perform Hajj with this moneysince I am able to travel easily by bus to Saudi Arabia. However, some people say that I am not permitted to perform Hajj with this money. Please let me know the correct ruling of the Shariah.

**A.** It is perfectly permissible for you to proceed for Hajj with the money which you have saved in this way. Your Hajj will be valid.

**Q.** Whenever I have an argument with my wife she demands that I divorce her. Can you give her some advice. She reads the Majlis.

**A.** The following statement of Rasulullah (sallallahu alayhi wasallam) will be sufficient advice for her:

**"The fragrance of Jannat is haraam for a**

woman who asks her husband for divorce without valid reason."

**Q.** At what point should South Africans wear ihraam when going for Hajj? Some say that it is compulsory to wear ihraam in Nairobi while others say that Jiddah is the place to wear ihraam.

**A.** According to the Fatwa of some Ulama, all those approaching Makkah Muazzamah from the south have to adopt ihraam when they come in line with the Meeqaat known as Yalamlam. But, in the case of South Africans journeying by plane the only possible place for donning ihraam before Yalamlam is Nairobi where the plane halts over. The other authoritative version is that while it is preferable for us to don ihraam in Nairobi, it is not compulsory to do so. The ihraam may be donned in Jiddah. This view has been stated by Hadhrat Maulana Mufti Muhammad Shafi (rahmatullah alayh). This is the view we have accepted as the stronger of the two.

**Q.** It is customary to give expensive gifts and jewellery to the bride. The husband as well makes such gifts to his newly married wife. When a marriage breaks down and the couple separates, the husband demands the return of the gifts which he had made to his wife. What is the Islamic ruling?

**A.** Such gifts become the property of the wife. No one other than the wife owns the items given to her. It is haraam for the husband to demand goods which do not belong to him. Once a gift is accepted and possession thereof taken, it leaves the ownership of the donor. Since he is no longer the owner he cannot claim the gifts. The Qur'aan rebukes such callous husbands who endeavour to hurt their former wives by adopting selfish and un-Islamic attitudes.

**Q.** A new Muslim secular school will soon be operating in Transvaal. It is said that strict provisions for Purdah and Islamic attitudes will be made at the school. Although the school will operate strictly in accordance with Islamic principles it will also accept non-Muslim pupils who will have to attend all the classes. The school will be a co-educational institution with separate entrances and facilities for boys and girls. It is said that this school will be operating with the blessing of the Ulama. Please comment and give some advice. Will it be correct for girls from Purdah-observing families to attend this school which will be under the guidance and supervision of the Ulama?

**A.** A thousand years ago, a very famous Wali (Saint) of Allah Ta'ala said that two groups of people harm Islam the most: the worldly kings and the evil ulama (Ulama-e-Soo'). Shaitaan approaches from all directions and lays all kinds of webs and snares to dupe and destroy the Ummah. He will approach through avenues which ostensibly appear as the Deen. Through such "deeni" avenues he apprehends people--laymen and Ulama--and then leaves them groping and wandering aimlessly in a mad stupor, in the darkness of baatil and dhalaal. The type of school which you have mentioned is not an Islamic school. It is an act or a deed which is the consequence of 'talbees-e-Iblees'. Iblees has succeeded in creating mental havoc in the thinking of even Ulama. Ulama who condone and 'guide' this type of shaitani institution have clearly laid their thinking prostrate at the feet of Iblees. The moral and spiritual destruction of Muslims is engineered by such Ulama whose minds have become firmly attached to western thinking. This gross and deplorable state of inferiority--this disease of abject mental slavery--is gripping all members of the

Ummah--the ordinary man and the Aalim alike. It is indeed an insult to Islam to dub this miserable school an 'Islamic school'. This school is repugnant and repulsive to Islamic values. Islam does not tolerate such hybrid institutions. This so-called Islamic school, truly speaking, is a crow with peacock feathers. It will contain the seeds of moral and spiritual calamity for Muslims. It is not permissible to support this institution, leave alone sending your daughters to be trained in the destruction of hayaa and honour. If, as you say, Ulama are "guiding" and supervising this school or proposed school, then let them hang their heads in shame. Is it for this that they have pursued the Knowledge stemming from Wahi? Is this then the function of the Warathatul Ambiya? Are there not sufficient inimical forces within us contemplating the destruction of the Sunnah of Rasulullah (sallallahu alayhi wasallam)? In this forlorn state in which Islam finds itself, are the Ulama doing justice to the Qur'aan and its upkeep? Thousands of children in the various madrasahs are unable to recite the Qur'aan properly; the state of the huffaaz is deplorable; the community labours under the yolk of colossal Deeni ignorance--they are disgracefully ignorant of the daily rules of Islam. But, Ulama--the Standard Bearers of Islam--the Guardians of the Shariah--join hands with modernists and ape and emulate them in things which are disgraceful for people of the Deen. It does not behove the Ulama to vie with modernists in secular fields. If the Muslim community remains totally ignorant of secular knowledge, but their Imaan is secured and they understand the value of the Sunnah and the reality of the Akhirah, then we claim with pride that it will be a rich and a powerful Ummah. Allah is Raaziq and He is Haafiz. Our Sustainer and our Protector is He. The success of the Ummah is not hitched to pursuit of the concepts and ways of the kuffaar. To a degree the modernist Muslim can be excused for aping westernism. But to those Ulama who ape the west and who are awed by the false glitter of western progress, we say:

You are like those who gather firewood in the dark (haatibul lail). You know not on what your hands are falling. You can no longer distinguish right from left. May Allah Ta'ala help us. Rasulullah (sallallahu alayhi wasallam) predicting about such times as the present, said:

**"Verily, Islam originated in a forlorn state. Soon will it return forlorn as it had originated. Therefore, give glad tidings to the Ghurabaa (the forlorn ones)."**

Today Islam is forlorn and 'lost' among its own Standard-Bearers.

The goal of Muslims is to depart from this ephemeral existence with Imaan. The aim is not to achieve worldly perfection and glory. As long as we are assured of taking along the treasure of Imaan the day our eyes finally close on this temporary station we call the world, we are assured of success and victory. Such glorious victory is inextricably interwoven with the Deen and its pursuit. This is the function and duty of the Ulama. The Ulama should never be perturbed by the epithets hurled at them by those who have strayed from Seeraatul Mustaqeem. Let them call and dub us fanatics, old-fashioned, orthodox, reactionary, retrogressive, insane and the plethora of other epithets. In reality, such 'epithets' in relation to the Bearers of the Deen are glowing titles and tags of Divine Acceptance since every Nabi of Allah was showered with these self-same designations. To page 12



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The Jamiatul Ulama Natal has been inundated with calls regarding the publication "Prophet Muhammad My Hero" published by "Furqan Publishers". In the preface Dr. Yusuf Osman, one of the Furqan Research team members states "The Publishers wish to thank the many Ulama who checked the manuscript for historical accuracy. They preferred to remain anonymous".

Since the publishers have refused to reveal the identity of the so called Ulama who checked the historical accuracy, the Jamiat is duty bound to inform the Muslim Public that the Jamiat has discovered many passages in the book which are highly objectionable, totally unacceptable, very derogatory and clearly misleading.

The Jamiat in conjunction with other leading Ulama of the country calls on Muslims to reject the book and not to purchase it because it has already began to create a very misleading picture of the Holy Prophet Muhammad (Peace Be Upon Him) on the highly impressionable minds of school going children.

We reproduce below few passages for your information:

"Khadija wondered why such a great and noble man had not yet married. She blushed at the idea, and somehow her heart started to beat fast".

"She told her closest friend, Nafisa about her secret love. She told Nafisa about her deep admiration and affection for Muhammad, and how the longer she waited the deeper her love seemed to be".

"Muhammad became curious and he gazed inside on seeing the people talking to those ugly looking stones and doing what they did. . . ."

"Gabriel came to me and spurred me with his foot. . . ."

"It was no surprise to Prophet Muhammad that the first sign of victory came from a town to which he was closely associated, a town which stood in the direction of Al Aqsa Mosque in Jerusalem, towards which he prayed and where stood the shrines of his two predecessors, Prophet Moses and Jesus (Peace Be Upon Them).

"Muhammad became more curious than ever, because he couldn't see the source of the voice. He waited in the Hira cave for a short while, then being too apprehensive, he fled from the cave. But when he was half-way down the slope of the mountain he heard a voice above him saying "O Muhammad, thou art the Messenger of God, and I am Gabriel".

"After that he (Ibn Naufal) approached Muhammad and kissed his forehead. That gave more encouragement and assurance to Muhammad but it made Muhammad feel the gravity of the situation.

"If they disbelieve me, who will believe me then?" Muhammad thought

"And if they expel me, who will accept me?"

"And if they fight me, who will protect me?"

PRESIDENT/JAMIATUL  
ULAMA NATAL

# THE LOVE OF UTBAH

Among the great Auliya of Allah is Hadhrat Utbah Ibnul Ghulaam (rahmatullah alayh). He was a mureed (disciple) of the famous Hadhrat Hasan Basri (rahmatullah alayh), the Spiritual representative (Khalifah) of Hadhrat Ali (radhiallahu anhu). Once his Shaikh, Hadhrat Hasan Basri observed his mureed, Utbah walking over the river. Hadhrat Hasan said: "O Utbah! How have you acquired this lofty rank?" Utbah replied: "For thirty years am I engrossed in cultivating His (Allah's) Pleasure."

The following is an account of the episode which led to the conversion of Utbah to the Path of Divine Love:

Once a beautiful woman was walking ahead of Utbah. At the first glance, Utbah fell in love with the woman and he followed her. The lady happened to be highly intelligent and pious. She immediately understood that Utbah was consumed by the flame of love. She hurriedly reached her home and immediately sent her servant girl to enquire from Utbah: "What has caused you to fall in love with me?" Utbah answered: "The charm of your enchanting eyes." When the girl delivered this message to the lady, she immediately removed her eyes from their sockets and placing them on a tray, sent them to Utbah, the one who was consumed by the flame of true love. As Utbah beheld the enchanting eyes of his beloved, he was shocked into a swoon. After a long while he regained consciousness. Heaving sighs of grief, sorrow and sadness, he who had pursued mortal and transitory love diverted his attention from this artificial and perishable love to the everlasting and true Love of the Eternal Being, Allah Rabbul Aalameen.

With a brave heart Utbah proceeded to Hadhrat Hasan Basri (rahmatullah) and entering the Path which leads to the attainment of the Eternal Love, he wholeheartedly submitted himself to the Shariah which is the Road of this Journey of Divine Love.

One night Hadhrat Utbah saw in his dream a Hourii (Damsel) of Jannat saying to him: "O Utbah! I am in love with you. Turn to me and never commit anything which will bring about separation between you and me." Utbah answered: "I have given talaaq to the world. Never will I turn to the world. I shall tarry thus until I meet you." Since that time my heart became cold to the world, said Utbah (rahmatullah alayh).

## BID'AH

The case with all Bid'ah is the same, viz., they are accretions to the Sunnats, thereby displacing the Sunnah. Imaam Rabbaani

Commenting on the Bid'ati's interpretation of bid'ah, i.e. the division of bid'ah into two categories, viz., Bid'ah Sayyiah (evil innovation) and Bid'ah Hasanah (beautiful innovation) and their application of the term, Bid'ah Hasanah to their innovated practices, Imaam Rabbaani, Mujaddid Alf-e-Thaani (rahmatullah alayh) says:

"Until when one does not abstain from Bid'ah Hasanah like one abstains from Bid'ah Sayyiah, one will never attain the fragrance of this wealth (of Nafs-e-Mtainnah). Today it (abstention from innovation) seems difficult because the whole world is drowned in the ocean of bid'ah and trapped in the blindness of bid'ah. Who then has the courage to ward off bid'ah and claim the revivification of the Sunnah? (Maktoob 54, Daftar II, addressed to Sayyid Shah Muhammad)

This Faqeer regards every bid'ah as an axe which strikes at the foundations of Islam. Sunnats are like bright stars which dispel the deviation of bid'ah in the darkness of the night showing the Hidaayat.

(Maktoob 23, Daftar II)

## HALAAL

Hadhrat Abu Haazim (rahmatullah alayh), a great Wali of Allah among the Taabieen, said:

\* Your Najaat (salvation) lies in buying what is halaal and spending in halaal.. Someone said: "How is this possible for us?" Abu Haazim replied:

"Whoever desires to be distanced from the Fire, brought near to Jannat and searches for the Pleasure of Allah, for him it is a simple matter.

## WASEELAH

What is the meaning of Waseelah? There is a sect which has spread great mischief and fitnah in the Ummah by the false presentation of the conception of Waseelah and by its slander against the Ulama-e-Haqq who expound the correct Islamic meaning of this concept.

Waseelah in the Shariah means to supplicate directly to Allah Ta'ala for the acceptance of one's duaa through the agency of Rasulullah (sallallahu alayhi wasallam) or any other Nabi or Wali of Allah Ta'ala. The Islamic meaning of Waseelah does not consist of praying or making duaa to Rasulullah (sallallahu alayhi wasallam) or any other created being. Islam teaches that the only Being to whom prayers and duaa have to be directed is Allah Azza Wa Jal. Directing one's prayer and duaa to any being other than Allah Ta'ala is shirk or polytheism, and shirk is the worst of sins committed against Allah Ta'ala.

The sect known as the Ahle Bid'ah (or Qabar Pujaris) slander the Ulama-e-Haqq by alleging that the latter reject Waseelah and in so doing are disrespectful to Rasulullah (sallallahu alayhi wasallam). But, Allah Ta'ala knows the truth. Allah Ta'ala is fully aware of this despicable slander which the Qabar Pujaaris level against the true Heirs of Rasulullah (sallallahu alayhi wasallam). The Ulama at no time whatever had rejected the belief of Waseelah. However, the beliefs and accretions of shirk which the grave-worshippers have clustered to the proper Waseelah method, are what the Ulama of Deoband and all Ulama throughout the ages of Islamic history have persistently criticized and rejected.

In the unanimous view of all the Ulama of the Ahl-e-Sunnah Wal Jama'ah, adoption of Waseelah in duaa is not only permissible, but is meritorious. The excesses and transgression caused in regard to this practice are condemned. The correct Waseelah method is based on the Qur'aan, Hadith and Ijma' of the Ummah. This is the belief of all the Ulama of Deoband whom the Qabar Pujaaris slanderously accuse of rejecting Waseelah. The Qabar Pujaaris are indeed guilty of a grave act of injustice. They are wantonly closing their eyes to the truth.

Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) has written a treatise in substantiation of the validity of the Islamic conception of Waseelah. In his treatise, Hadhrat Hakimul Ummah has clarified this question. Any Muslim who has no bias and malice to churn out against the Ulama of Deoband will in all honesty acknowledge the truth of our Ulama and dismiss with disgust the evil slanders of the Qabar Pujaari sect.

Tawassul (another word for Waseelah) is classified into three categories, viz.,

(1) To supplicate (or make duaa) directly to created beings as is the way of the mushrikeen (the polytheists). This form of tawassul is unanimously haraam. If this form of waseelah is accompanied by the belief that the created being to whom the prayer is directed, is himself independent and able to grant the prayer, then such belief will be such shirk which is kufr in the same way as Salaat or Saum (Fasting) offered to a created being will be such shirk which is kufr.

The conception of independence and self-sufficiency (Istiqlaal) as believed in by certain misguided people, is to believe that Allah Ta'ala has assigned certain affairs to the created being in such a way that the created being in executing the affair is not dependent on the special Will of Allah Ta'ala even though they acknowledge that Allaah Ta'ala has the power of dismissing the created being from the office assigned to him (created being).

(2) Requesting a created being to supplicate (make duaa) on one's behalf. This form of tawassul is permissible in relation to a living person since it is manifestly clear that a living person can make the duaa. However, since there exists no Shar'i evidence (daleel) to indicate that this type of tawassul is valid in relation to a person who has died, a dead person cannot be asked to supplicate on behalf of one.

(3) To supplicate directly to Allah Ta'ala, asking Him to accept one's duaa by virtue of the barkat of a pious created being. The Jamhoor (majority of the Ulama of the Shariah) have opined that this form of tawassul is permissible. And, the Ulama of Deoband accept and fully adopt this method while rejecting the former two methods.

# Qabar Puja

The people who resort to grave-worship make sajdah (prostrate) to the graves. They justify this practice of shirk by claiming that they are not worshipping the grave, but that they merely rendering the prostration as a mark of respect to the buried saint. But, Rasulullāh (sallallahu alayhi wasallam) has rebutted and prohibited such prostrations even if the intention underlying such sajdah is respect. Hadhrat Qais Ibn Sa'd (radiallahu anhu) said:

"I reached Heerah [a town] where I saw the people making sajdah for their chiefs. I thought then that the most worthy person to whom one should prostrate is Rasulullāh (sallallahu alayhi wasallam). I went to Rasulullāh (sallallahu alayhi wasallam) and said: I went to Heerah and saw people prostrating for their chiefs. But, you are the worthiest who deserve to be prostrated to. Rasulullāh then said to me:

"Will you make sajdah to my grave if you would pass by it?"

I [Qais] said, No. Rasulullāh then said:

"If I had to order anyone to make sajdah [for any created being], I would have ordered wives to make sajdah for husbands [because of those rights which Allah has granted them]."

This prohibition shows:

(a) Sajdah for graves is so abhorrent that the Sahaabi immediately answered that he would not make sajdah to the grave of Rasulullāh (sallallahu alayhi wasallam).  
(b) If sajdah for anyone was at all permissible, it would have been for husbands by their wives, but this too is prohibited.

(c) If sajdah for even the grave of Rasulullāh (sallallahu alayhi wasallam) is haraam, then to a far greater degree will the prohibition be applicable to the graves of the Auliya.

(d) The sajdah which the people of Heerah were making for their chiefs was sajdah ta'zeem [sajdah of respect] and not sajdah ibaadat since the people of Heerah did not accept their chiefs as gods. Similarly, the sajdah for husbands spoken of by Rasulullāh (sallallahu alayhi wasallam) referred to sajdah for respect and not sajdah of worship because it is self-evident that wives do not regard their husbands as their gods and creators. Yet, Rasulullāh prohibited such prostrations. But, the Qabar Pujaaris insist in justifying their sajdahs of shirk.

# SHIRK

Among the beliefs of shirk of the grave-worshippers is their belief that Rasulullāh (sallallahu alayhi wasallam) is aalimul ghaib or the knower of the unseen. Refuting this belief, the Qur'aan states:

"Say [O Muhammad!], verily, the ghaib is only for Allah."

"Say [O Muhammad!], those in the heavens and the earth do not know the ghaib, but only Allah [knows the ghaib]."

"Say [O Muhammad!], I [i.e. the Nabi] do not control for myself any benefit or harm, but that which Allah wishes. If I had knowledge of the ghaib, no harm would have befallen me and I would have achieved fortune in abundance."

# MUSIC — QAWWALI

The Qabar Pujaaris make free use of musical instruments when offering their songs of praise to Rasulullāh (sallallahu alayhi wasallam) and the Auliya. But, about these very musical instruments Rasulullāh (sallallahu alayhi wasallam) said:

"Verily, Allah sent me as a mercy to the worlds and as a guide to the worlds and my Rabb Azza Wa Jal has commanded me with the destruction of musical instruments, idols, crosses and acts of jaahiliyyah."

(Mishkaat)

The musical instruments utilized by the grave-worshippers to laud songs of praise have been grouped with idols and crosses by Rasulullāh (sallallahu alayhi wasallam).

# A BID'AH

Fixing specific days as occasions of worship (ibaadat) is not an Islamic practice. If the Shariah has not appointed a specific time for ibaadat, then it will be bid'ah (evil innovation) to resort to fixation of time. In the following hadith Rasulullāh (sallallahu alayhi wasallam) prohibits the bid'ah of setting aside days for occasions of ibaadat:

"Do not specify the night of Juma' for worship nor specify the day of Juma' for fasting unless it happens to be in the course of your period of fasting."

# GRAVES

Numerous people who have strayed from the Sunnah of Rasulullāh (sallallahu alayhi wasallam) and his Sahaabah have converted the graves of the Auliya into places of festivals, celebrations and merry-making. About this practice of shirk, the following prohibition is recorded:

"Abu Hurairah narrates that he heard Rasulullāh (sallallahu alayhi wasallam) saying: 'Do not make your homes graves nor make my grave [a venue] of Eid. Recite Durood upon me. Verily, your Durood reaches me from wherever you may be.'"

(Nisai' and Abu Dawood)

# BUILDING GRAVES

Many people have adopted the non-Muslim practice of building up graves. Regarding the building of graves, Hadhrat Jaabir (radiallahu anhu) narrates the following prohibition of Rasulullāh (sallallahu alayhi wasallam):

"Hadhrat Jaabir narrates that Rasulullāh (sallallahu alayhi wasallam) forbade that graves be built and that people sit on graves."

(Ahmad and Muslim)

# SHI'IS —

# ENEMIES OF

# RASULULLAH AND THE SAHABA

After the demise of Rasulullāh (sallallahu alayhi wasallam) certain differences and disputes arose among the Sahaabah. Such disputes were not motivated by the nafs nor were such differences the consequence of any desire for worldly power, wealth or aggrandizement. The Sahaabah were men who had already attained the highest state of spiritual perfection under the spiritual training of Nabi-e-Kareem (sallallahu alayhi wasallam). Their nufuqs were purified and adorned with the lofty qualities of purity and sincerity. Evil was totally eradicated from them and their hearts were beautified with all the lofty attributes. Hence, their mutual disputes were not based on any worldly motives, but were due to errors in judgement. Their differences and disputes were for the sake of Allah Ta'ala. For them the criterion was: Love for the sake of Allah and hatred for the sake of Allah.

Since Rasulullāh (sallallahu alayhi wasallam) has issued grave warnings of punishment for those who criticize and abuse his Sahaabah, it is haraam for any person who claims to be a Muslim to discuss, review and comment adversely on their disputes and differences. The Ummat does not have the right nor the ability to sit in judgement of the Sahaabah. Rasulullāh (sallallahu alayhi wasallam) commanded that we offer total respect and loyalty to all his Sahaabah. Criminals such as the Shi'is are cruelly trampling on the heart of Nabi-e-Kareem (sallallahu alayhi wasallam) by their unjustified and vile vilification of those beloved to Nabi-e-Kareem (sallallahu alayhi wasallam).

# THE SAHAABAH

THE belief of the Ahle Sunnah Wal Jama' (those who follow the Qur'aan and the Hadith of Rasulullāh sallallahu alayhi wasallam) regarding the Sahaabah of our Nabi (sallallahu alayhi wasallam) is that after Rasulullāh (sallallahu alayhi wasallam) the rank of the noble Companions is the highest. The greatest of Auliya (Saints) can never attain the rank of the lowest among the Sahaabah. That Wali (Saint) who has spent his entire life in Ibaadat and tutition of the Deen can never attain the rank of that Sahaabi who was executed for committing fornication. In the Eyes of Allah Ta'ala the Sahaabah are the noblest and the best of creation after Rasulullāh (sallallahu alayhi wasallam).

Once a great Wali was asked: "Whose rank is higher — Hadhrat Muawiyah (R.A.) or Hadhrat Umar Bin Abdul Aziz (R.A.)?"

Hadhrat Muawiyah (R.A.) was a Sahaabi and Hadhrat Umar Bin Abdul Aziz (R.A.) was a Taabi-ee. He was one of the greatest of saints of Islam and his reign resembled the Khilafat of Hadhrat Umar Ibn Khattaab (R.A.). His reign was so imbued with piety and spirituality that even a lion and a sheep would drink water from the same dam at the same time without the lion molesting the sheep. Indeed, in the world of Islam the rank of Hadhrat Umar Bin Abdul Aziz is very lofty. The Wali, in reply to the question said:

"The rank of the dust which settled in the nostril of the horse of Hadhrat Muawiyah (R.A.) is higher than that of Hadhrat Umar Bin Abdul Aziz (R.A.)."

This reply of Wali conveys an idea of the lofty station of the Sahaabah.

According to the belief of the Ahle Sunnah Wal Jama' it is not lawful for any person to revile, criticize or find fault with any Sahaabi. Despite the fact that the Sahaabah were not "ma'soom" (free of sin), the Ummah has no right to criticize any of them because Allah Ta'ala has forgiven them all their commissions and omissions. The Qur'aan lauds praise in abundance upon them. They are the pivots of the Deen. The entire Deen is based on the narrations which have reached us via the Sahaabah.

The Kitaab, "Aqaaide Nasfiyah" states:

"It is incumbent to refrain from speaking ill of the Sahaabah. Only good must be spoken of them."

In "Sharah Musaamarah" it appears:

"The belief of the Ahle Sunnah is the authenticity of all the Sahaabah, and their mention should be made with praise."

In "Sharah Mawaazif" it is said:

"Honouring the Sahaabah is Waajib (compulsory) and to refrain from criticizing them is also obligatory."

# ADORNING THE GRAVES OF AULIYAA

The mazaaraat (graves) of the Auliya are being venerated as objects of worship. Such graves are built into solid structures and adorned in various ways which are not allowed by the Shariah. The ostensible motive for all these embellishments to the graves is to honour the Auliya buried therein. But, this honour is shown in an evil way because according to the Shariah this manner of honouring the Auliya is haraam.

Honouring the Auliya is not confined to adornment of graves and the conversion of the graves into solid structures. The Auliya will remain honourable even if their graves are left in the natural simple, unadorned and unadorned state. In fact, their graves will command greater respect, honour and awe if left in the natural state, for more anwaar (rays of spiritual light) descend on graves left in conformity with the Sunnah. The grave of Hadhrat Shaikh Bakhtyaar Kaaki (rahmatullah alayh) has been left in the natural state. So great is the awe and reverence that overcomes the visitor that he is able to perceive the difference of the simple grave. Not even a minute portion of such awe can be felt at the graves of even kings. He who has eyes (the eyes of the rooh) will perceive the decent of the anwaar on graves left in the state of simplicity—graves not built or cemented over.

Those whose spiritual eyes have become blind should at least be able to understand that anwaar are dependent on the observance of the Sunnah and graves built-up and adorned are contrary to the Sunnah. Obliteration of the Sunnah results in the obliteration of anwaar. Kings and the people of wealth were responsible for embellishing the graves of the Auliya in this un-Islamic and proscribed manner. The Auliya never indulged in such futile and harmful practices. It should be readily understood, therefore, that such structures erected by the worldly kings and others will be devoid of anwaar.

The construction of graves in such anti-Shariah ways is totally in conflict with the disposition of the Auliya. They were ardent and great followers of the Sunnah. They countenanced not the slightest deviation from the Sunnah of Nab i-e-Kareem (sallallahu alayhi wasallam). Their lives were dedicated to the Sunnah and through observance of the Sunnah in the minutest detail they sought the pleasure and love of Allah Ta'ala. These haraam trappings embellishing the graves are most certainly intolerable and abhorrent to the Auliya.

Furthermore, such haraam ways of adorning the graves defeat the purpose of ziyaarat (visiting the graves). The purpose of visiting the graves is to induce in one the remembrance of maut (death) and to create in one the realization of the transitory and perishable nature of this earthly life. This purpose is achieved only if the graves are

left in their natural, simple and forlorn state. Forlorn graves produce in the heart remembrance of maut and disillusionment with the ephemeral existence. Graves adorned un-Islamically and in royal style do not serve this purpose.

It is also claimed that adorned graves instil love and respect in the heart for the Auliya. However, in reality this claim is devoid of substance. It is comparable to the practice of ta'ziyah (the float processions of shirk of the Shi'ahs). Those who indulge in the practice of ta'ziyah profess their love and respect for the Martyrs of Karbala by wailing in profusion on the occasion of the ta'ziyah ceremonies. They are unable to shed tears or to show their love in the absence of ta'ziyahs. Their love is dependent on ta'ziyahs. Their crying is dependent on ta'ziyahs. But true love and respect do not stand in need of such forms of adornment and embellishment.

Can anyone claim that the Sahaabah Kiraam had no love for Rasulullāh (sallallahu alayhi wasallam)? Their intense love did not allow the water dripping from the holy body of Rasulullāh (sallallahu alayhi wasallam) to fall onto the ground. While Rasulullāh (sallallahu alayhi wasallam) would make wudhu the Sahaabah would take the dripping water into their hands and rub it over their faces. But, these men whose love was so profound and so true left the grave of Rasulullāh (sallallahu alayhi wasallam) in the simple natural state. They did not convert the holy grave into a solid structure. They did not adorn the grave of Rasulullāh (sallallahu alayhi wasallam). They retained the grave simple because they were aware that Rasulullāh (sallallahu alayhi wasallam) had forbidden the conversion of graves into solid structures. Thus their love demanded that they obey and follow the teaching of the one whom they loved so dearly.

It is also argued that in embellishing the graves of the Auliya and in building them as solid structures, their memory and location are perpetuated. This argument too is fallacious. Perpetuating their memory is dependent on Allah Ta'ala and not on the erection of haraam structures and the adoption of haraam forms of decoration. Numerous built-up and solid graves exist without anyone even knowing the names of the inmates of these graves. The correct way of perpetuating the memory of the Auliya is not by building their graves, but by perpetuating their Wilaayat (mission of sainthood), their excellences of Ma'rifat and their noble lives. The Auliya are not in need of these unlawful forms of memory-perpetuation schemes invented by the ignorant worldly people.

It should also be borne in mind that the actual purpose of Maut is annihilation and not perpetuation. One dies to be annihilated and not to be perpetuated. In view of this it is nonsensical to arrange material ways of perpetuation.



## ABU HAAZIM

Hadhrat Abu Haazim Makki (rahmatullah alayh) occupies a very high pedestal among the Auliya. He was the leader of great Mashaikh. He had the good fortune of meeting many Sahaabah. Among the illustrious Sahaabah whom Abu Haazim had met were Hadhrat Anas Ibn Maalik and Hadhrat Abu Huirairah (radhiallahu anhumah).

Hadhrat Abu Haazim (rahmatullah alayhi) said: "Beware! Abstain from the world. It has reached me with certainty that the servant who loved this world will find on the Day of Qiyaamah his Ibaadat reduced to nothing. He will be disgraced in the multitudes of people. It will be proclaimed: 'This is the servant who pursued and loved what Allah had despised.'

On earth every happiness is followed with regret and sorrow.

Even insignificant things of the world keep one aloof from the great and wonderful things of the Akhirah.

Whoever is contented with the Pleasure of Allah, will most certainly be independent of creation.

I have discovered every worldly thing in two things: What has been destined for me and what has not been destined for me. No matter how much I flee from what has been destined for me, it will overtake me, and no matter how much I pursue what has not been destined for me, it will evade me."

## MUJAAHADAH

Mujaahadah is essential for spiritual reformation and gaining proximity to Allah Ta'ala. Mujaahadah means to oppose the nafs (lowly desire). The natural propensity of the nafs is the love of liberation--to be liberated from restrictions. Mujaahadah imposes restrictions on the nafs. It compels the nafs to submit to the limits and commands of the Shariah. All acts of the Shariah are restrictions imposed on the nafs.

According to the Sufiya (the Auliya), the nafs is an entity which calls towards evil. In relation to attributes (sifaat) the nafs is classified into three categories: Ammaarah which directs only towards evil; Lawwaamah which has progressed to a degree of reformation; Mutmainnah which has surfaced into the high realms of spiritual purification.

## THE QUR'AN

Hadhrat Maulana Ashraf Ali (rahmatullah alayh) said:

"The Qur'aan has many inner dimensions. One such dimension is understood by the Ulama in general. Another deeper dimension is comprehended by the Mujtahideen. Beyond this is the deepest dimension which the Ambiya understand. Then there are the highest dimensions which only Allah Ta'ala understands. People of our calibre, therefore, are in need of the Hadith, the Mujtahideen and the Ulama.

## BORED

People become bored and feel claustrophobic because their hearts and minds are empty of the goal and purpose. They therefore seek company. If the heart brims over with the love of Allah and the mind is absorbed in the remembrance of Allah, the heart will detest association.

(Maulana Ashraf Ali Thaavi)

## ASSOCIATION

Imaam Ghazaali (rahmatullah alayh) has written that friends cause more harm than enemies. The harm of enemies is occasional and slight while the harm caused by friends is often and considerable. An abundance of association is, therefore, detrimental to one's spiritual reformation.

Unnecessary meeting with people results in idle talk and in most cases gheebat (speaking ill of others). Such conversation besides being vile and sinful, diverts the mind from Thikrullaah. The heart darkens and the servant drifts further and further from his Creator. Hence, Rasulullah (sallallahu alayhi wasallam) said:

"Do not increase your speech other than Thikrullaah. Verily, abundance of speech hardens the heart and a hard heart is the furthest from Allah."

## SALAAM

The Fuqaha have ruled that on certain occasions it is not permissible to make Salaam, e.g. while someone is indulging in sin; while in a place of najaasat; while engrossed in Ibaadat.

When someone is engrossed in Tilaawat or Thikr, Salaam should not be made to him. By making Salaam his attention will be diverted from Allah Ta'ala. Hadhrat Yaa'fi (rahmatullaah alayh) said that there exists the grave possibility of the immediate descent of Divine Wrath on a person who diverts another's attention from the remembrance of Allah Ta'ala.

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## HERO OR NABI?

the Nabi and the Rasool of Allah Ta'ala. Muhammad (sallallahu alayhi wasallam) is our Nabi, not our hero. There is no adequate substitute for the reverential title of Nabi or Rasool. Rasulullah (sallallahu alayhi wasallam) is not to be portrayed as an ordinary mortal or some sort of exciting character appealing to the fantasy of a child.

There is no Deeni good in the book. The book is totally devoid of roohaaniyat. Children should not be encouraged to read it.

## REASON

Unbridled reasoning is not a virtue. While the libertine professors of universities indoctrinate their underlings--their students pursuing courses for some fictitious degrees--with the excellence of unfettered reason, Muslim students who are pursuing these careers of the kuffaar should understand well and remember well that such reasoning as is required by their masters leads to kufr. The elimination of Imaan is a very real danger in those who have succumbed to the indoctrination by libertine lecturers and professors. Inexperienced students weak in Imaan and deficient in virtuous deeds, fail to discern that the abandonment of the Taqleed of divine truths on the basis of methods handed to them by the libertine professors, is pure self-deception. Reason does not advocate renunciation of Islamic teachings. The trick is achieved by indoctrination.

## MUSHAAERA

Mushaaera is a gathering of poets. The poets at such a gathering vie with one another in attempts of excelling. Such gatherings are organized occasionally in the Muslim community. Besides the time and money squandered in such futile pursuits, mushaaeras are spiritually harmful and accursed gatherings. The Qur'aan Majeed says the following about these poets:

**"And the poets--the deviated ones follow them. What! Do you not see that, verily, they (poets) wander aimlessly in every valley (of deceptive imagination). And, they say what they do not practice."**

(Aayaat 224,225,226 Ash-Shu'raa)

The Qur'aan-e-Hakeem severely rebukes the poets and their following. Those who waste their time and despoil their Rooh by participating in these mushaaeras are described in the aayat as **al-ghaa-oon** which means those who have deviated from the right road. The poets are said to be dwelling aimlessly in valleys of deception and imagination. They are condemned as men of insincerity, for they sing their verses, making loud and emotional claims which touch the heart, but they are the most wanting in practice. They are generally not men of their word.

Hadhrat Abu Hurairah (radhiallahu anhu) narrates that "the stomach of a man filled with pus is better than filled with poetry". Hadhrat Umar Ibn Khattaab (radhiallahu anhu) during his Khilaafat dismissed Adi Bin Fudhlah from the post of governorship for his evil poetry. Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) exiled Amr Bin Rabeeah and Abul Ahwas for the same crime of poetry.

Poetry as a profession is an evil occupation. The organized sessions and gatherings of poets to advertise their poetry are activities which divert man's attention from Thikrullaah. Fussaaq and Fujjaar gather at these mushaaeras. The "naats, ghazals and geets" and the poetry at these gatherings are all hollow and insincere proclamations of men wandering aimlessly in every valley of deception. But, in these times while the audience follows the poets of deception aimlessly, the aim of the poets is pecuniary gain.

The supporters of these futile mushaaeras will undoubtedly contend that the Sahaabah also listened to poetry and so did Rasulullah (sallallahu alayhi wasallam). Their claims cannot negate the strictures stated in the aforementioned Qur'aanic verses. The poetry of the Sahaabah was not a profession nor did they organize mushaaeras. Their poetry did not constitute an impediment in the Path of Thikrullaah. Their poetry was not an activity of show, waste and spiritual "pus" as the present-day mushaaeras are. The poetry recited by some Sahaabah was not organized gatherings of the type arranged nowadays in public halls. The Sahaabah occasionally recited poetry, not as a profession nor as a pastime, but in the normal course of their duties. There were no evil factors attached to their casual recital of poetry. Thus, there is no comparison between the poetry of the Sahaabah and the mushaaeras of today. The organizers of mushaaeras have no basis in the Shariah for their gatherings of deception. It is not permissible to organize and participate in such mushaaeras.

### TRUE PIETY

Hadhrat Fudhail Iyaadh (rahmatullah alayh) said: "True piety is to be ever pleased with Allah Ta'ala. All His manipulations in the universe are correct. The people of ma'rifat are grounded on the Pleasure of Allah Ta'ala.

# WEDDINGS

Rasulullah (sallallahu alayhi wasallam) said that Nikah is half of Imaan. The importance and the holiness of the institution of Nikah are sufficiently borne out by this description of Nikah given by Rasulullah (sallallahu alayhi wasallam). As is the case with all Islamic acts of Ibaadat and other affairs, Rasulullah (sallallahu alayhi wasallam) has given detailed instructions to the Ummah regarding the Nikah ceremony and practices attendant to this occasion of happiness. In this regard Nabi-e-Kareem (sallallahu alayhi wasallam) said that the noblest marriage is the one which involves the least amount of expense and ostentation.

But, today, in the Muslim community marriages have become occasions of curse, sin and immorality. Everything proscribed by and decried by Islam is enacted with great pomp and pleasure. One aspect of the evil disease of extravagant weddings is the lavish arrangements for sumptuous feasts in kuffaar style staged in halls of immorality. Evil deeds of shamelessness and major sins such as intermingling of sexes, photography--pictures of the bride, bridegroom, etc.--waste, pride, show and other baneful attitudes of spiritual corruption reign supreme on the Nikah day.

Muslim women in their finery parade the streets and the vicinity of the evil hall in the styles of jaahiliyyah in total and flagrant violation of Allah's Command:

**"And, remain firmly glued to your homes. And, do not make an exhibition (of yourselves) like the displays of Jaahiliyyah (the times of ignorance which preceded the advent of Islam)."**

In blissful ignorance, Muslims on the Nikah day trample down almost every Islamic value and teaching. Even Salaat is assigned a backstage or totally neglected on the day of Nikah which the community has transformed into a day of evil. All these customs of merrymaking borrowed from the kuffaar are audaciously perpetrated under the guise of Walimah. But, they befool themselves if they believe that such evil and un-Islamic exhibitions of pride are Walimah. The present feasts of pride and corruption enacted in vile venues such as halls, do not remotely resemble the Walimah--the Sunnat Walimah function--commanded by Rasulullah (sallallahu alayhi wasallam). The Walimah is the simple and holy feast which will be given by the groom after the marriage. There is no ostentation, no pride, no evil and no violation of Islam in the Walimah. The Walimah consists of a few relatives and friends called together in simple and pure style to celebrate the pure and holy contract of Nikah.

The spirit of an Islamic Walimah can be obtained only by following the example of the Sahaabah. On the occasion of the marriage of Hadhrat Faatimah (radhiyallahu anha), the Walimah consisted of the following foods: Some corn-bread, dates and sweat-meats. Hadhrat Aishah (radhiyallahu anha) said about her Walimah:

"Neither camel's nor goat's meat was served for the walimah. A cup of milk presented by Sa'd Bin Ubaadah (radhiyallahu anhu) served as the walimah."

Although the Shariah does not impose such rigour and austerity on all of its adherents, nevertheless, it makes haraam the evil, extravagant and kaafir style wedding receptions, feasts and festivals which accompany the marriages of Muslims in this age.

The degeneration or the spiritual rot is setting in deeper by the day. Feasts are

organized even prior to the Nikah. People are invited to participate in a feast many days before the Nikah. Then again on the Nikah day there is the main haraam function with its rigmarole of corruption. Duping themselves and considering themselves as pious Muslims, the feast organizers call out ladies for gatherings in halls, in civic centres and in community venues--all places of evil. They labour under the colossal misconception that by having organized a separate venue of evil for the women they are observing Islamic Hijaab and Purdah. After the main haraam function and cursed lunches and meals served on the Nikah day follows the so-called Walimah a day or two later.

A large part of the blame for this deplorable state of corruption and degeneration in the community has to be laid at the doors of the Ulama. This is an undeniable fact. It is seen that respectable Ulama who are supposed to guide the Believers, calling them to the Remembrance of Allah, reminding them of the Akhirah and generally executing their duty of Amr Bil-Ma'roof Nahy anil Munkar, happily attending such vile functions. Since a notable, respectable and wealthy family is involved, these Ulama feel obligated to attend, participate and grace the cursed affair. The more pious among the Ulama will not go to the epicentre of the evil--the hall where the cauldron of haraam is at boiling point--but will nevertheless, deliver a lecture and partake of the "lunch" while being fully aware of the dismal and baneful circumstances prevailing. Such lectures (Wa'z) are not for the purpose of Naseehat and Tableegh. They merely are another item on the program of the wedding to add colour, respectability and flavour to the function. Yet, the respectable Maulana Saheb is aware that at the function haraam will reign. Pictures of people will be taken, music will be played, men and women will mingle, women will parade in their finery, gheebat will take place, nonsensical discussions, crude jokes, boisterous laughter and un-Islamic attitudes will prevail. Instead of curbing and aiding in the elimination of baatil, the Maulana who attends such evil wedding functions betrays the Office of Nubuwwat and the entire Muslim community.

The Ulama should never grace such functions. It is their incumbent duty to call the attention of the errant organizers of these evil weddings. In fact, when it is known that a certain Nikah will be accompanied by a fanfare of haraam, such Ulama who are in the seat of leadership, should not perform the Nikah. Ulama should totally boycott these festivals of evil and make conspicuous their absence and non-participation.

The attitude of complacency and dubious diplomacy adopted by the Ulama in the face of community evils have to a great extent ruined the moral and spiritual fibre of Muslims. The Ulama will indeed be rendering Muslims the greatest affection, love and service by constantly tramping on their toes. Rasulullah (sallallahu alayhi wasallam) said that **Deen is Naseehat**. The Agents of this Naseehat, viz., the Ulama, should therefore, attend to their duty and proclaim the truth regardless of how bitter this may taste in the mouths of the ignorant.

# FEASTS OF PRIDE

The Ulama in particular and the community in general will benefit greatly if they act according to the following advice of Hadhrat Shah Waliullah (rahmatullah alayh) who wrote in his Kitaab, Hujjatullahil Baalighah:

"The people of jaahiliyyah competed with one another in pride. The one desired to excel the other (in pride). Wealth was thus squandered for this purpose and for no other purpose. This was the attitude of malice and corruption. Wealth was destroyed for no beneficial purpose. The squandering of wealth (in such extravagant feasts) was in sheer obedience to the carnal nafs. It is, therefore, incumbent to shun such deeds and to villify them so as to close the avenue of this corruption. The most efficacious way of blocking this avenue (of evil and corruption) is to abstain from eating the food of the man (who organizes such lavish gatherings of feasting)."

## WEDDING EVIL

Among the evils associated with weddings, is the misuse of Waqf property--halls situated in Madrasah and Musjid complexes. Musjid and Madrasah management committees, abusing their positions, aid in the sinful deeds of the wedding day by making available the hall for the haraam function. The Ulama by maintaining a "diplomatic" silence on the issue lend encouragement to the errant management committees. Such diplomacy is described as "hikmat" in some quarters. But, know that a diplomacy which brings transgression in its wake--a diplomacy which does not remedy the corruption, is not hikmat. It is a trick of the nafs and the deception of shaitaan.

It is indeed a surprising phenomenon that in a place there may be existing a dozen Ulama, not a single one stands up to speak on behalf of the Haqq. Evil is perpetrated in their presence on a community scale and in the name of respectability, e.g. Walimah and Nikah, yet the respected Ulama remain silent observers. Such abdication of responsibility amounts to abandonment of the compulsory duty of Amr Bil Ma'roof Nahy anil munkar.

## WOMAN

Rasulullah (sallallahu alayhi wasallam) said:

\* The woman who performs her five daily Salaat, fasts the month of Ramadhan, guards her modesty and obeys her husband, say to her: "Enter Jannat from whichever portal you wish."

\* For a woman there are two veils (which conceal her): Her husband and the Qabr (grave). The greater covering of the two is the Qabr."

\* A pious widow is known in the heavens by the title of Shaheedah (martyr)."

\* The woman whose husband died while he was pleased with her, will enter Jannat."

\* The woman whose husband is displeased with her, the la'nat (curse) of Allah is on her.

\* He who creates a rift between husband and wife is not among us (Believers)."



## ACTS OF THE SUNNAH

Among the Sunnats of Rasulullah (sallallahu alayhi wasallam) are the following:

- \* That the debtor confronts his creditor with humility and patience. He should take the insults and the abuse of his creditor in silence.
- \* That the creditor treats his debtor with kindness and understanding, granting him extension to pay or even a deduction in the debt or a complete waiving of the debt.
- \* That the trader happily cancels the sale transaction on the request of the buyer.
- \* That the trader declares any defect in the goods he offers for sale.
- \* That the seller refrains from praising his wares. He should not follow the ways of non-Muslim salesmen.
- \* That employees be treated with respect and consideration.
- \* That the seller totally refrains from taking oaths to promote his sales.
- \* That the Muslim does not enter a home in which pictures of people and animals are displayed.
- \* That a Muslim does not speak derisively of the past sins of another.
- \* That a Muslim refrains from calling others by derogatory nicknames.
- \* That a Muslim abstains from jokes which hurt the feelings of others.
- \* That a Muslim removes harmful objects from the road.
- \* That a Muslim does not eavesdrop.
- \* That a Muslim does not peep into the houses of others.
- \* That a Muslim takes permission before entering a house even if it be of close relatives.
- \* That a Muslim abstains from reading the letters of others.
- \* That a Muslim be kind to animals.
- \* That a Muslim refrains from using water and fire to kill insects and pests when necessary.
- \* That a Muslim does not hunt and fish for sport.
- \* That you do not speak while you are performing wudhu.
- \* That you do not drink water standing.
- \* That you do not walk around in the public bare-headed.
- \* That your elbows are covered during Salaat.
- \* That your trousers are worn above the ankles.
- \* That you abstain from abundance of speech, even if such speech be permissible.
- \* That you abstain from laughing aloud.
- \* That you maintain your tongue fresh with the Thikr of Allah.
- \* That you constantly meditate on maat (death).
- \* That you daily take stock of your actions.
- \* That you patiently bear the inconveniences caused you by your neighbours.
- \* That you abstain from unnecessary conversation after Isha.
- \* That you recite the last ten verses of Surah Baqarah every night.
- \* That you do not take your little children to the Masjid.
- \* That you refrain from raising your voice in the Masjid.
- \* That you abstain from worldly talk in the Masjid.
- \* That you do not enter the Masjid without wudhu.
- \* That you remain with wudhu the whole day.
- \* That you honour the aged and be merciful to the young.

## BID'AH

Bid'ah (innovation) or the introduction of foreign teachings, acts, practices and customs into Islam, is regarded among the worst acts of treason in the Shariah. Speaking in condemnation of bid'ah, Rasulullah (sallallahu alayhi wasallam) said:

- \* When a community introduces a bid'ah in their Deen, Allah eliminates a Sunnat in like degree. The Sunnat will then not return to them until the Day of Qiyaamah.
- \* He who honours a man of bid'ah, verily, he has aided in the demolition of Islam.

## STRAIGHT PATH

Once Rasulullah (sallallahu alayhi wasallam) drew a straight line on the ground and said: "This (straight line) is the Path of Allah." He then drew several lines to the right and left, branching off from the straight line and said: "These are various paths. In every one of them is a shaitaan calling towards it. So saying, Rasulullah (sallallahu alayhi wasallam) recited the ayat: "This is My (Allah's) Straight Path. Follow it..."

All paths and ways diverging from Seeratul Mustageem, from the Shariah and the Sunnah of Rasulullah (sallallahu alayhi wasallam) are the paths of the shayaateen leading towards everlasting failure and damnation.

## SHI' ADL

According to the Shiah concept of Adl (justice) it is incumbent on Allah Ta'ala to reward good deeds and punish evil deeds. This is an obligatory principle which Allah Ta'ala has to incumbently follow according to the Shiah belief of Adl. The imposition of this principle of Shi'ism on Allah Ta'ala implies the curtailment of the Freedom and Power of the Creator. The belief of Islam is that while Allah Ta'ala will reward good deeds and punish evil deeds, he is under no obligation to do so. There will be countless people on the Day of Qiyaamah who will enter Jannat without having been punished for sins which they had committed. The Attribute of Rahmat (Mercy) of Allah Ta'ala will dictate such matters, not the haatil Shi'i concept of Adl.

The following narration of Hadhrat Ubay Bin Ka'b (radhiallahu anhu) sufficiently negates the Shi'i concept of Adl. "Verily, if Allah Azza wa Jal punishes the inhabitants of all the heavens and the inhabitants of of His earth, He can punish them and in doing so, He will not be acting unjustly. And, if He wishes to have mercy on them (thus forgiving them), then His Rahmat will be better for them than their good deeds."

(Ahmad, Abu Dawood, Ibn Maajah)

## IRTIDAD

Irtidaad or to renege from Islam and become a kaafir, is punishable by death in Islam. However, the death penalty can be meted out only by an Islamic authority such as the Khalifah, Sultan or the Muslim government.

On account of the mental ailment of gross inferiority with which Muslims pursuing western academic studies suffer, various arguments are presented to deride and deny this Shar'i law.

Since western academic pursuit produces libertines, the numerous beliefs of kufr propounded by the misguided libertines are not surprising.

## SHI' SLANDER

A brother from Australia writing about the pernicious propaganda efforts of the Shi'ahs in Australia, says:

"The Shi'ah make light jokes about the Sahaabah and crack dirty jokes about Hadhrat Abu Hurairah (radhiallahu anhu). They claim that he was a fabricator of Hadith. One Shi'ah got hold of a copy of Riyadhus Saaliheen (a Hadith Book) and wrote on its cover: THE NEW TESTAMENT ACCORDING TO ABU HURAIRAH. This mocking and slandering goes on and on.

Shi'ahs teach Muslims to recite the Shi'i tashahhud; to pray on wood; to do sajdah on stone and they say to say 'Aameen' in Salaat violates the Salaat. They say to fold the hands in Salaat is the way of women.

They claim that Imaam Abu Hanifah (rahmatullah alayh) poisoned the grandson of Rasulullah (sallallahu alayhi wasallam). They say that the Hanafies are kaafirs. They claim that Maghrib Salaat is valid until midnight. They condemn the practice of washing the feet and say that it is a Jewish custom to wear a topi under the turban. Their campaign grows worse by the day."

These statements of falsehood and slander are not surprising. Abuse and slander are salient features of the Shi'ahs. Their most important target of criticism and vilification is the beloved Sahaabah of Rasulullah (sallallahu alayhi wasallam). Their propaganda campaign against the Ahlus Sunnah is part of the political conspiracy of Khomeini who himself is an arch-enemy of the Sahaabah. Khomeini, himself has singled out Hadhrat Abu Hurairah (radhiallahu anhu) for his vile comments of falsehood. They put up an external show of "brotherhood" and "unity" with the People of the Sunnah, but their hearts are filled with poison and daggers for the Mu'mineen who love the Sahaabah of Rasulullah (sallallahu alayhi wasallam). Muslims should be on their guard and not allow themselves to be duped by the slogans and propaganda of Khomeini and his agents.

## POLYGAMY

A certain jaahil masquerading as a "Maulana" claims that polygamy in Islam is permitted only under extraordinary circumstances. He advocates the abrogation of polygamy. The claims of this fraudulent "maulana" who suffers from the acute disease of oblique mental vision, are utterly baseless and in total conflict with the Qur'aan and the Sunnah.

While Islam imposes a moral code of restriction for polygamy, it does similarly with monogamy. Morality has to be observed by Muslims in all spheres of their life. But, failure to observe the moral rules does not negate the legal existence or validity of an institution. Like marriage to one woman will be legal and valid even if the husband wantonly violates the requirements of the marriage, so too, will marriage to a plurality of wives be valid and legal, regardless of the husband's sinful neglect of the rights of his wives. If for example, a husband fails to mete out equal treatment to his wives, his marriage to them will remain valid. Punishment in the Akhirah for such injustice is entirely a matter apart.

The extraordinary circumstances which the jaahil claims for the validity of polygamy are absolute bunkum. It is the Islamic right of a man to marry more than one wife. Subjecting his right to the moral advices is a different matter.

## TASLEEM

When terminating Salaat with Tasleem (i.e. saying: Assalamu Alaikum wa rahmatullaah), the musalli should have in his mind the people for whom he is offering this salutation. A Salaam without a niyyat is futile and purposeless. If the musalli is the Imaam, he should intend the first Salaam for the Malaikah and the people on his right side. The second Salaam for the Malaikah and the people on his left side.

If the musalli is a muqtadi (a follower in the congregation), he too should intend as the Imaam intends. In addition, he has to intend his Salaam for the Imaam as well. If he is on the right side of the Imaam, he shall intend the Salaam for the Imaam when he makes the second Salaam to the left and if he (muqtadi) is on the left side of the Imaam, he shall intend the Salaam for the Imaam when he makes his first Salaam to the right. If the muqtadi is directly behind the Imaam, he should intend both Salaam for the Imaam.

If the musalli is a munfarid (i.e. he performs Salaat alone), he should intend the Malaikah of the right side when making the first Salaam and the Malaikah on the left side when making the second Salaam.

Niyyat or intention is the consciousness of the mind. There is no verbal utterance to make when making the Niyyat for Salaam.

## FASTING

Prior to the advent of Islam--i.e. the Shariah of Muhammad (sallallahu alayhi wasallam)-- there existed a type of Saum (Fasting) which required total abstention from speech during the subsistence of the fast. This was the type of fasting which Allah Ta'ala ordered Maryam (alayhas salaam) to observe on the occasion of the birth of Nabi Isaa (alayhis salaam).

Islam has abrogated this type of fasting. Although speaking does not nullify fasting, evil speech is harmful to the fast. While evil talk such as slander, abuse, lies, etc., does not nullify the fast itself, the value of the fast and its beneficial effects, both mundane and spiritual, are destroyed. In addition the sin of evil talk is aggravated during a fast.

## ISTIGHFAAR

While it is permissible for a Muslim to supplicate to Allah Ta'ala to grant hidaayat (guidance) to a non-Muslim, it is not permissible to make dua of Istighfaar (seeking forgiveness) for an unbeliever.

Once Rasulullah (sallallahu alayhi wasallam) said to his uncle, Abu Taalib: "By Allah! I shall seek forgiveness for you as long as I am not prevented therefrom (by Allah Ta'ala)."

In consequence of this promise, the following aayat was revealed: "It is not proper for the Nabi and for those who have Imaan to seek forgiveness for the mushrikeen (polytheists)."

(Surah Taubah)

Similarly, Nabi Ibraaheem (alayhis salaam) was ordered by Allah Ta'ala to refrain from Istighfaar for his father.

A PAMPHLET BEING CIRCULATED BY SOME "CO-ORDINATING COMMITTEE OF JOHANNESBURG" URGES MUSLIM ORGANIZATIONS "including the Jamiatul Ulama of the Transvaal, Natal and the Cape" TO REFRAIN FROM ANSWERING THE QUESTIONNAIRE WHICH THE South African Law Commission has presented to Muslim bodies. In regard to the resolutions of this "Co-ordinating Committee", the MUJLISUL ULAMA OF SOUTH AFRICA ADVISES THE MUSLIM COMMUNITY AS FOLLOWS:

- (1) The questionnaire poses questions on important matters affecting the Deeni life of Muslims in South Africa.
- (2) The answers to the questions concern the Shariah, hence unqualified persons with their resolutions and deliberations are rejected. Wisdom demands that the questionnaire be fully answered with avenues of distress and conflict of the law of the land with the Shariah being high-lighted.
- (3) The so-called "Co-ordinating Committee" has no status in the Shariah. It possesses no Shar'i authority and its resolutions are devoid of Islamic substance.
- (4) This misguided "Co-ordinating Committee" has displayed deplorable lack of understanding and conceit in urging the Jamiatul Ulama organizations to submit to its (this Committee's) baatil, baseless and un-Islamic resolutions.
- (5) The Jamiatul Ulama organizations are not subservient in any way to this "Committee" or to any other body.
- (6) The Jamiatul Ulama WILL answer the questionnaire in the interests of the Muslim community of South Africa.
- (7) The Jamiatul Ulama bodies act in their OWN RIGHT as representatives of the Shariah, not as agents or representatives of fictitious committees comprising of unqualified persons.
- (8) The Ulama will reject and dismiss the suggestions and attempts at steam-rolling and the dubious tactics initiated by juhhaal (ignoramus) from any quarter whatsoever.
- (9) The Qur'aanic verses cited by the "Co-ordinating Committee" in its pamphlet provide neither basis nor sanction for the resolutions stated in the pamphlet.
- (10) Muslim organizations and individuals are under NO Islamic obligation to heed the misdirected call of this committee of no Shar'i standing.
- (11) The Ulama shall answer the questionnaire in the light of the Shariah. The "shura" (consultation) of the juhhaal is not solicited nor welcome.
- (12) Muslim organizations are hereby urged to keep in view the best interests of the Muslim community and answer the questionnaire in consultation with the Ulama. The Qur'aan Majeed commands:  
"O People of Imaan! Obey Allah, obey the Rasool and the Ulul Amr among you." The "Ulul Amr among you" in this day are the Ulama--not some self-appointed "Co-ordinating Committee" possessing no Shar'i base.



Mujlisul Ulama

P.O. BOX 3383, PORT ELIZABETH

of South Africa

ASSALAMU ALAIKUM

15th Jamadil Ula 1408  
5th January 1988

## TALAAQ

Talaaq (divorce) uttered in jest or without any intention to divorce, comes into effect and the nikah is severed.

On account of certain difficulties created for Muslims by the law of the land, some people are constrained to go through a legal procedure of mock divorce. One such difficulty is the community of property system. In ignorance, most Muslims had registered their marriages in accordance with this system without realizing the detrimental effects such as the invalidity of an Islamic Will.

When a need arises to make recourse to a mock divorce, care should be exercised regarding the verbal utterances being made. The husband should never make use of such terms which connote talaaq in Islam, e.g. he should not say: 'I have divorced my wife.'

The Nikah will be terminated only by the husband's utterance of a statement of talaaq or divorce. A decree of a non-Muslim court of law has no substance in the Shariah. Thus, an annulment of the marriage by a court of law of the non-Muslims has absolutely no affect on the legality and validity of the marriage in terms of the Shariah.

Where the error of a talaaq utterance was made, the Nikah should be again performed if the wife's iddat has expired. Prior to expiry of the iddat, the couple may unite without renewal of nikah.

## NABI IDREES

"And, narrate in the Kitaab (the story of) Idrees. He was a true Nabi. And, We raised him to an elevated position."

(Qur'aan, Surah Maryam)

Hadhrat Idrees (alayhis salaam) appeared a thousand years before Nabi Nooh (alayhis salaam). After Nabi Aadam (alayhis salaam), Hadhrat Idrees (alayhis salaam) was the first Nabi to whom Allah Ta'ala had revealed thirty Saheefah (Manuscripts of Revelation).

Nabi Idrees (alayhis salaam) was the first human being who had acquired the science of astrology and arithmetic. These were bestowed to him divinely by way of Mu'jizah (miraculously). He was the first person to write with a pen and to sew garments. Before his time, the attire of people consisted of the skins of animals. He was the first to initiate a system of weight and measure. He was also the first person to manufacture weapons. With these weapons he waged Jihaad against the Banu Qaabil (the progeny of Qaabil, the son of Nabi Aadam--alayhis salaam.) Qaabil was the one who had committed the first murder on earth. He murdered his brother, Haabil.

The aforementioned aayat speaks of the lofty or elevated position to which Nabi Idrees (alayhis salaam) was raised. There is no absolute certainty regarding the interpretation of this verse. According to one version Hadhrat Idrees (alayhis salaam) was bodily raised to heaven. Another view is that the 'elevated position' refers to lofty rank or the status of Nubuwwat and close proximity to Allah Ta'ala. The view of the physical ascension of Hadhrat Idrees is not as the degree of

Shar'i certitude which exists in respect to the bodily ascension of Nabi Isaa (alayhis salaam). Whereas it is incumbent to believe in the physical ascension of Isaa (alayhis salaam) on account of the Shar'i facts of certitude, it is not so in regard to Nabi Idrees (alayhis salaam). Denial of the physical ascension of Nabi Isaa (alayhis salaam) is an act of kufr, but not so in regard to the physical ascension postulated for Hadhrat Idrees (alayhis salaam) by certain Israaili riwaayaat (narrations).

## KUFR

A certain misguided ignoramus in Cape Town, supposedly a man learned in Islam, ridicules Rasulullah's (sallallahu alayhi wasallam) claim that woman, viz., Hawwaa (alayhas salaam) was created from the rib of Aadam (alayhis salaam). In ridiculing this statement of the Nabi (sallallahu alayhi wasallam), the jaahil has committed kufr since the Hadith in question is "Muttafaq Alayh". It is a Hadith the Sanad (Chain of Transmission) of which is impeccable and its strength of authenticity precludes the slightest possibility of doubt. There exists absolute Shar'i certitude regarding the authenticity of this Hadith. Denial of this irrefutable Shar'i fact and belief is kufr.

## ISTIQAAMAT

According to Hadhrat Umar (radhiyallahu anhu) Istiqaamat (to be steadfast) is firmness in observing the commands of Allah in public and privacy; in adversity and prosperity.



# QUESTIONS and ANSWERS

The Ulama will be able to render justice to their lofty office only if they remain rigidly and uncompromisingly steadfast on the Path of the Salf-e-Saaliheen. This is our Road and this is the Road we plod and toil along. Our concern as the Agents of Islam is the Aakhirah and the Pleasure of Allah. Confound the secular institutions. The Ulama have neither the time nor the abilities to supervise institutions which divert the Muslim from the remembrance of the Aakhirah. Let the scavengers of the world man such institutions and let the Ummah maintain its relationship with such institutions as one would keep a relationship with scavengers--i.e. to the degree of utmost necessity. We lose nothing by being without such supposedly "Islamic" schools, but we lose our Islamic values and ultimately Imaan by following in the footsteps of the kuffaar whose awe has imposed the virtue and benefit of such schools, hence even Ulama following the kuffaar in emulation into the "lizards's hole", in the words of Rasulullah (sallallahu alayhi wasallam). When Ulama supervise and guide such schools, it is indeed a sad day for the Ummah.

**Q. Are Big Jack pies halaal? The organization known as ICSA has certified these pies halaal.**

**A.** The press-cutting sent by you makes it clear that the producers of Big Jack pies are non-Muslims. All meat products of non-Muslims are Haraam notwithstanding any halaal certification issued by ICSA or any other body. Furthermore, we do not accept ICSA as an authoritative Shar'i body. Its pronouncements on Shar'i matters are not accepted as authoritative by us. Its pronouncements have no Shar'i weight and Muslims are under no Islamic obligation to accept its opinions. ICSA is not a body on the same footing as the various bodies of Ulama. The safest course is to abstain from all meat foods prepared by non-Muslims regardless of any halaal certificate they may be possessing. "Halaal Certificates" are not worth the paper on which they are written although such certificates are items of a lucrative trade in certain areas of the country--Cape Town being notorious for this despicable trade which has destroyed Muslim inhibition to haraam consumption.

**Q. A book, "Prophet Muhammad My Hero" by Furqan Publications of Durban has caused quite a furore. The Transvaal and Natal Jamiatul Ulama have strongly condemned the book. Furqan Publications has issued a reply defending its book. A copy of their reply to the Jamiats is forwarded to you. The Mujlisul Ulama has yet not commented on this issue. Please let us have your views on this book. Is it advisable to encourage our children to read the book? The book is designed specially for children.**

**A.** We have learnt of this book only a couple of days ago. Until now we were neither aware of the book nor of the furore it has created. In fact, a copy of the Jamiatul Ulama's rebuttal of the book has been seen by us only a day or two ago while the reply by Furqan Publications has been read by us only minutes prior to typing this answer. The book came to our notice some days ago. We did not have an opportunity of thoroughly examining the book. However, on glancing through, we find the book in poor taste, decidedly derogatory of the lofty status of Rasulullah (sallallahu alayhi wasallam) and Hadhrat Khadijatul Kubra (radhiallahu anha). When Muslims speak of their Nabi or of the Sahaabah and the Sahaabiyah, they (Muslims) do not discuss about these personalities as if they are ordinary beings or characters in cheap novels. The booklet portrays this image of these august Islamic personalities. To a non-Muslim or to a Muslim child in love with

television heroes, the person "Muhammad" (sallallahu alayhi wasallam) and the person "Khadija" (radhiallahu anha) appear as ordinary characters. They are depicted as "television characters--television heroes". But, to us--to Muslims--Muhammad (sallallahu alayhi wasallam) and Khadijah (radhiallahu anha) represent our Imaan and our life in the Aakhirah. It is intolerable and unbearable for a Muslim who understands his Deen to read a book in which Rasulullah (sallallahu alayhi wasallam) appears as an ordinary good character and Hadhrat Khadijah (radhiallahu anha) as a damsel in love with some hero. This is not the Islamic attitude. It is repugnant to Islamic tastes. The publishers and authors of the book being modernists may not understand this line of reasoning. This attitude of "orthodoxy" may baffle them. But, it is the attitude which springs from Imaan. It is vital that the authors and publishers of the book realise that Muhammad (sallallahu alayhi wasallam) is no "hero" to the Ummah. He is the Nabi of Allah--He is our Nabi--that Nabi whose holiness is such that the sand which happened to come under his foot is superior to even the Arsh and the Kursi. The authors of the book, therefore, erred grievously in their endeavour.

We shall check the book further and if need be, issue a detailed comment. Meanwhile we advise Muslims to refrain from the book. It will not benefit Muslim children in the least bit since it has not portrayed Rasulullah (sallallahu alayhi wasallam) in the light and on the pedestal which Allah Ta'ala has commanded. A child, by reading the book cannot understand or be expected to understand the superiority of Muhammad (sallallahu alayhi wasallam) and Khadijah (radhiallahu anha) over the rest of mankind and jinnkind. Hadhrat Khadijah (radhiallahu anha) occupies the highest position among the Ummahaatul Mu'mineen (The Mothers of the Mu'mineen) and we can never tolerate that the noblest and highest of our Spiritual Mothers be depicted as an ordinary novel character.

Furqan Publications will render itself a great service and save itself from being the disseminators of sacrilege by discontinuing the distribution of the book. We hope that intelligence will prevail as it had prevailed in the case of Mr. Deedat who has withdrawn or discontinued his booklet, The Ultimate Miracle of the Qur'aan and dissociated himself from Rashad Khalifa the author of 19.

## BILALIANS

Some Muslims in the United States of America have objected to our inclusion of the BILALIANS among the deviated sects in our book, KITAABUL IMAAN. For their benefit we have formulated a detail reply to their objections. Whoever is interested in the reply, may obtain a free copy from: The Y.M.M.A., P.O.Box 5036, Benoni South 1502, South Africa.

From page 1

## DEVIATIONS

submitting to the behests of an unqualified supervisor who happens to be entirely ignorant of the Shariah, the Ustaads at the Madrasah are aiding and abetting in the destruction of Deeni Ta'leem and the wonderful and holy system of Ta'leem which Muslims have inherited from their noble and pious predecessors.

## ERRORS OF YUSUF ALI

The Qur'aan commentary by Yusuf Ali contains many serious errors. Personal opinions and baseless theories have been presented as official Islamic tafseer. Some of his opinions and theories are clear-cut kufr which expels the believer from the fold of Islam if subscribed to. The Mujlisul Ulama of South Africa has prepared a book dealing with these serious errors of Yusuf Ali. The name of the book is:

### ERRORS OF YUSUF ALI

Write for a free copy to:

The Y.M.M.A., P.O.Box 5036

Benoni South 1502, South Africa.

## TABLEEGHI JAMAAT

The Qabar Pujaari (Grave-Worshippin) sect in South Africa is circulating a book: TABLEEGHI JAMAAT. The book abounds with distortions, half-truths and interpretations battered to suit the views and aims of the Qabar Pujaari Jamaat.

A succinct reply to the book has been published by the Y.M.M.A. of Benoni. Write to the above address for a copy.

## MORTAL ATTACHMENT AND SORROW

A MAN came to Shibli one day, weeping. The Sufi asked him why he wept. "O Shaikh," he said, "I had a friend whose beauty made my soul as verdant as branches in spring. Yesterday, he died, and I too shall die of sorrow." Shibli said: "Why do you grieve? For a long time you have had his friendship. Go now and choose another friend, one who will not die, then you will not lay up for yourself a cause for grief. Attachment to a mortal can only bring sorrow."

(Conference of the Birds)

## Your Zakāt - our Condition of Acceptance

The prime purpose of the Mujlisul Ulama Zakāt Organization is to guide Muslims in their Zakāt affairs. Our aim is not to be a money-collecting organization. However, where Muslims find that they are not able to distribute their Zakāt funds in accordance with the Shariah, they may then divert their Zakāt payments to us. To assist us in this task and to lighten the responsibility for us we stipulate the following condition for the acceptance of Zakāt funds diverted to us for distribution:

**WHEN FORWARDING ZAKAAT TO US, DO MAKE THE NIYYAT (INTENTION) OF MAKING THE MUJLISUL ULAMA ZAKAAT ORGANIZATION YOUR FREE AND UNFETTERED WAKEEL (REPRESENTATIVE) IN THE DISTRIBUTION OF YOUR ZAKAAT.**

This niyyat by you will enable us to distribute your Zakāt in accordance with the Shariah in a manner that will make it easy upon us to effect the distribution. Do remember that the effect of making this niyyat (as outlined above) will permit us full and unfettered control and freedom to distribute within the Shar' Zakāt categories in a manner, time and amount as we deem fit.

**PLEASE NOTE THAT WE SHALL ACCEPT YOUR ZAKAAT FOR DISTRIBUTION ONLY ON THIS CONDITION. If you cannot agree to this condition, please do not forward your Zakāt to us for distribution. You may in that case divert your Zakāt elsewhere for distribution.**

(Mujlisul Ulama Zakāt Organization of S.A.)  
P.O. Box 3393, Port Elizabeth.

Jamadith Thaani 1408

**Zakaat Nisaab R340**

**MAHR-E-FATIMI R1000**

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